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THE RAINBOW:

A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO THE

REVEALED FUTURE OF THE CHURCH AND THE WORLD.

VOLUME II.

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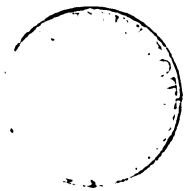

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY 1, 1865.

THE JOY SET BEFORE JESUS.

WHAT is the "joy" to which the apostle alludes, in the twelfth chapter of the Epistle to the Hebrews, as "set before" Jesus, and which led Him to "endure the cross and despise the shame?" If it be replied, "The prospect of being set down at the right hand of God," we feel that *that* answer can only be accepted as means to an end, or as something inclusive of much besides, which is not specifically mentioned in the words. Perhaps a key to the proper reply is found in the Epistle to the Philippians, where Paul says, "Christ Jesus, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of (beings in heaven, and in earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, *to the glory of God the Father.*"

Do not the words we have printed in italics suggest the true nature and amazingly comprehensive character of this joy? Was it not the sublime prospect, the absolute certainty, of the subjugation of the universe to the divine authority, by the double action of mediation and power, that filled the Redeemer's heart with gladness? As He looked forward to the ultimate issues of the work given Him to do, would not His all-embracing glance take in a restored world, sin and death destroyed, peace on earth, and glory in the highest? If so, and as these ultimate issues have not yet been realized, He is STILL looking forward

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to that joy, and anticipating its fulness; or, to quote apostolic words, having offered one sacrifice for sins for ever, and sat down on the right hand of God, He is "*henceforth expecting*," or waiting, "till His enemies be made His footstool." Clearly, then, the session at the right hand of the Father, is not itself the joy set before Christ; but it is its guarantee, the pledge of the full and glorious reward, when He shall see the fruit of the travail of His soul, and shall be satisfied.

We are anxious to call attention to this surpassingly important matter, because to make the session at the right hand of God the prospective joy which sustained Jesus amidst His unparalleled humiliations, sufferings, and ignominy, is to circumscribe the magnificent eternal purpose, and to attribute to our Redeemer a mere personal consideration of which He is, and was, and ever will be utterly incapable. It is this untenable view which has led to the most unsatisfactory and unscriptural notion, so widely diffused, that the Christian economy is an end, and the present dispensation the world's final one. The two great *mis*beliefs of Christendom are, that Jesus remains in heaven until He comes to blot the world out of the map of the universe, and that the human race is to be converted to Christianity by the labours of the Church. These unsuspected fundamental errors which Christian men carry with them to every Christian work—when they read the Bible, when they preach, when they hear, when they pray, when they attend meetings, either as speakers or audience, for the promotion of the Gospel, and when they give money for that very blessed object —are the dense, chilly fog which creeps over all, and cruelly hides from view the splendid landscape of positive revelation. Time was when the thought of Christ's return from heaven was a joy and a blessed hope, and the era of that return was synonymous with refreshing from the presence of the Lord, the manifestation of the sons of God, and the deliverance of creation from its groanings; but now, in consequence of the misbeliefs alluded to, the thought of His return is associated, even in the minds of His friends, with all that is awful, terrible, and destructive. They cannot bear the dismal idea. It appals and overwhelms them. What! the day of judgment, and the end of the world, whilst as yet only a miserable handful of the race have been converted? Interrupt the labours of the Church in her divine mission for the subjugation of humanity to the cross, by the fires of the last day, and the destruction of all mundane things! The idea is not to be admitted for a moment, and those who entertain and teach it are blind to the Gospel of salvation, and know nothing of the genius of truth!

Thus the errors in question have generated a theological system which unsystemizes the perfect plan of heaven, and makes the apostolic

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doctrine, which yielded such unspeakable joy to the first believers, an unbearable terror to their modern successors. We appeal to the consciousness of living men when this old faith is mentioned in their hearing, and to the pages of the New Testament, which describe its effect on the minds of the first believers, if it be not so. Whence this most remarkable contrast? How comes the faith which was laden with such fruits of joy and glory to apostles and their contemporaries, to clothe itself in gloom to Christians of the nineteenth century? Surely these questions are full of meaning, and deserve calm examination on the part of all who wish to understand the revealed will of God; for whilst the broad fact remains that a certain doctrine which gladdened *then* saddens *now*, either there was something wrong in the faith of the ancients or there is something wrong in that of the moderns. Take which side of the alternative you please; but one of them must be adopted, for the truth of God is one in all ages.

Let us now look at a few Scriptures, that we may find what that truth is, in relation to "the joy set before" the Man of Sorrows.

It will be remembered that Jesus knew all that was predicted regarding the mighty work assigned to Him, and its far-reaching consequences, both in time and eternity. We do not say this inferentially from His divine omniscience, by which He knew all things, or from the fact that it was His Spirit that spake in the prophets—for it was the Spirit of Christ in the prophets which testified beforehand the sufferings of Christ and the glories that should follow, and the Spirit of prophecy is the testimony of Jesus—although the argument would be quite conclusive; but because He Himself has given us the fact as an historical statement. Thus, after the resurrection we read, "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." And again, "These are the words which I spake unto you while I was yet with you, that *all things* must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Here, then, we get two facts of the very highest importance in relation to the question before us. Jesus was intimately acquainted with the whole then existing Bible—the Old Testament—and He knew that all the prophecies "concerned Himself." Manifestly, then, without going a step further, we are bound to conclude that the joy set before Him embraced the FULFILMENT of the entire series of prophecies, hundreds of which remain unfulfilled to this hour.

We are now, therefore, in a position to look at a few of them in the light of these two momentous facts, and to see how it will bear upon

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their interpretation. Take the sixteenth Psalm, which opens with a Messianic prayer for divine preservation, and closes with a prediction of Messiah's resurrection, which fills his heart with joy and gladness. "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell—*Sheol*—neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." The apostle Peter, filled with the Holy Ghost, on the day of Pentecost, is our authority for applying these words to Jesus. This was part of the joy set before Jesus—the resurrection:—"Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." (Acts ii. 28.) But let it ever be borne in mind with profoundest adoration and gratitude, that Jesus saw in the prediction of His resurrection a sure prophecy and proof of the resurrection of His body the Church. He is the Head, by whose resurrection we are begotten to a lively hope. He is the firstfruits, and at His coming they that are His will rise too. The joy of resurrection, then, set before our Lord in the dark day of the cross and the shame, has its ecstatic fulness in the rising again from the dead of all who sleep in Him. That sublime and wondrously glorious event is yet future—blessed be God! it may not be very distant now—and Jesus is expecting it, waiting for it. But even this interpretation, which connects the fulness of the resurrection joy set before Christ with His second advent, which is the time appointed for the rising of them that sleep in Him, does not exhaust Peter's inspired commentary on the subject; for He immediately proceeds to speak of the oath of God to David respecting a royal successor, in consequence of which he "raised up Christ to sit on His throne." Of course this, with all the wonderful blessings to the literal Israel, and through them to the Gentiles, which it involves, is still future; and from the happiness which the glorious King will then scatter, with royal liberality, over a globe rescued from the usurper, He gathers a vast revenue of joy; it is "joy *set before* Him." Philanthropy gathers its bliss from doing good, and our Lord is the Prince of philanthropists. *His* future joy is the irrepressible song of happiness which will burst from countless millions of hearts in heaven and earth, when He shall have filled up the outline of His most magnificent purpose of love.

It is needless to bring forward argument in support of the affirmation that the twenty-second Psalm belongs to Christ; for that has never been denied by either Jewish or Christian interpreter whose judgment was worth a moment's consideration; and indeed it cannot be denied so long as Matthew's account of the crucifixion remains a part of the

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New Testament. This psalm consists of two parts—Messiah's prayer and thanksgiving. The first part continues down to the middle of the 21st verse, where the praise begins:—

"Thou hast answered me.
I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee.
Ye that fear Jehovah, praise Him;
Glorify Him, all ye seed of Jacob;
And stand in awe before Him, all ye seed of Israel.
For He hath not despised nor abhorred the affliction of the afflicted One,
And He hath not hidden His face from him;
But when he cried unto Him He hearkened.
Of thee shall be my praise in the great congregation;
I will pay my vows before them that fear Him."

All *this* was "joy set before him." But it was not only the vision of Israel and Judah restored to loyalty, and happiness, and God, and that of the swelling psalm of thanksgiving in countless Christian congregations rescued from idolatry, and worshipping the Father through the Son; but his view expanded until he took in the time when all the ends of the earth should turn to the Lord, and the kingdom of Jehovah be firmly established in the world; for thus he proceeds in describing his joy:—

"The meek shall eat and be full fed:
They shall praise Jehovah who seek after Him;
The heart of them that weep will revive for ever.
All the ends of the earth shall remember and return to Jehovah,
And all families of the Gentiles shall bow themselves down before Him.
For the kingdom is Jehovah's,
And He ruleth over the Gentiles.
All whom earth sustains shall eat and bow themselves down:
Before Him shall kneel all that sink into dust;
And my soul shall live to Him.
My seed shall serve Him, and shall be registered the people of Jehovah.
They shall go forth and preach His righteousness to a generation,
Unto a people that shall be born, for He hath done it."

It was the restoration, the restitution of all things that gladdened the soul of our blessed Saviour, as He looked forward through the thick darkness of a dismal night to the unsetting splendours of an eternal day. It was the success of His wonderful mission, rather than the reward—only that the success and the reward are inseparable—that filled His heart with unutterable joy. The glory of the Father from the complete victory over His implacable enemies, and the ever-growing bliss of the redeemed, was the very polar star of Christ's being. "My meat is to do the will of Him that sent me, and to finish

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His work." "The zeal of thine house hath eaten me up." He beheld Satan as lightning falling from heaven, and He rejoiced. It was an event before Him, and it is before Him still, for the usurper is still the prince of the power of the air, but he will shortly be cast out as the result of Messiah's victory. And He rejoiced in the contemplation of a vast multitude happy in the faith of His gospel on earth, and rejoicing in the fulness of His salvation for ever and ever. Let that which was and is joy to Him be also joy to us, and then in full sympathy with the destined issues of His work we shall earnestly and intelligently pray, "THY KINGDOM COME!"

"SPIRITUALISM" PROPHETICALLY CONSIDERED.

(*Second Article.*)

BY W. MAUDE, ESQ., BIRKENHEAD.

IN continuing our remarks in the September number on the subject of "Spiritualism," we desire briefly to draw the reader's attention to certain admissions made by its advocates, and to certain inferences which may be legitimately drawn from its declared character, in so far as these tend to throw light upon its prophetic aspect. The great and increasing interest felt in the subject generally, may be inferred from the fact that in his inaugural address to the "Social Science Congress" recently held at York, Lord Brougham deemed it of sufficient importance to call for the following weighty remarks. Having alluded to the wide-spread infidelity of the day, and the restless efforts of its propagators, his lordship observed:—"It is strange to find that while a body directing these are actually distributing tracts, conducting a periodical work, and holding meetings for debate, both in the southern counties, and even as far north as Edinburgh, there should be found at the same time propagators of spiritual visions, in which, as extremes oftentimes meet, those are prone to believe who have faith in nothing else. Although some of the most zealous of those subject to these delusions fancy that true religion gains by them as affording proofs of another world's existence, it is certain that the bulk of those who believe in spiritualism, in communications from remote regions of the earth, and even from beyond the grave, are utter disbelievers in all religion natural and revealed, unhappy persons in whom the works of the Creator which surround them fail to raise a thought of the Almighty power, wisdom and goodness, and to whom the revealed will of God is addressed in vain."

"*To whom the revealed will of God is addressed in vain.*" Let us mark these words, for they are, we think, as important as they are true. The common line of argument—we might say the *only* one—adopted

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by the advocates of what is now called, by way of distinction, "Christian Spiritualism," is, that it is calculated to convince the unbeliever, and in point of fact has done so in many instances, of the existence of a future state of existence for man. This is the ground of defence taken up by a gentleman of some literary eminence, Mr. S. C. Hall, in a letter written by him on the "Use of Spiritualism," and "*printed for private circulation.*" "I believe," says Mr. Hall, "that as it *now* exists, it (spiritualism) has mainly but one purpose—TO CONFUTE AND DESTROY MATERIALISM, by supplying sure, and certain, and *palpable* evidence that to every human being God gives a soul, which He ordains shall not perish when the body dies." But granting, for the sake of argument, that spiritualism does indeed supply such evidence, and putting aside the fact, that in *most* cases at least, the evidence itself, and consequently the conviction induced, is of a somewhat dubious character, the grand question remains to be considered—*what is the soul-value of this conviction?* In other words, what is a man the better for believing that there is a future state, if his belief extends no further, or if it be coupled with intimations which effectually neutralize its moral influence? Does spiritualism afford any evidence that the future state which it professes to reveal to us is one of moral retribution? Does it tend to deepen our sense of the evil of sin and the necessity of holiness? These questions are suggested, and, thank God, they are inferentially answered, by a most solemn parable which is recorded for our instruction in the 16th chapter of St. Luke's Gospel. In that parable we read of a certain rich man, who, finding himself after death in a state of most grievous suffering, of which all alleviation was declared impossible, urges the following remarkable petition: "Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent." Mark! "*If one went unto them from the dead*"—in other words, if the very selfsame evidence be afforded them which spiritualism professes to afford,—"*they will repent.*" Such is the argument of this lost and miserable soul; and surely we must hear it with a strange and wondering pity. "Because one has come unto them from the dead, they *do* repent." Such is the assertion—using the very argument of this lost soul—of modern spiritualists! But what says the answer of God by Abraham?—for it is the answer to both alike:—"And he said unto him, *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*" (Luke xvi. 27—31.) Of what would they not be *persuaded?* Not surely that one had been sent to them from the dead; of that men are easily enough persuaded; but persuaded to amend their lives, and to adopt the only effectual means—because the only means of God's appointment—of escaping the awful doom of their miserable brother.* God's word,

* "Inasmuch as we all have assurance enough in the Word concerning the condition of the dead (though not specific charts of their domains, or answers which might gratify curiosity as to how they may employ their tongues and fingers there), nothing more copious or precise would avail to supply the deficiency of man's

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then, most explicitly declares that the appearance—nay, more, the actual *bodily resurrection*—coupled with the most solemn warnings of one from the dead, would be utterly ineffectual to turn a sinner from darkness to light, and from the power of Satan unto God. Spiritualism asserts the direct contrary, and *on this contradiction of the plain declaration of God's inspired word it bases its only claim on our confidence, and the vindication of its own character.*

"The true mission of spiritualism," says William Howitt, "and it is a great and magnificent mission, is to recall to the knowledge, and restore to the consciousness of mankind, the Christian faith, with all its divine and supernatural power."

"As to the 'use' of spiritualism," observes S. C. Hall, "it has made me a Christian: I humbly and fervently thank God it has removed all my doubts!"

"I could," he adds, "quote abundant instances of conversion to belief from unbelief—of some to perfect faith from total infidelity. I am permitted to give one name—it is that of Dr. Elliotson (a name well known throughout Europe), who, in a letter to the Rev. Dr. Knatchbull (an earnest advocate of spiritualism), thus writes: 'You ask me if I believe in spiritualism? I believe all that you, as a Christian minister, believe, and perhaps more.' The now abjured opinions of Dr. Elliotson, as recorded in his writings, do not demand comment; he expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by spiritualism."

Here then the issue is fairly joined. Which are we to believe—the Word of God or the word of man? To the *Bible Christian* at least the alternative though painful is not difficult. "To the law and to the testimonies; if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.)

But we must proceed to consider the more precise subject of these remarks. In the former paper we directed the reader's attention to a most significant passage in St. Paul's first Epistle to Timothy, in which the apostle, among other marks of the apostasy of the last days, mentions expressly the "*giving heed to deceiving spirits, and teachings of demons, speaking lies in hypocrisy.*" (1 Tim. iv. 1, 2.) And we then expressed our conviction, which we now repeat, that if spiritualism be all that it assumes to be, we have in these words its portrait drawn by the pen of inspiration. The inquiry is, however, naturally suggested —What was the nature and character of the "demons" so frequently mentioned in the New Testament? And what reason have we for concluding that the "spirits," if such indeed they be, concerned in the

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repentance. It may, indeed, *appear* to be otherwise in the case of some of our own times, for whom magnetism and spiritual noises may appear to have paved the way to faith; but that could have been only a corroboration of the Word in which they were not altogether disbelievers, and Abraham's precise and solemn utterance remains unaffected in its simple truth. Did Saul repent when Samuel, coming to him from the dead, preached to him the same truth which he had preached to him when living? Have all, or indeed many, of those believed, who have verily persuaded themselves that they have seen such apparitions? What avails, then, 'second sight' to those dissolute men of shattered nerves, to whom ordinarily such things occur?"—*Stier, "Words of the Lord Jesus," in loco.*

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production of the phenomena of modern spiritualism belong to the same class? Now there are two Greek words (Διάβολος and δαιμόνιον) used in the New Testament, both of which, as is much to be regretted, have been rendered by our English translators, "*devil.*" There is, however, only one devil (ὁ Διάβολος) mentioned in Scripture, while there are legions of *demons* (δαιμόνια).* What, then, is the nature and character of the latter? Usually it seems to be supposed that *demons* are the same beings as "the angels which kept not their first estate," this is a very natural inference from the erroneous translation of the original word by "devil," but it has really no foundation in Scripture. Demons are referred to about eighty times in the New Testament, and are even spoken of as of different classes, but they are never mentioned in a way to show that they are to be identified with the fallen angels. They are never assigned a celestial origin. They are never referred to except in connection with our world. The devil is never called a demon. The word *demon*, in its commonest and best-understood meaning, denotes *the spirit of a dead man, particularly the spirit of a wicked dead man.* With a few exceptions, this appears to be its import in the heathen, the Jewish, and the early Christian writers. That the Pharisees in the Saviour's time so understood it, there can be but little doubt. Josephus says, "*Demons are no other than the spirits of the wicked, that enter into men.*" Philo says, "*The souls of the dead are called demons.*" Justin Martyr, Tertullian, Irenæus, Origen, and Augustine have spoken to the same effect. Dr. Appleton affirms that this is the sense in which the word was commonly used. Jahn refers to numerous authors who have maintained by a multitude of quotations from Greek, Roman, and Jewish writers, that "*the demons are the spirits of dead men,* who have died a violent death, particularly of such as were known to have sustained bad characters while living." If Jesus, the apostles, and the New Testament writers, then, meant to be understood by those to whom they spoke and wrote, they could hardly have used the word *demons* in any other sense than that attached to it by their contemporaries. There is but one shade of difference between the heathen and the scriptural use of the word. The Greeks sometimes applied it to what *they considered* GOOD spirits; thus Plato says, "When good men die, they obtain honour and become *demons;*" and according to Hesiod, when the men of the golden age died and became *demons*, the change was deemed an "honourable promotion." The Scriptures, however, seem to confine the designation to *evil* beings; such being the character, we have good reason to believe, of the spirits next behind the veil which divides the material from the spiritual world. We are disposed, therefore, to agree with an able scholar, that "all scriptural allusions to this subject authorize the conclusion that *demons are the spirits, and especially the wicked and unclean spirits, of dead*

* "In the ancient Syriac version," says Professor Campbell in his learned Dissertation, "these names are always duly distinguished. The words employed in translating one of them are never used in rendering the other; and in all the Latin translations I have seen, ancient and modern, popish and Protestant, this distinction is carefully observed. It is observed also in Diodati's Italian version, and most of the late French versions. But in Luther's German, the Geneva, French, and the common English, the words are confounded.—*Campbell on the Gospels.*

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men." And these we think, moreover, are in all probability the same class of evil agents described by St. Paul as "the wicked spirits in the aërial regions" (πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις). (Eph. vi. 12.) They are, at all events, a class of beings of depraved and mischievous character, belonging to the Satanic kingdom. They have their abode in our atmospheric regions, and hence Satan is called "the prince of the *power* of the air." (Eph. ii. 2.)* They wander, like their dread master, "to and fro in the earth." (Job i. 7.) They enter into close relations with men, and constitute, perhaps, the most efficient "mediums" for the accomplishment of Satan's infamous designs against the peace and happiness of our race.

One feature of their unclean and debasing operations, presented with remarkable prominence in the New Testament, is that of incorporating themselves with men in the body, superseding and directing the will, inciting the passions, destroying the reason, undermining the health, and doing various forms of despicable mischief. Those infested with them in the Saviour's time were affected in various ways. Some were epileptics; some were deaf and dumb; some were corporeally deformed; some were furious madmen; some were supernaturally prophetic; some were so disabled as to be incompetent for the common duties of life; some were so extraordinarily aided as to be able to do what no mere man could do, and to say what no mere man could say. But in whatever form the obsession was manifested, it was always evil, disgusting, deplorable, and abhorrent.

Another form of evil wrought by the agency of demons is the corruption, deception, and infatuation of men by a forbidden and unnatural intercourse with them. "Some think such communications mere pretence. But the plain testimony of the Scriptures, and well-authenticated phenomena of ancient and modern times,† leads to the conclusion that men may communicate with demons, and by them do many supernatural things. What do the Holy Scriptures mean when they speak of consulters with familiar spirits, enchanters, witches, wizards, magicians, soothsayers, and necromancers? What is a consulter with familiar spirits but one who seeks information from a demon with whom he is in compact, and who attends at call? What is an enchanter but a person who practises incantation, calls up spirits by magic formularies, and brings into action the power of demons? What is a witch or wizard but a woman or man who practises divination by the aid of evil spirits, or does supernatural things by the 'mediumship' of demons? What is a magician but one who experiments in the same black arts, a sorcerer, a diviner, an enchanter? What is a

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* "We live," says Auberlen, "in an atmosphere poisonous and impregnated with deadly elements. But a mighty purification of the air will be effected by Christ's coming." "'The power' is here used collectively for the 'powers of the air;' in apposition with which 'powers' stand the 'spirits,' comprehended (also) in the singular; the aggregate of the 'seducing spirits' (1 Tim. iv. 1) which work now (*still*; not merely, as in your case, 'in time *past*') in the sons of disobedience."—*Fausset.*

† "No one, with any insight into the awful mystery of the false worships of the world, but will believe that these symptoms were the evidence and expression of an actual connection in which these persons (*i.e.*, seers, pythonesses, and the like) stood to a spiritual world—a spiritual world, indeed, which was not above them, but beneath."—*Archbishop Trench, "Synonyms of the New Testament," Part I. p.* 43.

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soothsayer but a demoniacal prophet, who foretells events, or undertakes to guide by divination, and by the 'impressions' derived from some foul afflatus produced by the invocation of spiritual agencies? And what is a necromancer but a consulter of the dead—one who reveals secrets by the assistance of the departed—one who resorts to demons for aid and information? It is useless to say that these were all false pretenders, and that all ascribed to them was mere trickery and deceit. The Bible says, in so many words, that the four hundred lying prophets whom Ahab followed to his ruin were really inspired by wicked spiritual beings. The changing of rods into serpents, water into blood, and the bringing up of frogs over the land of Egypt by the sorcerers and magicians who withstood Moses, were not delusions of the senses, but realities, so given in the holy record. And all the expressions which the Bible contains on the subject proceed upon the assumption that this intercourse with, and aid from, demons, is something more than imaginary. When we read of a man consulting familiar spirits, it is necessarily implied that spirits may be consulted. The case of Saul and the witch of Endor clearly shows that the alleged communication with the dead was regarded as a substantial fact. And from the thunders and smoke of Sinai, Jehovah said, 'Thou shalt not suffer a witch to live.' 'A man or woman that *hath*'—not in pretence, but reality—'*hath* a familiar spirit, or that *is* a wizard, shall surely be put to death.' Here was a statute given by the great King Himself; and has God legislated against a nonentity?"* When, therefore, modern spiritualists do avowedly hold communion with the dead, receiving messages from and being powerfully influenced by them, they virtually acknowledge themselves to be "giving heed to the teachings of demons;" or, in other words, to be practisers of that necromancy which the word of God so emphatically condemns.

But, as it has been well said, "they are twice overcome who are beaten with their own weapons," we shall here adduce some remarkable admissions as to the identity of modern spiritualism and the demonology mentioned in Scripture.

Mr. Howitt, speaking of our Lord's transfiguration, says:—"The Lord of life, who was about to become the Prince of the spirits of the dead, *broke the law prohibiting the intercourse with the spirits of the dead*, and in no other presence than that of the promulgator of that law, who had long been a spirit of the dead, and at the same time *in the presence of those selected by Christ to teach this great act to posterity.* And the disciples admitted to a convocation which would have brought the penalty of death on their ancestors, found it so good for them, that they desired to build tabernacles, and remain with those illustrious dead."

Mr. Brevior says:—"Those who question or deny the lawfulness of spirit-communion on grounds deduced from Scripture, rest their objections mainly on the prohibitions in the Mosaic code. But surely *it is by no means self-evident that we are now under these prohibitions, that they apply to us and to all time.*"

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* Dr. Seiss, "The Wonderful Confederation." A truly admirable discourse.

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Mrs. Newton Crosland says:—"The history of Saul stands out with singular consistency and distinctness by the light which a spirit-message throws upon it. These words were spelt out in my own house:—'*Saul was a medium*, but he offended God by consulting undeveloped spirits.'" (Was Samuel the prophet an "undeveloped spirit?")

The writer of an apology for spiritualism in the "Englishwoman's Domestic Magazine" says:—"The very titles of the art and its professors have been altered: *what was necromancy is now spiritualism;* and the presiding high priest or priestess of the mysteries is no longer called witch when of the feminine gender, and wizard when of the masculine, but both are now styled in common by a less expressive appellation—that of medium."

Andrew Jackson Davis, the high priest of American demonolatry, says:—"The time is past when these new things (spiritual manifestations) would have been ignorantly termed demonism, necromancy, and witchcraft."

Governor Tallmadge says:—"All the magic, the mysteries, the witchcraft, and necromancy of the ancient world, from the time of the Delphic oracle, are explained by the modern manifestations."

Judge Edmonds says:—"The history of Salem witchcraft is but an account of spiritual manifestations, and of man's incapacity to understand them."

Charles Partridge says of the witch of Endor:—"Call her *witch*, or what you will, *she was a medium for the spirits.*"

Professor S. B. Brittan says:—"*Simon Magus was, of all men,* PRINCE AMONG THE WORKERS OF SPIRITUAL MIRACLES."

So much for spiritualism as a "giving heed to teachings of demons;" but there is another count in the divine indictment, or rather the charge is more comprehensive, for it is added, "speaking lies in hypocrisy." All who are at all acquainted with the writings of spiritualists know that these alleged spirits generally claim to be good and holy spirits—the spirits of pious friends and noted saints. Thus, for instance, Mr. S. C. Hall, in his letter before quoted, says:—"Honoured and revered be the memory of the good woman (her life in this sphere was continual preparation for life in another), who, when she left earth, was mercifully permitted to continue her influence, to give me counsel, to bring me 'messages,' to humble my heart, and lead me to a knowledge of my Saviour, a work she had laboured, while in the flesh, to accomplish, in vain. We have had evidence of her presence with us, since her 'removal,' as clear, certain, and conclusive, as we had when she was sitting 'in the body,' by our side." We have met this argument on scriptural grounds already; but we would here add a few more important "admissions" by spiritualists and "spirits." Mr. Laroy Sunderland, a well-known spiritualist writer and lecturer in America, in a work entitled "The Book of Human Nature," makes the following statement:—"Now as to the question, *Are spirits reliable?* I answer, Yes; *they are reliable for teaching* AND DEMONSTRATING THE EXISTENCE OF THE SPIRITUAL WORLD. If you make the inquiry still more specific, and ask, whether the 'communications' indiscriminately made by

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spirits to mortals are always reliable, and to be taken for what they purport to be, I answer, *No!*"*

Mr. G. W. Stone, in his book on "Spiritual Manifestations," says:—"I conclude for myself that implicit confidence cannot be placed in the so-called spirit responses and communications as always coming from departed spirits. The medium, or some powerful mind or minds present, may overrule, warp, twist, or colour the answers and sentences spelt out. . . . . There is a mysterious agency from the spiritual world which cannot be *completely* overruled. Nevertheless, it is so often and so far controlled as to be *decidedly unreliable.*" † Dr. Nichols, in his recently published "Forty Years of American Life," which contains an important chapter on spiritualism in that country, tells us:—"These pretended spirits often lie. Messages are received purporting to come from departed persons, and giving the particulars of their decease, who prove, on inquiry, to be still alive. I have known this in several instances. Of course this does not disprove a communicating intelligence. . . . . If we admit the physical phenomena of spiritualism, and concede that communications or revelations are really made by beings ordinarily invisible to us mortals, we are still surrounded with difficulties. *What assurance can we have in any case of the identity of a spirit? A bad or mischievous spirit may, for aught we know, personate our friends,* penetrate our secrets, and deceive us with false communications. Where is the proof of identity?"‡

But more than this, the "spirits" themselves have made the same confession of "speaking lies in hypocrisy." The following remarkable instance is given by Dr. Sciss:—"They affirm (*i.e.*, the spirits) that intercourse with them will make men happier and better; that they are blessed in the spirit-world; that there is no resurrection of the dead, no future punishment, no day of judgment. So these demons generally teach; and so one declared to William B. Laning, of Trenton, New Jersey, in 1853, through a writing medium. But he cross-questioned the spirit, and demanded of it, 'in the name of the Lord,' to answer his questions truly; and, though professing to be happy, it at once began to quail. Mr. Laning then asked:—

"'In the name of the Lord, is the Bible true?' *Answer*—'Yes.' 'The Bible forbids necromancy and the consulting of familiar spirits; which shall I believe, you or the Bible?' *Answer*—'The Bible.' Why, then, did you tell me that it was right and useful to consult the spirits?' *Answer*—'*Because I wished to deceive you.*' 'What is the business of these spirits with men?' *Answer*—'IT IS TO DECEIVE.' 'Are you happy?' *Answer*—'No; I am miserable.' 'Are you in hell?' *Answer*—'Not yet.' 'Do you expect to go there?' *Answer*—'Yes.' 'When?' *Answer*—'At the day of judgment.' 'Is there a day of judgment?' *Answer*—'Yes.' 'Is there to be a resurrection of the dead?' *Answer*—'Yes.' 'Have you any prospect of happiness?' *Answer*—'*I have no hope.*' 'In the name of the Lord, *is there a good spirit—the spirit of a departed Christian—among all these rapping and writing spirits?*' *Answer*—'NO, NOT ONE.'

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* Quoted by the Rev. E. Nangle, "Spiritualism Fairly Tried," p. 43. † Page 63.
‡ "Forty Years of American Life," vol. ii, pp. 63, 64.

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'Where are the spirits of departed Christians?' *Answer*—'The Lord has taken them!'"

"This," adds Dr. Seiss, "is given as an authentic account of an actual occurrence. I have myself seen a manuscript letter from Mr. Laning, vouching for the truth of it, and of other like instances. The Rev. W. R. Gordan, of New York, affirms that he challenged one of these spirits in the name of the Lord Jesus to answer whether he was not a demon; to which the reply was in the affirmative. He asked further, 'Are all the communications of spiritualism from personating demons?' *Answer*—'Yes.'"

Somewhat similar confessions are given by Mr. Nangle, Mr. Godfrey, and others.

All this is sufficiently startling; but the crucial test of spiritualism, as of every false system, remains to be applied. The Master has said: "BY THEIR FRUITS YE SHALL KNOW THEM." (Matt. vii. 20.) Christianity can bear this test, the Bible can bear it, *but no system of falsehood that the world has ever seen could endure it.* How does spiritualism, *on the whole*—an isolated case is no fair criterion—*bear it?* Listen to the testimony, not of an opponent but of an impartial observer. Dr. Nichols says, speaking of its results in American, "There can be no question about the marked effect of spiritualism upon American thought, feeling, and character. Nothing within my memory has had so great an influence. It has broken up hundreds of churches; it has changed the religious belief of hundreds of thousands; it has influenced, more or less, the most important actions and relations of vast multitudes. Immense numbers of those who, a few years ago, professed a belief in some form of Christianity, or were members of religious organizations, have, under the influence of spiritualism, modified or renounced such beliefs. Greater numbers, perhaps, who doubted or denied a future state, have found, as they think, in the phenomena of spiritualism, incontrovertible proofs of its reality. . . . The reader may make his own estimate of the value of this conviction. . . . .

"There can be as little doubt that spiritualism has either produced or developed a tendency to insanity in a great number of instances. I think no careful observer can mingle with considerable numbers of spiritualists, without noticing symptoms of insanity. There is no portion of the world so subject to insanity as New England and the Northern States, which it has mainly peopled. . . . .

"The influence of spiritualism upon morality is not very easy to estimate. It is claimed that the influence and admonitions of spirits and the belief in immortality have reformed many drunkards and profligates. On the other hand, it is known that numbers of spiritualists have taught and acted upon ideas of the largest liberty in social relations. They have adopted individualistic and 'free-love' doctrines. Husbands have abandoned wives, and wives husbands, to find more congenial partners, or those for whom they had stronger spiritual affinities. All spiritualists, it is true, do not accept the free-love doctrines; but it is also true that some of the most noted spiritualistic mediums, speakers, and writers have both taught and practised them, and that they have had numerous followers, to the

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great scandal and disgust of those who hold to old-fashioned morality."

Listen again to Mr. John F. Whitney, of New York, himself for two years a devoted and prominent spiritualist:—"We have seen the gradual progress it (intercourse with spirits) makes with its believers, particularly its mediums, from lives of morality to those of sensuality and immorality, gradually and cautiously undermining the foundation of good principles, till we look back with amazement at the radical changes which a few months will bring about in individuals; for its tendencies are to approve and endorse each individual act and character, however good or bad those acts may be. If an individual be an adulterer or an adulteress, approval of their course is given from the spirit, purporting, perhaps, to be the spirit of a loving, devoted father, who in this world would have gone to his grave in wretchedness to have known that his child could have so erred."

Listen once more to Dr. Seiss:—"It (spiritualism) has denied the authority of the Holy Bible, which is man's only light amid earth's darkness, and which, in the face of the scepticism and scrutiny of a thousand generations, has maintained its claim to be the inspired word of the eternal God. It has repudiated the Deity, Messiahship, and mediatorial work of the Lord Jesus Christ, who is the only way to eternal life and blessedness. It has shown itself uncompromisingly inimical to the teachers of pure morality and scriptural religion. It has its chief support among men and women of questionable morals and of loose and sceptical principles. It has furnished sneers and accusations against the statements of inspiration, and the system of salvation therein revealed, the most malignant and blasphemous that have ever been uttered. It has not hesitated to give the glory of the Everlasting One to devils. I have a book of songs, professedly prepared by the spirits to be sung in the circles, which is wholly made up of metrical praises of intercourse with the dead, and solemn invocations of the departed—*a liturgy of mere demon-worship.*"

Viewed in the light of the evidence we have now adduced, and it might be largely increased, how awfully applicable to modern spiritualism do the apostle's words become: "Now the Spirit speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to deceiving spirits, and teachings of demons, speaking lies in hypocrisy; having their conscience seared with a hot iron." Surely we may recognize in them the finger of God pointing silently, through the mist of ages, to one of the dark signs of *the end* even now looming before us. And let us remember that *we have not yet seen the full development of this mystery of iniquity.* Mesmerism has merged into clairvoyance, clairvoyance has given place to spiritualism; *what is to follow?* Can we doubt that the man who is giving heed to these deceiving demons, will be the most ready to bow the knee before that LAWLESS ONE "whose coming is after the energy of Satan, *with all power, and signs, and lying wonders?*" (2 Thess. ii. 9.) And is *he* not at hand? Yes, it is our solemn conviction that the world is preparing for Antichrist. "Evil men and seducers wax worse and worse, deceiving and being deceived;" "a form of godliness," and at the same time a denial of the power thereof, meets us on every side; the

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taunt of the scoffer, "Where is the promise of His coming?" is in our ears; the cross of the Redeemer is becoming the standard of a flying camp. But this is our confidence and our hope—THE KING IS COMING. And when his starlike banner shall gleam in the van, and his battle-shout shall rally the fainting host, the tide of battle shall be turned, the army of the aliens shall be put to flight, the enemies of the Lord shall consume like the fat of rams, Satan shall be bound in chains of darkness and consigned to the prison of the pit, and amid the glad alleluias of an emancipated world Jesus shall take unto Him His great power and reign.

THE TWO NATURES.

BY ROBERT BROWN, ESQ., BARTON-ON-HUMBER.

"WHOSOEVER is born of God doth not commit sin, because (ὅτι) his seed remaineth in him; and he cannot sin, because (ὅτι) he is born of God."

This passage cannot surely mean that the moment a man becomes a believer in Christ Jesus he ceases to be a sinner, and having no further principle of sin in him he can never sin again; for St. Paul, speaking as a believer, and giving the result of an examination of his own heart by the aid of God's Spirit, says, "I find then a law, that when I would do good, evil is present with me." Indeed, we are expressly told, "There is not a just man upon earth, that doeth good, and sinneth not." Now no man can be a just man unless he be a justified man (Rom. iii. 19—26), a believer in our Lord Jesus, a converted man; for "the just," we are taught, "shall live by his faith;" that is, he can have no life in himself but what he obtains by faith from Christ alone, who is "our life" (Col. iii. 3), unless "he lives," in fact, "by the faith of the Son of God." (Gal. ii. 20.)

Again, no one can do good but by God's Spirit (Jer. iv. 22, xiii. 23; Rom. ii. 29, 25, vii. 19—21, viii. 1, 2, 5; Gal. iii. 2, 3, 5, v. 16—18; 1 Peter i. 2, 22, &c.), and no one can be a partaker of the Spirit of God, but a believer in Christ Jesus; for "if any man have not the Spirit of Christ he is none of His;" and "no man can say that Jesus is the Lord, but by the Holy Ghost." And yet it is here very clearly revealed of every such "just man," that there never was, neither ever would there be, a time while He was "on earth" when he should "do good" and "sin not." Chapter i. 8 is likewise express upon this point.

Bloomfield says the meaning of this passage is, "he cannot bring himself to commit sin, namely, wilfully and habitually;" and there can be no doubt that it has this meaning. But has it not a further meaning? We think it has. The original of the passage, "Whosoever is born of God," is somewhat similar in structure to that in John vi. 37: "All that the Father giveth me shall come to me." So here, "All that is born of God doth

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not commit sin." Only here the word "all" is in the masculine, while in John vi. 37, it is in the neuter. We have it put, however, in the neuter in a somewhat similar passage in verse 15 of the same chapter—"Whatsoever is born of God overcometh the world." The "all" in John vi. 37, evidently comprehends the entire election of God, and excludes all other; and may not the "all" here and in verse 15 likewise comprehend all that is born of God in contradistinction to all that is born of nature?

We are inclined, therefore, to think that the passage allude to the new birth of the spirit or spiritual nature in contradistinction to the old birth of the flesh or carnal nature; and if so the passage might not only teach that a believer does not willingly commit sin, but also that he has been made a partaker of such a divine nature (2 Peter i. 4) as is in itself incapable of sinning, and which sin cannot touch. This may seem a startling assertion, but we think it is fully borne out by other passages of Scripture. In the Old Testament we are told "the desire of the righteous is only good." (Prov. xi. 23.) But must not this refer to his new nature: for the desire of his old nature is only evil and that continually? (Gen. vi. 5.) See also Rom. vii. 18, 25. Is not this likewise the meaning of 1 John v. 18? Is it not what is born of God in the renewed man that the devil cannot touch, for he can touch them in their old nature? Witness the grievous falls of even the best of God's people. Let us look, however, into the subject somewhat more closely. First, then, we are taught that man of himself naturally can do nothing that is good. "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies;" and that this testimony is not confined to any particular class, but is extended alike to all, we are told again, "The fool hath said in his heart, There is no God." Now it does not say simply "the fool hath said"—but "the fool hath said in his heart"—"there is no God;" that is, he hath acted out from the deep-rooted depravity of his heart as if there were no God. "Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men to see if there were any that did understand that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no not one." Besides the universality of these statements, the apostle Paul brings them forward in his Epistle to the Romans to prove of both Jews and Gentiles that "they are all under sin." Nay, he himself asserts that "in me, that is, in my flesh, there dwelleth no good thing."

These are very sweeping assertions, but they are infallibly true; and if it be contended that unconverted men do, notwithstanding, works in themselves good, we answer, it is true; they may, but it does not follow that they do good works: for figs and grapes may be hung upon a bramble bush, but it does not follow that it therefore bore them. To be really produced by it, they should spring of necessity from the plant itself. "Either make the tree good," said Jesus, "and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit," *i.e.*, by the actual produce of the tree. Motive is everything in action. If actions spring from wrong or false principles (although beneficial to their objects) they are of no value to the agent. Indeed "a corrupt tree cannot bring forth good fruit;" and "the carnal mind is

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enmity against God: for it is not subject to the law of God: neither indeed can be. So then they that are in the flesh cannot please God." Independent of which considerations, we know not how far such actions may be influenced by God Himself, because man is not utterly given up of God, and many of his evil actions are undoubtedly restrained; and we know not how far his so-called good actions may be similarly influenced. For the apostle, speaking to this point that "not the hearers of the law are just before God, but the doers of the law shall be justified," says, "For when the Gentiles, which have not the law (*i.e.*, have no written revelation from God) do by nature (in their natural state) the things contained in the law (by acting up to the light of their consciences), these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts (which it is God's especial prerogative to do), their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

When, therefore, God begins a good work in any soul He does so by putting in it a principle of life and holiness, which is continued by the Holy Ghost. He gives it a new nature. He transforms it by renewing His image upon it, and giving it a principle of obedience founded on love to Himself. He implants within it a living and imperishable seed, which will spring up to perfection and issue in life everlasting. Not indeed that this seed is self-supporting, or can grow without the divine power and energy, for "without me," says Christ, "ye can do nothing," but that God has given this life for life, and it shall live and not die; it shall "live for ever:" "for the gifts and calling of God are without repentance." And now commences that "everlasting" life of God in the soul. "He that heareth my word and believeth on Him that sent me," saith our Lord, "hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Now the holy law is written on the heart.

Time was when "man" was "made upright," and the tables of the law were imprinted upon his heart; but when he fell, sin broke these tables and blotted out the law. It is the object, therefore, of the blessed Spirit, when He visits the sinner, to renew these tables in his heart and rewrite the law of God upon them. As it is written in Jer. xxxi. 33—"But this is the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts," &c. And St. Paul expressly applies this to the sanctification of the sinner by the Spirit of God in Heb. x. 15, 16:—"Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them," &c. And thus believers are said to be "the epistles of Christ, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

When, therefore, "a certain lawyer" asked our Saviour, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy-

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self. On these two commandments hang all the law and the prophets." (Matt. xxii. 35—40. See also Luke x. 25—28.) Hence, when God has implanted this principle of love in any soul, this law of God begins to be fulfilled in that soul. So St. Paul teaches us; for speaking of the second table he says: "Owe no man anything, but to love one another: for he that loveth another hath fiulfilled the law. . . . . Love worketh no ill to his neighbour; therefore love is the fiulfilling of the law." And again: "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." And again: "Bear ye one anothers burdens," which love alone can enable you to do, "and so fulfil the law of Christ." The apostle John teaches us the same truth. "Beloved," says he, "let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." "By this we know, that we love the children of God when we love God and keep His commandments." And since this principle is wrought in the heart, and kept up in it only by the Spirit of God, the former apostle speaking of this life says "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Hence, as the natural man "walketh after the flesh," or follows the course of his nature, "fulfilling the desires of the flesh and of the mind," so the spiritual man "walks after the Spirit" and "fulfils the law" which has been written in his heart by the Spirit of God. Hence, we think it clearly follows, that if the new nature fulfils the law of God, it certainly does not fulfil the law of sin—does not and cannot sin; and this is exactly what the passage before us teaches. Is not the same truth likewise taught in Gal. v. 17? There "the flesh," or old corrupt nature, and "the Spirit," or new nature, are said to "lust against" one another, and to be "contrary to" one another. But how could they by possibility be contraries if they were in any degree the same?

We are not to understand, however, from these passages that the man himself does not sin, for we have clearly seen the contrary to be the fact. Of Christ alone can it be said that His whole heart was a perfect transcript of the law of God, which was shown in type by the second written unbroken copy of the law being put in the inside of the ark, as we read in Ps. xl. 8—"I delight to do thy will, O, my God: yea, thy law is within my heart," a passage which is brought forward with the context by St. Paul, in Heb. x. 5—10, to show this object of His coming into the world. But of the believer only in a modified sense is it asserted that "the law of his God is in his heart" (Ps. xxxvii. 31), and in another place (Isa. li. 7), "The people in whose heart is God's law," passages which of course apply to the new nature of the believer only, and to it not to prove a perfect fulfilment of the law, but only a fulfilment so far as it goes, and that solely in consequence of his union with Christ, the only law fulfiller.

Indeed St. Paul, speaking of the two natures of the believer, says of the first—"For I know that in me (that is, in my flesh,) dwelleth no good thing. . . . . I find then a law, that when I would do good, evil

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is present with me;" and then passing on to the second, he adds—"For I delight in the law of God after the inward man (which is elsewhere called 'the new man,' as being the last born, in contradistinction to the 'old man,' or firstborn; the old nature, so far from delighting in the law, being in enmity both against it and its author): but I see another law in my members, warring against the law of my mind (or renewed nature), and bringing me into captivity to the law of sin which is in my members. O wretched man that I am!" says he, "who shall deliver me from the body of this death? I thank God," he adds, "through Jesus Christ our Lord. So then," he concludes, "with the mind (the spiritual nature which Christ has given me by the Holy Ghost, which I have from the second Adam), I myself serve the law of God; but with the flesh (or corrupt nature which I had from the first Adam) the law of sin." So that the believer, like Rebecca, has "two manner of people," as it were, "in his womb" (Gen. xxv. 23), "struggling together" for the mastery (verse 22), and howsoever the old man or firstborn may seem to prevail, yet he shall not ultimately do so; for "the elder" shall not only "serve the younger" (verse 23), but shall ultimately die by his hand (Obadiah 17, 18; Rom. vi. 6, viii. 13); and God has so ordained it that that very event that giveth death natural to the believer, with a prospect of the future life of his "vile body" in a "glorified" form (Phil. iii. 21), giveth death eternal to his old nature, and frees the "perfected" "spirit" of the "just man" for ever." (Heb. xii. 23.)

CHRIST AT PRAYER.

When we read our Saviour's discourses, we feel that they are the utterances of more than human intelligence, and that they deal with matters of intense and absorbing interest. Though we have not the advantage of hearing the sublime melody of His voice, yet we can fully sympathize with those who were "astonished at His doctrine," and with the officers who excused themselves to the Pharisees for not arresting Him, by saying, "Never man spake like this man." The supernatural eloquence of those lips into which grace was poured overawed the rough messengers, so that they would rather face the anger of their employers than attempt to lay hands on *that* speaker. What a testimony this to the soul-thrilling words of the "Teacher sent from God!" But without imagining the exquisite modulation, the mellifluous tone, the heavenly harmony of those lips which were never stained by the breath of sin—for in the case of mere men, eloquence, like every other human attribute, has suffered by the Fall, and must be redeemed before it can reach its loftiest altitude—let any intelligent Christian carefully read the recorded speeches of Jesus, and he will soon discover enough to rivet his attention, and to awaken the emotions of his heart. He hears not the voice which entranced the surging multitude, and hushed them to breathless silence as soon as it fell upon their ear; and he sees not that marvellous eye which *looked* heaven to the weeping

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penitent, and terrified demons with a vision of their Almighty Judge; but without these potent auxiliaries to a full realization of the Lord's teaching, he can see enough to assure him that it is unique, soul-searching, living, divine; or, in the remarkable language of an apostle, "Quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart." What delicate shades of meaning, what intense purity and spirituality, what depths of thought, what perfect mastery of the subject, what striking originality, and what unparalleled simplicity of language characterize these glorious discourses!

Take the sermon on the mount. Here you are completely in the grasp of the Speaker, and there is no escape. Your heart, soul, thoughts, feelings, your inner being, your whole history are in His hand; He is speaking to and through you, and there is no possibility of evading the point of the divine anatomist's lance. It is you and not another that He is dealing with. Your subtlest thoughts are analyzed; and the most profoundly secret wish of your heart is placed quivering with conscious shame and terror beneath the broad light of day.

Or take His valedictory address. What pathos, what matchless tenderness, what yearning love, and what glorious glimpses of gilded heavens, and sunlit mansions, and ecstatic enjoyment to him and his when the terrible tempest shall have spent its fury and passed away for ever! Christ's farewell sermon moves, melts, overwhelms, excites, delights, transports by turns. You are in the dismal valley, you are jostled by the blaspheming crowd, you are weeping in solitude, you are tossed on the billows of a frightful mystery, you are filled with unutterable joy, you are triumphantly waving palm branches in glory! Such speech as this stands alone in human language: "Never man spake like this man!" Most true, ye police officers of the old city of David; and, perhaps, when He comes again your brief criticism will be accepted as proof of a better state of mind than that of the haughty Pharisees who contemptuously scorned you as a portion of the "cursed" mob who knew not the law!

But His speech was not addressed exclusively to men; He spoke also and often to God. What He said on those occasions—what was the burden of His prayer when alone with His Father night after night on the mountain ridge, with the world asleep at His feet, how we long to know! The period may come when even this holy mystery shall be mystery no longer; but we cannot err in the conclusion that mankind at large, and the believing portion of the race in particular, are daily reaping benefit from these midnight petitions of the Holy One of God. How sublime the picture of the only sinless One on earth holding the world, with its tremendous burden of sins and sorrows, in His hands before God in prayer in the silence of night and the solitude of a mountain. An unutterable grandeur, unseen by mortal eye, surrounds the scene. God looks upon it, and is well pleased. The appointed Intercessor, the High Priest, whom the Father always hears, is there with large and far-reaching petitions, every one of which becomes a fresh bond of union between heaven and earth. Over the entire globe, with all its vastly varied sights and scenes, there is no spot like that nameless mountain top. While most of the inhabitants of Judea and

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Galilee are asleep, the man concerning whom they had been speaking on the previous day—some scornfully, some angrily, some with a half-doubting hope that He might be the Messiah, and a few with deep love and joy knowing that He was the Christ—is strengthening his soul at the fount of life and love for the terrible conflict which lay before Him, in the issue of which was involved the destiny of humanity, the honour of God, and the very existence of the universe. And whilst the bacchanalians of Jerusalem are making merry over their wine-cups, and sportively relating current anecdotes about the poor Nazarene that a few ignorant people take for the royal Son of David, He is making intercession for transgressors, and laying broad and deep the foundations of a kingdom that shall never be moved.

How little the great world, busy with its commerce and pleasures, and kings and statesmen engaged in the affairs of empires, know what is going on at the very centre of righteous power and influence. At this time the infamous Tiberius, the third of the Roman emperors, had, by his luxuries, cruelties, and manifold atrocities, brought the empire to such a state of frightful disorder, that he wished that heaven and earth might perish with him when he died. Little dreamt the odious tyrant that a very different prayer was frequently ascending from a solitary worshipper in his troublesome province of Judea, the answer to which has already secured the stability of both heaven and earth, and will in due time supersede the bad government of all the Cæsars and their royal copyists, great and small, by a glorious rule under which all nations shall be blessed, while with thankful hearts they adore their beneficent Sovereign. Unheard, unseen, unthought of by men, there is an irresistible but perfectly silent influence at work which is shaping and moulding the future, without taking counsel either of cabinets or churches; and that omnipotent influence dwells with Him who chose a mountain for His closet and midnight as the time of His communion with God. The great Intercessor's prayers must not be considered as appeals to a reluctant Ruler with the view of inducing a change of mind, but as the actual expression of the Father's will through the lips of Him who is appointed Head of humanity and heir of all things. With that profound and inexpressibly important truth before us we indulge no trembling solicitude, and give way to no paralyzing fear with regard to the future, although the majority is Christless, the Church powerless, and the world ripe for judgment. The vision of Christ at prayer assures us that all will be *divinely* arranged, which should give us entire satisfaction, although it will be, both essentially and circumstantially, very different from our *humanly* arranged solution of the difficulty. We see and hear things every day which send keen pain to the heart; but we remember in the midst of our mental anguish, Him who, having compassion on the multitude, healed their sick, and satisfied their hunger; and who, having given these specimen miracles of what He will yet do on a far greater scale, "went up into a mountain apart to pray."

If we look at the circumstances under which our Lord is found praying, we shall find them all exceedingly instructive and suggestive. In the first chapter of Mark we find Him casting out an unclean spirit, who had said, "Art thou come to destroy us? I know who thou art, the Holy One of God." He then healed Simon's wife's mother; "and at eve, when the sun did set, they brought unto Him all that were diseased,

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and them that were possessed with devils." He restored health to many that were sick, and cast out many demons. "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." (Mark i. 35.) Matthew and Mark both state that after the miracle of the five loaves and two fishes He went up into a mountain to pray. Prayer seems to have been His rest after labour.

"And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God." (Luke vi. 12.) On the following morning He chose His twelve apostles, "and came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch Him; for there went virtue out of Him and healed them all."

The prayer on the mount of transfiguration is associated with circumstances peculiarly interesting to those who look upon that event as a glimpse of the glory to be revealed when the kingdom of God is manifested. Speaking of that time, Jesus says, "For whosoever shall be ashamed of me and of my words, of him also shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels. But I tell you of a truth, there be some standing here who shall not taste of death, till they see the kingdom of God. And it came to pass," adds the historian, "about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and his raiment was white and glistening." (Luke ix. 26—29.)

He tells His sorrowing disciples that as He was about to leave them He would pray the Father, and He should give them another Comforter; and He tells Peter that He had prayed for him that his faith might not fail; instances in which the answer is assured as absolutely certain. As on another occasion, at the grave of Lazarus, He said, speaking to the Father, "I know that thou hearest me always." Glorious revelation, this, and one to be pressed to the believer's heart with exceeding joy!

And then there is the wonderful prayer recorded at length in the seventeenth of John—a prayer which absolutely *proves* that it is what it professes to be, the very words of Jesus spoken to the Father, from the simple and obvious fact that neither Galilean fisherman, nor learned scribe, nor any other mere man, could possibly have conceived either its thoughts or its expressions. Far away in the immeasurable distance does this golden gem put all attempts at imposture. We will believe that Jesus never uttered these words, and that John put them into His lips, when we believe that the sun sprang into being, took his place in the firmament, and flung his brilliant robe around him, purely of his own accord; but not till then. And it is a most Christ-like circumstance that the prayer expands in widening circles as it proceeds: first, He prays for His apostles; secondly, for all who should believe on Him through their word, which includes all believers down to the present moment; and then for "the world," that seeing the unity of the

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faithful it "may *believe* that thou hast sent me." It is also worthy of special notice that this reference to the world is repeated: "I in them, and thou in me, that they may be made perfect in one, and that the world may *know* that thou has sent me, and hast loved them as thou hast loved me." The unity of the redeemed has not yet become a *visible* fact, and will not until "the manifestation"—the revelation, disclosure, discovery—"of the sons of God" (Rom. viii. 19); and as that will not be until the Lord comes and brings them with Him, it follows that the prayer before us includes the whole Christian dispensation, and stretches beyond it to the period of the glorification of His people, which the world will witness, and witnessing, believe in Jesus, and believing, be blessed in Him and call Him blessed.

But oh! the agony and bloody sweat, the fearful conflict and terrible baptism, just before Him when this divinely sublime prayer rose to heaven from His lips! From the place where they were spoken He went to Gethsemane, and again He prays. It is the hour and power of darkness. The relentless foe of God and man has resolved on victory now. He conquered the first Adam in a garden. He tried to overcome the second in the wilderness temptation at the beginning of His public ministry, but failed, and departed from Him "for a season." Deeply suggestive words! But we may not, dare not enter this thick darkness. It is appallingly, inconceivably awful, and we must hold imagination with a firm hand. Let us simply note that the blessed, loving Master says to Peter, James, and John—the three who were honoured to see a glimpse of the glorious kingdom—"My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." They *sleep!* and the unrevealed conflict of our Surety with the terrible being who covets the throne of the universe goes on. Three times during this appalling agony He prays, saying the same words. The fearful foe did *not* succeed. In a garden the world was lost; in a garden it is won back, and heaven with it. Once more we hear a petition. It is after the petitioner is nailed to the accursed cross. What is it? "Father, forgive them, for they know not what they do." Adoring silence, instead of remark, is the best commentary here; but this is Jesus, "who makes intercession for *us;*" and *we pray* that the world may soon be filled with *His glory!*

THE NEW JERUSALEM.

By R. A. Purdon, M.A., Torquay.

In the last number of the Rainbow I ventured to speak of the millennial climate as being the result of the mixture of heavenly light with the ordinary or natural light of the sun or of the moon. That new and heavenly light, I believe, as before, to be the immediate light from the face of God, and from the heavenly city in which the God-man will reign during the millennial period. The purity, beauty, and perfection o this celestial light must of necessity be such as no imagination

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can conceive. It will be the revelation of the Deity in a visible form. All inequalities of climate will give way before it; and all the weakness, and disease, and deformity, and physical degradation of the present earth will be overpowered, and vanish away before its beams. We all know the immense effect of sunlight, and how far its effects exceed those of moonlight. We know that climate affects not only the human form, but the mind—not only the vegetation on the surface of the globe, but even the minerals beneath the surface. The finest jewels, the finest marbles are only to be found in those tropic countries where the sun shines down vertically with his most powerful influence. Carry out this truth to its utmost limit. For the light of the sun substitute the light from the immediate face of God. It warms one's heart only to *think* of it—how much more will it revive the world to *see* it. How will all creation rejoice in that IMMORTALIZING light! When the sun appears, moonlight becomes invisible. When the Sun of Righteousness shall send down the light of His countenance, the light of common day will appear despicable in comparison. "Lord, lift thou up the light of THY countenance upon us," has long been the exclamation of the spiritual mind. But the day will come when "Lord, lift thou up the light of THY countenance upon us;" will be the cry of all the globe—of man, and beast, and of vegetation itself. Let us suppose that we were living in the millennial time. We should see above our heads the New Jerusalem, with its perfect light, pure as the Deity from whom it would proceed. Were it in the night, the light of the heavenly city would be toned down to suit the moment, and would fill the air with an amber twilight. Were it by day, the same celestial light would melt into the atmosphere, and mix with the sunbeams. We should breathe it in the air, and feel it in every pore. It would enter the eye, penetrate to the brain and diffuse itself through all the organs, both of intellect and of life. This celestial light would fill the whole human frame, just as the sunlight acts upon the vegetable world. The human frame, pervaded by this light, would grow day by day in beauty, health, symmetry, and strength; and as the light through the eye would penetrate the brain, the mind itself would become luminous and refined. All the animal world would become gradually elevated by the action of this NEW light, and the vegetable world would be equally improved. But its effect upon mankind would be the most conspicuous of all; since not only his body, but his intellect would be renewed by it. Can this be doubted for a moment? Can we observe the immense differences in the animal and vegetable world, produced by the presence or absence of the sun, and yet doubt that still greater results will be produced by the presence of the heavenly light? It will be, emphatically, an IMMORTALIZING light; for as it will issue from the fountain of life, it will bring life with it where it shall penetrate. It is then, indeed, in its most comprehensive sense that we shall see the fulfilment of those Scripture texts—"He was the true light;" "In Him was life, and the life was the light of men." Till that great light shall shine down from heaven, all the promises, the hopes, the glories of Scripture are undeveloped and unrealized. Till that great physical light shall shine, all progress and improvement are impossible, and all talk of happiness a jest. Place your philosophers and your *spiritualizers* up to their neck in snow or ice, and they will then begin to suspect that

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the "march of intellect," and even religious meditation, are not sufficient for a being of flesh and blood, and that the renovation of the world depends in a formidable degree on the state of the weather and the climate. The earth is never to be inhabited by purely spiritual beings, but by men in flesh and blood; and, therefore, the hopes, the promises, the happiness set forth in Scripture with reference to the EARTH, are all of them dependent on the renovation of the CLIMATE; and we have shown mathematically in the last number that no change in the earth's position can produce a millennial climate or a climate worthy of the millennial reign. Nothing can do this but the infusion of a divine light from the face of God—that "uncreated" light of which Milton speaks, and which, as it issues from the Author of Light, must possess every element of perfection inconceivable—purity, beauty, softness, and immortality.

This also explains one or two difficult texts which we meet with in the prophets. In Isaiah xxiv. we find these words, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Zion, and in Jerusalem, and before His ancients gloriously." Again, in Isaiah lx., a still more remarkable passage, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light." Oh, how many pages of well-meant absurdity have been written to reduce these passages to the level of mere empty spiritualism—to take them from the Jews, and to hand them over, diluted or emasculated, to the Christian Church! They have no spiritual meaning whatsoever. There is no mystery concealed under them. They are as plain and as literal as the first chapter of St. Matthew. They describe the land of Israel in the millennial age. The sun and moon shall be ashamed of their own feebleness when they shall see the brightness of the heavenly light, and compare the beams which issue from the heavenly city with the light which issues from themselves. Such is the meaning of the former text. As for the other, it is obvious. The light of the heavenly city will be the daylight and the moonlight of the land of Israel. It will exceed the brightness of the sun or moon; and as the heavenly city will be suspended permanently over Jerusalem, it follows most literally that the sun and moon of Israel shall never more go down, for the heavenly city which shall give them light shall be fixed permanently over their heads. This equally explains another text which says that the sun should no more give light to Israel by day, nor the moon by night. Meaning, of course, that the light of the Holy Land would be derived from a new and distinct source—namely, from the divine light of the heavenly city. Not that the sun and moon are to be extinguished for a moment, but they will be reduced to comparative insignificance in the immediate neighbourhood of the heavenly city; that is to say, in the land of Israel. But in other quarters of the globe the sun and moon will still retain their use and their importance, for the heavenly city will be suspended directly over the millennial Jerusalem, but will be remote and invisible in many parts of the world—for example, in Europe. It is only in the land of Israel that the sun and moon will be put to shame in the presence of a nobler luminary. This also explains that puzzling text in Isaiah lxv.: "Behold, I create new heavens and a new earth; and the former shall not be

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remembered, nor come into mind." But we find in Revelation xxi. that the new heavens are to follow AFTER the present earth has vanished away. We find the same truth in 2 Peter iii. How can we reconcile Isaiah and the New Testament? Isaiah describes a new heaven and earth BEFORE the present earth has been burned up. The enigma is explained by the heavenly city. Isaiah in chapter 65 is speaking of nothing whatsoever but the land of Israel; and over that favoured land the heavenly city will be suspended—1,500 miles broad at the BASE—consequently it will overhang the entire land of Israel completely. It will fill up the whole concave of the sky from east to west, and from north to south, and will blot out and supersede all other heavenly bodies. Thus the heavenly city will produce a NEW HEAVEN over the whole territory of Israel; while its beams, mixing with the atmosphere, and uniting with the sunbeams, will create a NEW and all-productive EARTH as far as the Israelitish territory extends. And this fully explains Isaiah lxv.

Hoping to speak in the next of the heavenly city, I will now only add, that I believe the well-known title of the Messiah—"The Sun of Righteousness"—is as much a LITERAL title as a spiritual one. For "the Lamb is the light thereof," namely, of the heavenly city; and, as the light of the city, He becomes a new and additional SUN to the world at large.

A BRIEF MEMOIR OF THE REV. CHRISTIAN G. BARTH, D.D.

By THE REV. J. A. JEITER.

PART I.

THE Rev. Dr. Barth was born in Stuttgart, July 31st, 1799. His father died early, and left his widow with three children, among whom Christian, the subject of this memoir, was the eldest. The mother lived with her fatherless children in a circle of truly Christian friends, which had a blessed effect upon the lively and promising boy. His father had been a pious and devoted Christian, who was very helpful in building up others, who met together in a private meeting for mutual edification at the house of Mr. Gundert, master of a public school in the city. The people used to tell the son that they remembered well his earnest and heartfelt prayers for the spread of the Gospel and the extension of the kingdom of Christ. His mother was a person of an equally energetic and powerful mind, yet full of Christian love and simplicity. Her house was ever open to Christian brethren who might happen to visit Stuttgart. She used to pray separately with her children upon her knees, and brought them up in strict obedience.

Until his 11th year, Christian visited the German school, of which Mr. Gundert was the head master. It was he who encouraged his mother to bring up her son to a learned profession.

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With the help of a private tutor, Christian soon was brought on in the Latin, Greek, and Hebrew languages. Besides his diligence in the acquirement of languages, he early showed talent, inherited from his father, of drawing and painting. He used to write Bible stories, to which he painted figures by way of illustration, and then presented them to his juvenile friends, or on market days he sold them to the passers-by. A remarkable indication of his talents as *author, artist, philanthropist, and man of business*, which we admired in him in after life.

His early religious impressions he greatly owed to his pious tutor Jeremia Flatt, and to the Rev. A. Dann, whose sermons he used to take down, and in his vacations visited him, and begged to be examined by him. In his progress through the higher grammar school of his native city, he distinguished himself as a poet and an orator. To extend the circle of his knowledge, he acquired modern languages, studied natural history, and practised himself in drawing and music. He collected likewise natural curiosities. His different talents, by which he was distinguished in after life, showed themselves in the germ already in his youth. From the very beginning he manifested an inclination for variety, and could never limit his mind to the prescribed studies. But his principal aim, amidst all his various pursuits, was to *arrive at a knowledge of God in and through Christ*. Among his tutors, Werner and Roth exercised the greatest influence on him; and at a later period, the Professors Klaiber and Reinblek, attracted him much. Remarkable characters had always a strong attraction for him, and they created the wish in him to become a *true* man, and to avoid, if possible, all eccentricity, which his keen mind taught him early to be a defect in the best of men.

The wars of Napoleon, in the years 1814 and 1815, excited him much, and led him to write political poems. But he soon withdrew from all those commotions, and took up his favourite subject—the kingdom of our Lord.

Already in the year 1816 he began to write a book, "A Voice of a Preacher in the Wilderness: a mirror of the present times." This work certainly was never completed; but it was pregnant with the thought that ours were the last days.

He became early acquainted with the writings of Henry Young Stilling. Before he entered the University, he visited this remarkable man, who left a deep impression on his mind; so much so, that once a year he regularly perused his "Heimweh" (home-sickness, or longing after home: a book somewhat in the style of Bunyan's "Pilgrim's Progress"). With the exception of a few occasional poems, there appeared nothing in print of his productions till in October, 1817, when he published "Stilling's Festive Triumph," a scene from the world of spirits. These verses of this inspirited youth created a great excitement in the circle of believers, and they asked who could be their author. The first edition was soon sold, as it found its way into distant parts of Germany and into Switzerland. An old experienced saint wrote to him, after having been discovered as the author of this poem, "Seek the Lord, and learn to know and to love Him with all your heart, and you will become a blessed and useful instrument in His hand. Oh, my Jonathan! abide in Him: suffer nothing to lose your hold of

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Him. But may *He* make *such use* of you, as may *seem best in His sight.*"

Two orations on Breuz and Melancthon closed his career in the high school, and he entered the University of Tubingen in October, 1817. There he joined soon after his entrance in the celebration of the *third* centennial festival of the Reformation, and published anew the Theses of Luther, by which he showed his deep sympathy with that great man and his work.

With modesty, yet with a sense of superiority, united with brilliancy of wit and sprightliness, induced by his general progress in a polite education, coupled with a firm resolution and enduring zeal, he entered the circle of his fellow-students, but made friends but with a select few. Hoffacker and Krummacher may be mentioned among these. In matters of Christian experience, the members of this select circle applied always to Hoffacker. Barth appeared to them at times as a remarkable genius—as a polymathy, of whom they could not be certain how he would turn out. His friends were disquieted by his great precocity, which might as soon end in the production of mere wild shoots as in fruit-bearing branches. His piety they regarded as being formal; and his theosophical tendency, and belief in the marvellous, they could not harmonize with his sober, and sometimes severe criticism. He pursued many things in his studies—sometimes philosophy, then the old languages; again the Italian, English, and Spanish languages, and the Talmud and Arabic. He likewise occupied himself in painting portraits of his friends; would paint coats of arms, and other devices, as a lyre, a sword, or a ship under full sail, with the motto underneath—"Odi tranquillitatem" (I hate rest), which was the true picture of his innermost being. He had, besides, many visits from brethren near and far, an extensive correspondence, and constant occasions to write for the press. He likewise gave private lessons for his own support, to relieve his mother as much as possible.

The Rev. A. Dann, whom he often visited, was not satisfied with his multiplicity of engagements, and used to tell him in all affection, "I love all scholars of true wisdom." He did not think highly of a little book which Barth placed before him for inspection; he took, however, 12 copies, without suspecting him to be the author; whilst another Christian friend took 200 copies. In 1818, some of his poems were printed in Vienna, and others appeared in other publications. In his first vacation, in December, 1817, when he was but 18 years old, he ventured to preach in a village church near Stuttgart. His text was—"Follow thou me." (John xxi. 22.) It gave him great pleasure to see his mother among the audience, and still more, that he experienced such perfect liberty, and felt that he had now been introduced in his true calling for life. He closed his sermon with a hymn of his own composing. He preached after this often in the villages around Tubingen In his first Easter vacation he preached also in Wurtzburg, in Bavaria, which occasioned a reproof to the minister there, for suffering such a young man to occupy his pulpit. When his turn came to preach in the castle church at Tubingen, where usually students and professors only attend, the place was generally crowded with people of all descriptions, to whom he boldly declared the truths of the Gospel. In his studies he pursued his own way, and read and studied more in private than in

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attending public lectures. He was particularly fond of the study of the writings of the pious divines of the last century, as Bengel and his like. Withal, he was a free inquirer into the signs of the times, in order to discover the demands which the cause of God and His kingdom makes on the present generation. And herein lay already, then, one of his principal talents.

The cause of missions attracted his peculiar attention. In November, 1818, he addressed his friends on this subject, and exhorted them to promote this important work. "Whoever approves of it," he said, "must show it in very deed; and the missionary boxes in England," he added, "demand our imitation." The late Rev. Mr. Blumbardt and Dr. Pinkerton encouraged him in this idea, and advised him to exhibit missionary boxes at every meeting, into which every one might put what he felt disposed to give, and to forward the amount to the Basle Missionary Society. Barth succeeded in his plan; and in the year 1819 he could write to Basle of the existence of a missionary association in Tubingen, which he kept up ever afterwards. His sermons breathed a true missionary spirit; his ideas were illustrated by references to the heathen and their misery. He could never speak of man's inalienable liberty without referring to the chains of the negroes; and whoever regarded this zeal in the youthful Barth as a mere ebullition of the mind, was soon undeceived, for it was real and enduring. In July, 1821, he visited the missionary anniversary at Basle, and entered into useful alliance with friends in Switzerland. Dr. Schubert, of Erlangen, wrote also to him at this time, and wished him God's blessing to his labours for the extension of the kingdom of God, and recommended a converted Israelite to him. Even awakened Roman Catholics applied to him for counsel and for help. But the question now arose, should not Barth himself go abroad as a missionary? At the ordination of the late Rev. Mr. Laroche, which took place in Stuttgart, in the year 1819, the mother and sister of Barth were melted into tears, half fearing lest he himself should follow his example.

It appears that he at one time actually prepared himself to go out as a missionary among the Jews, but he could not arrive at a settled conviction about this step. His aged mother, his sickly sister, and a helpless brother, prevented his carrying this resolution into effect. He had an urgent call at one time from a dear friend to become the minister of a Protestant congregation in Austria, as well as by the late Rev. Dr. Steinkopff to come to London. The activity of the Lord's people in establishing missionary, tract, and Bible societies, and in endeavouring to do good in other ways, caused at this time great excitement, and in some instances opposition among the dead orthodox party in the country. Likewise, among the godly divisions were pushed to great lengths, so much so that a party separated from the rest entirely. This state of things induced Barth to write and publish some rather severe pamphlets, which occasioned him much unpleasantness and suffering. He himself confessed afterwards that he had been too severe, and his mother addressed to him on this occasion the following advice:—

"Enter at once into thy closet, and on thy knees entreat God, thy heavenly Father, for forgiveness of all thy sins and transgressions, and anew resolve to live to Him alone. I have no doubt of thy being

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delivered—yet, the sooner the better. How will thy sainted father be delighted, and thy grandmother rejoice (who was always very partial to thee); nay, there will be 'joy in heaven,' by witnessing thy entire surrender to the Lord. Is it not incumbent for one who is to have the care of souls, first to attend to his own soul? Do not place confidence in those who flatter thee, and be not so open and communicative. Seek the promotion of God's honour, and not thine own. Pray daily for humility and Christian simplicity. How is the state of thy heart before God—how thy faithfulness in little things? Every hour is lost which you live for yourself; therefore, look to the promises given to those that overcome. Be not satisfied with secret sighs to God, but force thyself away from business in order to pray, and then wait for the answer," &c.

Barth was greatly indebted to his faithful mother. Nevertheless, he maintained his stand-point in opposition to his mother, by expressing himself as follows :—"Your anxiety is not founded on truth. The more carefully I study the word of God, the more I am convinced that I am under the special care of the Lord. Suppose that the author of my pamphlets were made known, and I were brought to account, what matter would it be to sustain a loss in my worldly circumstances? I should rejoice to suffer for truth's sake. I am called to write in defence of the truth; of this I feel convinced. Here apply the words of Gossner, 'Truth is truth, let it be told either by a clown, or by a professor.' There must be no respect of persons. Truth is always bitter, but in our times it is needful to be bold in defence of it. Is it wrong to defend the cause of the Lord? I have committed all to Him; He will direct it according to His will. The only comfort I derive is in prayer," &c. The threatenings of the clergy whom he had attacked were, however, not carried into execution; for they had resolved at one time to bring the publisher before a court of justice, in order to betray the author. The excitement was allayed. But Barth had still further plans before him to carry into execution, which were, however, for the time kept in abeyance.

The Lord supported Him wonderfully in his endeavours to serve Him. Wherever he went on his travels, the cause of missions was always his principal object. In this way, among others, he became the founder of the Missionary Association at Darmstadt, in Hesse, which was espoused and supported by the Grand Duchess herself. The time had now arrived when he should leave the university, and enter upon active clerical duty. The heads of the college dismissed him with the following testimony :—"*In erroris mysticismi delapsus.*"

He now took leave of his brethren and college friends, with whom he still kept up an acquaintance afterwards. In the year 1821 he entered upon his first curacy, where he at once established a missionary association, and had the encouragement to see his labours blessed among all parties.

But while his wise mother rejoiced at his usefulness she still exhorted him to pray much for wisdom and self-knowledge. She said, "Pray much! May the Lord fill thee with His Spirit, and enable thee to represent Him as what He is!" She was not elated by his popularity; for his plain Gospel message was welcomed by all. In the year 1822 he was called to take the sole charge of the parish of Effringen, in the Black Forest, and thus he commenced his labours in this region, which filled

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up forty years of his useful life. He formed there a union among like-minded clergymen in the neighbourhood, and they met regularly at stated times. In his ministry he was indefatigable. On Sundays he preached twice, had a catechisation with the children, a Bible class with the awakened, and conversation with individual brethren till late at night. People from the neighbouring towns and villages came flocking to attend his ministry. But after a while he was anxious to become acquainted with believers in other parts of the world, and to learn the state of religion in Germany by personal inspection. This wish he realized by entering upon an extensive journey through Northern Germany. The different bodies of believers he met with, and the prominent individualities which they exhibited, greatly enlarged his prospects and hopes, and he formed a bond of union with many eminent servants of the Lord for life. A number of portraits, painted by himself, and arranged in his study, perpetuated their constant remembrance in a lively manner. In the Moravian settlement of Herrnhut he delayed particularly, and copied a picture of our Saviour—surrounded by some of the firstfruits of their converts from among the heathen—in oil colours. The freshness of the missionary life in the time of Count Zinzendorf seems to have become his model in after life, and he considered the Count the best spiritual poet. In Berlin, Jænige, one of the first missionary friends there, had great attractions for him; though he found the missionary work in a declining state. At Barmen, in the Wupperdale, pastor Sander became very dear to him, and he was much pleased with what he saw there. He met, likewise, dear missionary friends in Holland.

After his return home, in December, 1824, he was elected as minister to the parish of Mottingen, near Calne. Here he followed in the footsteps of his excellent predecessors, Machtolf and Gros. His sermons, being full of spirituality and interest, acted powerfully upon his hearers, and he became a burning and shining light in the whole neighbourhood. He was particularly anxious to promote the knowledge of the word of God, and for this end he employed every means at his command to attract especially the rising generation. His mother kept his house, till the Lord took her to Himself in the year 1828. His neighbour, the pious and learned Rev. A. Osiander, exercised a great influence on his theological views and upon his inner life. The whole Bible was then studied with more careful inquiry than before. The Scripture views which he then acquired underwent no material change to the end of his life. He was firmly established in the truth, and declined having anything to do with modern inquiries. In his 30th year he was firmly assured that the Scriptures explain themselves, and that they need no human aid or philosophy for their being understood. On this point he said, "I owe it to this principle, that I know what I am about, and that I have no need to be taught by any other than the Spirit of God. I have now arrived at an unmoveable foundation, and knowledge, and firm assurance. Henceforward can no man disturb me. I know what I believe, and bless my Lord and Saviour for graciously vouchsafing me such a true insight and rich knowledge of His covenant of grace and mercy contained in His blessed word. The confusion, alas! even among believers, is on the increase. But there will be peace after the Lord is revealed. After this I long and sigh."

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SONG OF 1865.

My sire is gone, and though but young, I'm coming in his room,
And on my eastern banner burns my mystic scroll of doom.
Let him read it who can read it, but let him be sure
That only he can read aright whose heart and life are pure.
My father's skirts were wet with gore from battle's fatal strife,
And on his battered front he bore the marks of passion rife;
He came, and as he dashed along he strewed his path with slain;
And what my sire before me did, may I not do again?

He and his predecessors but one object had in view,
And for that object ever worked, as I must also do;
Though multitudinous the ways, intricate and obscure,
Yet all are tending to one end infallible and sure.
Though kings may tremble on their thrones, though thrones may shake and fall,
Though nation may with nation strive, one purpose is in all;
Though systems old, with hoary time, may tremble and decay,
Dominions, empires, kingdoms gone bespeak a brighter day.

I come with high commission from the mighty King of kings,
And 'tis His work that I must do, whatever woe it brings;
By tempest, earthquake, fire, and sword, His high behests are done,
And I but shout—"Behold, He comes!" as I go working on;
Behold, He comes! behold, He comes! and thus I onward speed,
Loosing the ties that bind together men in times of need,
That they may learn how vain it is on banded strength to trust,
And feel their helplessness, and bow before Him in the dust.

Behold, He comes! I cry, and blast the noble city's health;
Behold, He comes! I cry again, and touch a nation's wealth.
Again I cry, Behold, He comes! and sagest wisdom fails;
Again the shout is heard, and death in royal hall prevails.
I whisper it, and commerce shrinks—its money bags collapse:
I breathe it on the great exchange, 'mid terrible mishaps;
I roar it in the stormy winds, and priceless navies sink,
Engulfed beneath the boiling wave, to make men learn to think.

In tones all hoarse and terrible the earth repeats my song,
And through its wondrous caverns roll the solemn notes along.
Outbursts the fire inpent below with horrible uproar,
And troubled waters roll and dash along the quaking shore.
Then listen to my song, ye men on earth who dwell,
That ye may sing rejoicingly at Time's funereal knell;
That when the archangel's trump is heard, ye may not pale with fear,
But with a firm and steady front the solemn summons hear.

That when the cry from heaven rings—"Lo! He is coming now,"
The answering shout of welcome may be heard from men below;
While thronging angels, risen saints, and those from earth up-caught,
With ringing songs of victory shall greet the King long sought.
Oh, then the joys, the mighty joys—the promised kingdom come—
Creation's happy end obtained—the foul usurper gone!
Through all that vast eternity, that never ending day,
Bliss never known or felt before shall fill the earth for aye.

Poplar. R. FORROW.

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BIBLICAL QUERIES.

"G. C. P." submits the following:—

James i. 1. "James a servant of God and of the Lord Jesus Christ to the twelve tribes which are scattered abroad, greeting." Who does this refer to, the literal Israel, the Jews, or the spiritual Israel, the Church?

Rev. vii. 1—8. Will some of your correspondents who are well up in the prophetic symbolism of the Divine Revelation be kind enough to open this vision. Who are the four angels standing on the four corners of the land? What are the four winds they are holding back? Who is represented by "another angel ascending from the east," who says, "Hurt not the earth, neither the sea, nor the trees, till WE have sealed the servants of our God in their foreheads?" What is the "seal of the Living God" this angel has?

Why is he seen ascending from the east?

If we are living at the time indicated by the expression, "After these things," the symbolism of this vision is now being transacted in stern reality. In the light of the type who will point us to the antitype?

In chap. xiv. the 144,000 standing with the Lamb upon Mount Sion, with His Father's name written on their foreheads, seem to be contrasted with those who have "received the mark of the beast in their right hand or on their forehead." Two distinctive sealings appear to be going on—"the mark of the beast" and "the seal of the living God," only those who receive the one, escape the other.

WHO HAS THE SEAL OF THE LIVING GOD?

For only those who have it in their foreheads escape the judgments of the first woe. (Rev. ix. 4.)

"H. M. L." asks the following:—

Is the regenerating fire to be local or general?

2 Pet. iii. 1—13. Does not "we" in verse 13 mean the Jews? for was not the promise made to them in Isa. lxv. 17?

Is not all that is said about fire in Isa. xxiv. local?—in the Jews' land, where after final national judgments there will be "few men left" (verse 6)? See also Ezek. xx. 46, 47; Isa. x. 16—20.

Is not the same national burning and purging referred to in Mal. iii. 2—4; Ezek. xxii. 19—22; Isa. iv. 3, 4?

Is it not national dealing which includes the judgments of fire and sword in Rev. vi. and Rev. viii? See Isa. i. 27, 28.

Is it not in Israel's land that the hills are to melt at the Lord's coming to Zion? (Micah i. 3, 4; Ps. l. 3; xviii. 7, 8, 12—14; xcvii. 3—6; Isa. xxx. 30; Luke xvii. 30.)

Is Nah. i. 5, 6 decisive against this view when you recollect in what a restricted sense the word (kosmos) world is used in Scripture? See Rom. i. 8; Col. i. 6; Rev. xvi. 14; Luke ii. 1; Rom. x. 18; Acts xvii. 6.

Is not Isa. lxvi. 19 sufficient to show that nothing like this will happen in heathen (Gentile) countries?

Was the flood general? or local to that part of the world which was inhabited?

If regenerating and purging fire is only spoken of in connection with Israel's sins, Israel's judgments, and Israel's land, why should it be general? Would not this be contrary to Isa. lxvi. 19 and the many Scriptures that refer to the Gentile nations, afterwards to be converted, not by fire, but by the Jews (the spared godly remnant, Isa. lxi. 9) being sent as missionaries to tell them "that the Lord hath founded Zion" (Isa. xiv. 32), and is reigning "before His ancients gloriously (Isa. xxiv. 23), in His purged kingdom at Jerusalem? See Ps. xcvi. 10, cxlv. 11, 12, xxii. 27; Rev. xi. 15.

Surely the nations are not burnt; but are to be "all the families of the earth" (Gen. xii. 3) that are then to be blessed in Abraham and his seed—that is, Christ.

This does not deny that all men have sinned, and that the whole world needs regeneration. This it will get; but apparently not by fire, as has been hitherto supposed.

Truly our God is a God of mercy and grace!

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ANSWERS TO QUERIES.

In answer to Mr. Maude's observations on the parable of "the unclean spirit," I beg to state that I find all our Lord's parables were spoken to the Jews and are primarily prophetic Jewish history. Of this, the parable in Matt. xii. 43—45 is so good an example, that I copy an explanation of it as it stands in my private note-book on all the parables.

Parable of the unclean spirit: Matt. xii. 43—45; Mark iii. 22—27; Luke xi. 24—26.

This parable is pronounced by our Saviour in a conversation with Scribes and Pharisees, whom he rebukes, and calls "serpents and a generation of vipers" (Matt. iii. 7; xxiii. 33), children of the devil, the old serpent. (John viii. 41—44.)

The Pharisees, asking for a sign (Matt. xii. 38, xvi. 4; Mark viii. 12), our Lord says no sign shall be given them, but the sign of the prophet Jonas (Matt. xii. 40), which represents His own death and resurrection. In verse 41 He prefers the men of Nineveh, on account of their faith and repentance, to the nation of the Jews, who He prophesies will not believe though one should rise from the dead (Luke xvi. 31), which He afterwards did.

The unclean spirit is the devil; and his house "the house of Judah, in the Jews' land."

"The stronger than the strong man" (Matt. xii. 29; Luke xi. 22) is certainly Christ Himself, who was showing the Jews that He "by the Spirit" (Matt. xii. 28) and "finger of God" (Luke xi. 20) was able to cast out demons, thus attesting His divine mission, and giving proof "the kingdom of God" was come unto them, if they believed on Him (Matt. xi. 14) as the Messiah.

Jesus seems to compare the nation to a man, out of whom the unclean spirit had been cast; but this was not literally the case until the end of the apostolic age when miraculous agency in Judea ceased and the Jews were driven out of the land, the house being thus made "desolate." (Matt. xxiii. 38.)

Verse 43 describes the unclean spirit during this parenthetical dispensation as ill at ease, restrained in power, "seeking rest and finding none," no such lodgment in any other nation being given him as he formerly had in his house, the Jewish land and people.

Verse 44. "The unclean spirit returning to its house, findeth it empty, swept and garnished," refers to the partial restoration of the Jews in the time of the end to their own land;

Verse 45, which Satan will re-possess with "seven other spirits more wicked than himself." It refers also to the covenant the Jews will make with Antichrist (energized with Satan, Rev. xiii. 2; Dan. viii. 24), which will bring upon them the terrible chastening of the great tribulation (Matt. xxiv. 21, 22; Ezek. xxii. 19—22), by which only one-third will be left in Judea. (Zech. xiii. 9.)

That this is the meaning of the parable seems obvious from the concluding words of verse 45: "Even so shall it be with this wicked generation" (or nation) (Deut. xxxii. 5, 20, 28; Matt. xvi. 4, xxiii. 36, xxiv. 34; Mark xiii. 30, viii. 38; Luke vii. 31, ix. 41, xxi. 32; Jer. ii. 31, vii. 29; Phil. ii. 15; because the Jews imprecated the punishment of the Messiah's blood upon themselves and their children. (Matt. xxvii. 25.)

The last state therefore of the Jewish nation will be seven times worse than the first.

But finally, when the stronger (Christ) than the strong man (Satan) comes again (Rev. xix. 11), he will then bind the devil permanently (Rev. xx. 1—3; Rom. xvi. 20), fulfilling the promise in Gen. iii. 15, and will spoil his house for ever. (Matt. xii. 29; Mark iii. 22—27; Luke xi. 22.)

In this parable, between verses 43 and 44, we have an instance of the silence of Scripture and the parenthetical nature of this dispensation *

During the present times of the Gentiles, whilst the Jews out of their own land are not a nation before God, they as a nation do not exist; therefore prophecy is silent; but when partially restored to their own land in an unconverted state, the devil then cast out of heaven for ever, will still more take possession of them (Rev. xii. 9, 12)

* See an interesting pamphlet recently published by William Mackintosh, 24, Paternoster-row London, entitled "The Dispersion of Israel considered in relation to the age in which we live."

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"for a short time," and will again have the assistance of wicked spirits (1 Tim. iv. 1; Rev. ix., xvi. 13, 14), wherewith to deceive and enslave the people and nations.

In the last days when Antichrist will reign over the Jews (Rev. xiii. 5; Dan. ix. 27), he is called "a fiery flying serpent" (Isa. xiv. 29. xxvii. 1), and the apostate Jews are particularly described in Isa. lix. 2—8. especially in the 5th verse

At Christ's coming "the unclean spirit shall be cast out of the land" (Zech. xiii. 2), and "Jacob ransomed from the hand of him that was stronger than he." (Jer. xxxi. 11 Ps. xviii. 17, cxlii. 6) H. M. L.

In answer to J. D.'s objection, I reply: Sacrifices will not then be *typical*, but *commemorative* and *eucharistic*; they will be altered to suit the blessed condition of the restored Jewish nation.

J. D. should carefully study "The Land of Canaan," by J. E., a tract published by Morgan and Chase; and the reasoning of the Rev. Capel Molyneux, in "Israel's Future," page 252.

The following extract is also much to the point:—

"The temple worship of Israel will be revived (Ps. li. 19; Ezek. xl., xlviii.) The feasts and the sacrifices, not pointing forward, as of old, but commemoratively looking back to the blessed work of redemption already accomplished, will be observed in Jerusalem.

"Christians, generally speaking, have difficulty on this point; this is, however, greatly removed when it is remembered that the sacrifices hereafter in Israel will be *what the Lord's Supper is to us.* 'Why,' it is frequently said, 'return to these ordinances, seeing that the true sacrifice for sin has been slain, and that atonement has already been made?'

"The truth is, this with the Jews will be *their* mode, according to the Mosaic economy, of commemorating that which we commemorate when we break bread in the name of the Lord.

"Then, again, there is a beautiful principle connected with this. The Gospel precept is, 'Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God;' and so hereafter ceremoniously and commemoratively it will be with the Jews; their very food will be holy, the act of partaking thereof will be an act of worship on their part, telling of the goodness of Him whose flesh is meat indeed and whose blood is drink indeed.'

J. D.'s argument from Paul's Epistle to the Hebrews is formidable at first sight; but we must remember that epistle is addressed to the christianized Jews of Paul's day, who had been under the Mosaic law, and could hardly believe themselves entirely freed from it.

It was necessary, therefore, to prove this from the law itself.

Paul speaks to these Jews, only as members of the Church. To *them*, as such, all legal things had then passed away for ever.

No doubt the entire freedom of those *christianized* Hebrews from the law of Moses, was among the "abundant revelations" given to Paul concerning the Church; for without divine instruction and authority he could not have abolished all the legal things previously existing in the Jewish Christian Church at Jerusalem. See Acts xv. where it is decided that even converted Gentiles (graft into the Jewish Church) were to observe certain Jewish things, "to abstain from blood, and from things strangled." (Verses 19, 20, 28, 29.)

In Paul's time, therefore, the New Covenant of *free* forgiveness of sins without any deeds of the law was fully developed; for all revelations concerning the nation and the Church were so *progressive* that the Church was "hid from generations and ages," till the unbelief of the Jewish people delayed the manifestation of the Redeemer's kingdom, when the nation receded like a dissolving view, as if never to appear again. But this is quite contrary to old Testament Scripture, and to Paul's teaching in Rom. xi. 2—26; and it is altogether as erroneous to argue from Paul's epistle to Jewish *Christians*, that sacrifices will never be resumed as a mode of worship in the restored and forgiven nation of Israel.

When their Messiah *Jehovah-Jesus* reigns in Jerusalem as "King of the *Jews*," how can worship in "*the Temple of God*" be otherwise than in a Jewish form? Such it will be, for such is the divine pleasure, plainly revealed. Of those days God says: "All the flocks of Kedar shall be gathered unto thee (Jerusalem); the rams of Nebaioth shall minister unto thee: they shall come up *with acceptance* on mine altar,

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and I will glorify the house of my glory." (Isa. lx. 7.) "O *Judah*, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off." (Nah. i. 15.) "Then shall the *offering* of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years." (Mal. iii. 4.)

Of course the Church, enthroned with Christ for ever in the new heavens, will have nothing to do with the Jewish worship and praise that waiteth for Jehovah on the earth at Jerusalem. (Ps. lxv. 1.) H. M. L.

Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

WHO SHALL BE TAKEN?

DEAR BROTHER,—Having noticed how frequently the brethren who write in the RAINBOW quote Matt. xxiv. 40, 41, and Luke xvii. 34, 35, to prove the rapture of the Church, and also to infer that some portion of the Church may possibly be left behind at the coming of the Lord, I take the liberty of writing a few thoughts on the subject.

That both chapters refer to the manifestation of Christ to the world is plain from the words, "As the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be," which speaks of a grand public display to all the world of the glory of Jesus, when He comes in the glory of the Father, *of His saints*, and of the holy angels in the clouds of heaven with power and great glory. Granted He will come as a *thief*, and take the *world* unawares, and when they are crying, "Peace and safety"—then sudden destruction will come upon them, but the *Church* is expressly told that that day shall not overtake her as a *thief*. (1 Thess. v. 4.) And besides, there does not appear to be in any of these prophecies spoken by Christ any thought of the rapture of the Church or *any other rapture*. If we carefully read the passage this will appear plain. Jesus was giving the deluge as an illustration of His *thief-like* coming to the world, and says, "As the days of Noe were, *so* shall also the coming of the Son of man be: for as in the days that were before the flood they were eating and drinking, and marrying, and giving in marriage, until the day that Noe entered into the Ark, and knew not until the flood came and *took* them all away, *so* shall also the coming of the Son of man be."

Instead of predicting (as is generally understood by the words) that the watchful saints will be *caught up* to meet the Lord in the air—as the *Church* certainly will be—it rather appears to predict that the *unprepared world* will be overtaken with wrath and destroyed, as the world was by the flood; and instead of the saved ones being the *taken* ones, if we carry out the illustration of the deluge, we shall see that it is those that are left, who appear to be partly Israelites, who, like Noah, are untouched by the destroying power.

And this shows how entirely contrary God's dealings with Israel and the world are to what they are with His Church. While the greatest blessing for the Church is to be taken away from earth and changed in a moment, in the twinkling of an eye (1 Cor. xv. 22), and *caught up* together with the raised saints to meet the Lord in the air. (1 Thess iv. 16.) Israel's blessing being connected with earth, I do not remember one place in the Word where it says they are to be *taken away* from it—not even in resurrection, for then they are to come out of their graves and "dwell in their own land" (Ezek. xxxvii. 12—14); and as to the faithful, living at the coming of Jesus to the world, "He will send His *angels* with a great sound of a trumpet to gather together his *elect* from the four winds, from one end of heaven to the other" (Matt xxiv. 30, 31); or, as Mark xiii. 27 has it, "from the uttermost part of the earth, to the utter-

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most part of heaven"—an expression denoting that none, in however remote a part of the earth they may be, will be forgotten. The "elect" here mentioned cannot be the Church, for *angels* are never said to gather them, but the Lord *Himself.* (1 Thess iv. 16.) And besides, when this gathering takes place it will be at the coming of the Lord to the world, which Jude 14 says will be *with* His saints, and when He shall appear, then shall *we* also appear *with* Him. (Col. iii. 4.)

The faithful of Israel will then be left on the earth after the unfaithful have been destroyed, and this thought is carried out by Matt. xiii. 41—43, where it says, "The Son of man shall send forth His angels and *gather out of His kingdom* (not the *righteous*, but) all things that offend, and *them* that do iniquity, and cast them into a furnace of fire." Mark what follows: "Then shall the righteous *shine forth* as the sun in the kingdom of their Father." They are not said to be taken away, but are left to be reigned over by their coming Messiah, and to enjoy the blessedness of His reign.

The watchful ones are pronounced blessed, and will be appointed rulers over all His goods. (Matt. xxiv. 46.)

Because the Lord Jesus says that some shall be "*taken*," does not necssarily imply that they shall *be taken to heaven.*

The case of Enoch is often quoted as parallel; but this can hardly be the same as the Lord Jesus so distinctly in this case explains *the way* they are to be taken by the illustration of the deluge.

I am, yours faithfully,

London. F. STUNT.

RIGHTLY DIVIDING THE WORD OF TRUTH.

SIR,—These words occur in 2 Tim. ii. 15 in an exhortation to a spiritual workman (Timothy), whom the Apostle Paul thus enjoins to put "faithful men who shall be able to teach others," in remembrance that they "strive not about words to no profit." This workman "servant of the Lord" was told (verses 24—26) "in meekness to instruct those that oppose themselves," in order that they may be recovered out of the snare of Satan, the prime instigator of everything that opposes the truth, or which causes confusion in the dissemination of it.

The above thought was partly suggested by an article which appeared in your September number by Dr. T. George Bell, with whose remarks I quite agree, as also with the conclusions which he draws. There is a "seducing spirit" abroad tending to pervert men's minds from the simple truth, and to "teach for commandments the doctrines of men." (Matt. xv. 9.) To such as do these things the words of Isaiah are pointedly applicable. (Isa. xxix. 13, 14.)

I said that my thoughts were "partly" suggested by Dr. Bell's article; they derive strength from the fact (plainly enunciated by the extract from the *English Churchman* of 7th June, 1860) that baptismal regeneration is held and taught by a party of the English Church who do not "rightly divide the word of truth." This "dividing" implies a power of *spiritually* discerning the several teachings of the one word, in regard to the dispensations under which they have been given by the Holy Ghost, as well as the power of discriminating between *the truth which is appropriate, and that which is inappropriate, to those to whom the word is ministered.* Much watchfulness and prayerful consideration is needed in order carefully to guard against mistaking the deceitfulness of the flesh, which leads only to dissimulation, for the true wisdom of the Spirit, which, with singleness of eye, seeks in its varied actings only the glory of Christ.

In Rom. ii. 18 the apostle ironically concedes to the self-deceived legalist the discerning approval of more excellent things, which is more emphatically desired for those *in whom God has begun His new work in Jesus Christ.* (Phil. i. 10.) A proud confidence of superior light and knowledge, succeeded by a full assurance of understanding, is assumed by many, but which belongs only to those who have received an unction from the Holy One. (1 John ii. 20.) Can many of those who have attempted a reply to Mr. Spurgeon's sermon on baptismal regeneration rightfully say that they have this "unction?" Especially can the younger essayists, in the solemn presence of the Author of His Holy Word, affirm that they have with "excellency of speech declared the testimony of God?" or rather, have they not proclaimed the "enticing words of

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man's wisdom?" (1 Cor. ii. 1, 4.) But "the day shall declare it, and the fire shall try every man's work of what sort it is;" if mere "hay, straw, or stubble, it shall be burned," and he shall suffer loss. (1 Cor. iii. 13—15.)

Before writing a word on the tenour of the replies (or rather some of them, for their name is legion), let me notice that there is one error into which both Mr. Spurgeon and his adversaries have fallen, viz., that they have not defined or stated FROM SCRIPTURE what baptism is, what was the object of the Lord in its institution, and what it was intended to teach. In the Gospels are found the Lord's *command* on the subject of baptism. (Matt. xxviii. 19; Mark xvi. 15, 16) In the Acts of the Apostles we have the *practice* narrated, or the command obeyed. (Acts ii. 41, viii. 36—39, ix. 47, 48, xix. 1—6, &c.) In the Epistles we have the *doctrine* expounded, or its divine signification unfolded. (Rom. vi 3, 4; Col. ii. 12; 1 Peter iii. 20, 21.) Had Mr. Spurgeon done this at the first, seeing that his sermon was as much addressed to those without as those within his walls, he would have deprived the opposite party of many of their weapons, and removed much personality from the controversy.

Without pretending to assume the province of a teacher, I desire most humbly, as one *belonging to no sect or party*, to define baptism as taught in Scripture, or rather to notice those Scriptures which clearly define the meaning and extent of baptism.

It is based on the great truth of the union or oneness of the believer with Christ. Rom. vi. 8, 9, show the ground of confidence in eternal life and glory transferred from self to Christ—"We *believe* that *we* shall live with Him, knowing that He dieth no more," &c.; and then in verse 11—"*Likewise*" (in the selfsame manner) we "reckon" in the soberness of faith, that *as* Christ is, *so* is the believer. This is plain. So is the teaching of Eph. i. 3, 4—"Blessed with all spiritual blessings *in Christ*," and "chosen *in Him*."

On the above ground of union with Christ, baptism is, by a believer, a signification of and testimony to the fact of his having, *through faith*, died in Christ to live, been buried with Him (Rom. vi. 4, 8, 9), and raised with Him (Eph. ii. 5, 6); *i.e.*, he is immersed under the water (signifying death and burial), and raised out of the water by the same hand that put him under; then "if risen with Christ" to walk as a risen man, alive from the dead "in newness of life" (Rom. vi. 4; Col. iii. 1—5); the life of Christ being one with that of the believer and being the power of his walk. Col. ii. 11, 12, teaches the same truth.

Thus does the believer testify to the work of the Lord Jesus Christ and its results. Thus does he perform an act of obedience in remembrance of Him, who Himself submitted to be immersed in the Jordan, leaving us an example that we should follow His steps.

There are many, Christians even, who come to the Bible with preconceived notions and standing theories, in the endeavour to find therein that which shall confirm and establish their ideas and views, instead of acknowledging the supreme authority of the word, and allowing it to subdue every imagination and bring every thought into obedience to the mind of God, whose ways and thoughts are as much above ours as the heavens are higher than the earth. And what shall we say of the natural or unregenerate man but that which the Scriptures say of him, that "the things of God are foolishness to him," for he cannot know them, not being born of the Spirit. (1 Cor. ii. 14.)

Let us sit at Jesus' feet, as Mary did, in a meek and teachable spirit, and learn His word in a few passages explanatory of the teaching of baptism, as well as carefully note some which are thought to treat of the ordinance, but do not.

1. "Water," in John iii. 5, and Eph. v. 26, is the word, and is explained in 1 Peter i. 23—"Born again by the word of God." So in reference to Titus iii. 4—7—"Washing of regeneration," or the application of the word by the Holy Ghost, first converting, then cleansing (like water) the affections, heart, conscience, life, and working in us to "will and to do of God's good pleasure." It is in fact the regeneration that washes, not the washing (baptism) that regenerates. It is the death of the flesh. The true water came forth from the side of a dead Christ. "He came by water and blood," cleansing from the power of sin, as well as in expiation for its guilt.

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See also in confirmation John xv. 3—"Ye are clean *through the word* which I have spoken unto you."

2. 1 Peter iii. 18—21. *As* the flood, and Noah who was preserved through it, was a figure of God's method of salvation (as was also the scene at the Red Sea), *so* baptism is "a like figure" of the same method, not cleansing from one spot of guilt, but enabling a *believer*, through conscience of reconciliation (Heb. x. 2; Rom. iv. 25), to know his participation in the death and resurrection of Christ. Hence the words, "Answer of a good conscience *toward God*, by the resurrection of Jesus."

3. Circumcision of the Old Testament is by some supposed to show forth baptism; but it does not. Circumcision (Col. ii. 11) is the application of the Holy Spirit's power to *the mortification of the flesh*, in him who has fellowship in the death and resurrection of Jesus Christ. (Col. iii. 5.) A careful perusal of Joshua v. will show the spiritual meaning of the rite. It was needful that self should be mortified before the people of God could enter on the conflict against the enemies in the land.

The Gilgal of the Christian is in the 5th verse of Col. iii.—"Mortify *therefore* your members." "If ye are risen with Christ," and would enjoy communion with Him, it answers to "Likewise reckon" of Rom. vi. 11.

4. 1 Cor. vii. 14, in reference to "holy" children, is often cited as showing the effect of baptism on children; but the argument of the apostle is misunderstood by those who bring this passage thus forward. The apostle is stating the case of mixed marriages to the Corinthian Christians. He says that the *unbelieving* wife was lawfully entitled to live with her *believing* husband, she being made "holy" or clean (*i.e.*, "sanctified") "BY THE HUSBAND," not spiritually sanctified by the Holy Ghost. To *him* she is clean or holy. If this, then, were lawful, the children of these mixed marriages were "holy" *after the same manner*, and could live with their parents, for *to them* they were clean. There is nothing about baptism in all this.

For the true sense of the word "holy" or clean, see 1 Tim. iv. 4, 5; Luke xi. 41; Rom. xiv. 4.

5. In regard to Matt. xix. 13—15, Mr. Spurgeon has very satisfactorily disposed of the question of whether the children were brought to be baptized, in his sermon entitled "Children brought to Christ and not to the font." They could not have been suffered to go to Jesus for baptism, for in John iv. 2 we are told that "Jesus did not baptize;" neither could they have been brought for baptism by the disciples, who, as they did baptize, would not have "rebuked" those who brought them, if the children had been fit subjects for the ordinance.

In these five points I have, somewhat feebly I know, endeavoured to show what those Scriptures, generally brought forward in reference to baptism, whether as regards its regenerating influence, or as applicable to children, really teach, and submit them for the consideration of the people of God.

One of the answerers* of Mr. Spurgeon, in alluding to the Church of England teaching that baptism "makes members of Christ, children of God, and inheritors of the kingdom of heaven," quotes, in reference to the first, 1 Cor. xii. 12, 13, 14, 27. In this chapter Paul is writing "concerning *spiritual gifts*," and comparing the members of the body of Christ to members of the natural body of man, in order to teach how, being baptized by the Spirit into one body, the gifts conferred on individual members are to be used for the benefit of the whole. These baptized, or gifted by the Spirit, are believers, to whom the apostle writes, and were not made so by this operation of the Spirit, but a previous one at conversion, and that not of water. The baptism of the Spirit was first displayed on the day of Pentecost, when gifts of tongues were conferred on the disciples, as narrated in Acts ii.

Again Mr. Abbott, in reference to the second operation, "made children," quotes Gal. iii. 26, 27, the most clear passage which proves that "faith" is the operating cause of becoming children. Faith, which took a man out of the tutelage of the law and placed him in the presence of God *in Christ*, in the direct relationship of a child of the Father of glory. He is thus, being baptized into Christ, or having the conscience of participation in the effects of Christ's death and resurrection, shadowed forth in the

* Rev. W. G. Abbott, Curate of St. Paul's.

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water baptism *as a believer* clothed with Christ, as the only state in which God can look at or recognize him.

To prove the "inheritance of the kingdom of heaven," Mr. Abbott quotes Titus iii. 5, 6, 7, about which I have already written (ante), to which I will only add that the "heirs" of verse 7 are "made," "*being justified*," not being baptized. Now I suppose Mr. Abbott will allow that justification is by *faith alone*.

Thus Mr. Abbott does not "rightly divide the word of truth," and teaches a very serious error. True, as his Church declares, baptism is a "badge of our profession;" by it we profess the death of the flesh, or old nature in Christ crucified; by it we profess the new life of Christ risen. No one has a right to make this profession, and no one can truly make it who has not got a better life than the life of Adam. In a word, no one has a right to the privilege of baptism who is not "born again."*

I fear I have already trespassed largely on your space, but the deep and solemn importance of the subject must plead for me; for what can be more deadly in its effects than the doctrine I have just been noticing, which I am sure cannot pervade the whole of that body of which Mr. Abbott is a member? Yet there is one other writer,† whose title of "reverend"‡ is somewhat in contrast with the style of his letter, the contents of which call for the same remarks as those that Dr. Bell pronounces on the false doctrines of Mr. Maurice and the writer in the *English Churchman*,* as they tend towards the same great evil. It would be painful to your Christian readers to refer to even the greater part of Mr. Wills's letter, but one or two remarks must be made, if peradventure by the grace of God he may "acknowledge the truth, and recover himself." (2 Tim. ii. 26.)

Mr. Wills states in page 6 of his "rejoinder to Mr. Spurgeon's second sermon," that "justification by faith is *not* to be found in the Epistle to the Romans." If not there, I simply ask, where is it to be found? The epistle abounds in the doctrine.

He has the most vague ideas of regeneration, when in page 7 he says, "The effect of blessing is regeneration according to the Church." But the most terrible words which he has placed on record are those in pages 12, 13, where he says, "If Christian ministers all adopted *the orthodox scriptural way*,† and would say with apostolic outspokenness to *all the baptized living in sin*, 'Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man corrupt the temple of God, him shall God corrupt; for the temple of God is holy, which temple ye are. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them members of a harlot?' (1 Cor. iii. 16, 17, vi. 15)—I say if this way of preaching were usual, the blessed effects no one can predict. Nor can we expect that other methods will prove successful while this divine method is neglected."

This requires no comment. It is not only not "rightly dividing the word of truth," but displaying ignorance of the principles of Christianity, of man's state by nature, of his subsequent condition by grace, of the very essence of the Gospel, and of the differing classes to whom its several truths are addressed. And yet this man is ordained a minister! Surely precious souls are in danger under such delusions as these, from which may God in infinite mercy deliver them and him. (1 John iv. 1, 2.)

Παροικος.

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* We hear of *Christian nations*. Millions believe themselves to be Christ's because they were sprinkled in infancy; while they are actually yet in their sins, in the bond of iniquity, without God and without hope in the world. (Eph. ii. 12.) The so-called Christian nations, as such, do not appear before God as His children, but, in the language of Dan. vii., "wild beasts," whose end, with their cities, is shown in Rev. xvi. 19. God is *gathering out*, not nations, but a *separated* people by the Holy Ghost, to be the happy, holy companions of His Son for ever (Acts xv. 14; 2 Cor. vi. 17, 18; Ps. xlv. 10; Rom. viii. 14—17, 29, 30); and that through faith in the Gospel of the grace of God, and *by that only*. (Eph. ii. 5; Rom. iii. 21—26.)

† The Rev. C. Wills, Curate of Kennington.

‡ "*Holy* and *reverend* is *His* name," who "hath commanded His covenant for ever." (Ps. cxi. 9.)

* RAINBOW for September, 1864, p. 404.

† The italics are mine.

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REJOINDER TO MR. GOVETT.

Dear Sir,—I hope I am as ready to embrace, as my friend Govett is ready to abandon, his novel doctrine about the kingdom; but I know enough of human nature to distrust any assurances of this sort, whether made by myself or others. There is in us all an inveterate attachment to our own opinions, *because* they are our own, especially if those opinions are peculiar; and it requires dominant grace to prevent this attachment from blinding our eyes to opposing evidence. I have read with attention my friend's letter in your last number, and I regret that his proof-tests are not proofs to me, nor his replies to my objections satisfactory. To examine *seriatim* the passages to which he has referred would occupy far more space than you could justly afford. I shall only, therefore, answer them by saying that I question the applicability of all, and deny *in toto* the applicability of some. For example: under the head, "Some believers will be excluded," 2 Cor. v.* 1—10 is adduced. Now, I ask, what bearing has this text on the question? There is not a word here either about "exclusion" or "the kingdom."

As to the next passage (Matt. v. 20), I entirely deny that it makes "works of righteousness which we have done" the condition of entrance into the kingdom. I maintain that it simply requires a better righteousness than the Pharisees possessed, and that every real Christian is the owner of that better righteousness through faith in Christ, "who of God is made unto us wisdom, and *righteousness*, and sanctification, and redemption." Of course I also hold, that whoever enjoys this better imputed righteousness is inherently and practically righteous as well. (See 1 John, *passim.*)

The other texts are either irrelevant to the question, as not alluding to "the kingdom" at all, or they are cautions to professors in general, including both the true and the false; and these cautions point to the danger of losing, not millennial glory alone, but eternal life itself; *e.g.*, Matthew v. 22—"He shall be in danger of *hell fire*." Yet my friend regards this long array of chapters and verses, as his "Torres Vedras," within whose lines he is too ready to do battle "against all opponents."

His answers to my objections are equally inadequate. By the way, he omits one of primary importance, viz., 1 Thess. v. 23, 24, backed by 1 Cor. i. 7—9.

Here the *blamelessness* of true saints at the coming of Christ is affirmed to depend, not on them, but on the *fidelity* of God. To proceed with his replies to the other objections:

1. He answers the revolt of "*spiritual* instinct" against the idea of excluding the majority of believers from the kingdom, by reminding me that "*natural* instinct" revolts against a similar doctrine. Surely this answer does not need answering. What comparison is there between spiritual instinct and natural instinct?

2. I objected that it was monstrous to suppose that the omission of a mere ceremonial rite, like baptism, could suffice to exclude from the kingdom. In answer to this my friend points to the excision of the uncircumcised child. Is that an answer? What *was* excision? Did it extend beyond the present world, or was it a punishment during this life? Besides, are we under *law*, or under *grace?* Do ceremonials affect us more powerfully for good or evil than they did the Jews? I am far from "talking lightly of circumstantials," but I am equally far from making them counterbalance "judgment, mercy, and truth." I do not understand the sentence—"Moral excellency without baptism would not *wholly* exclude from all part in the kingdom."

3. The new translation, "Your Father *was* well pleased to give you the kingdom," I reject. Suppose we translate the same identical word in the same tense, in the same way—"This is my beloved Son, in whom I *was* well pleased." (Mathew iii. 17. See, too, xii. 18.) The aorist here and in other places refers both to the past and the present—it has a *continuous* meaning.

4. My friend asks—"Is the bride of the Apocalypse the Church of Christ? The book itself says, No; it is the city, the dwelling-place of God's people. (Rev. xxi 9, 10.)" I marvel exceedingly at the reply—"The bride is the city." Is she nothing else? Is the city the bride in the following invitation—"And the Spirit and the Bride say, Come." Is the city the bride in the passage,

* [This was a mistake in the MS. Should have been 2 Cor. ix.—Ed.]

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"And to her was granted that she should be arrayed in fine linen, clean and white?" *A city* arrayed in fine linen! My friend might as well assert that the Babylon of the Apocalypse is a city and nothing more. The truth is, that both the bride and the harlot are cities, and systems too, identified of course with their respective adherents. Mr. Govett further inquires—"Does the Apocalypse teach us that the Church will be dealt with *during the millennium* as one great whole? It is never so seen in the book. It is represented by seven churches, . . . and each Church is separated by a strongly marked line into conquerors and conquered." At this, too, I marvel. To prove that the Church *during the millennium* will not be dealt with as one great whole, my friend points us to the several local churches of Asia Minor, which existed *on earth in apostolic times*, and to the warnings and encouragement given by the Great High Priest to these churches, which of course, like all other churches, comprised good and bad members.

To conclude: Mr. Govett appears to me in all his arguments to confound things that differ, namely, real believers with false professors, and the reward of works *in the kingdom* with admission into it or exclusion from it.

I take this opportunity of remarking that the controverted text, Gal. ii. 16 may receive some elucidation from Luke iv. 25—27. (Greek.)

I remain, dear Sir,
Yours in Christ,
ARTHUR A. REES.

NATURE'S VOICE.

SIR,—The Editor of the *British Standard* favoured me by the insertion of a communication, dated December 2nd, 1864, having reference to *the voice* which comes to us from the ocean, in the amazing maritime losses in ships, boats, and human life, during the last few years: thousands of vessels and men gone, and disasters of wrecks with which many painful facts are connected.

At that time I had not seen the RAINBOW; and, indeed, my remarks were not induced by the perusal of any of the prophetic works of the day.

In the present day there are so many events of a striking character related by the press, that sufficient attention does not seem to be paid to the cases as they occur. An age pregnant with great events seems to be restless for the recital of tragedies more terrible than former relations. The conviction is forced upon me, that there is a *deep meaning* in the voice which comes to us from the ocean. The calamities are terrible, yet how little heed is given generally to the call for consideration which is sounded forth, trumpet tongued by the gale!

When man fell from his high estate, nature herself *felt* the force of the great estrangement of man from God. John Milton has some reference to this view in his writings; and, without in any way detracting from the high importance always to be attached to the spiritual view of matters, it is thought that the voice of nature in respect to the world's woes is too much disregarded. There are voices loud and deep all around us.

There is an aspect of this question which comes home with force to me as I write, which may account for many passing matters, viz., when the restitution of all things is about to take place, of necessity—as sin exists—there must be commotion as the time advances to the point of the overthrow of Satanic usurpation in a world which, by blood purchase, *belongs* to Jesus as the Prince of the kings of the earth.

In addition to what may be observed in our day, in the disturbing influences in the Church—a running hither and thither—the abounding of heresies, and the imperfect schemes afloat as remedies for evil—surely nature herself speaks a language to us bearing on the times.

We may read the volume of nature as well as of inspiration. Outward nature, we know, sympathized with the sufferings of Jesus on Calvary; and may it not be that immediately preceding the second advent of the most glorious Redeemer, the elements themselves will exhibit a commotion, even as Sinai was moved when the Lord descended in power. See Nahum i. 3—5: "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him." And Hab. iii. 5, 6: "Before Him went the pestilence, and burning coals went forth at His feet.

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He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: His ways are everlasting."

I am not clear regarding the personal reign of Jesus as a VISIBLE King, but there is no doubt respecting His coming. His *remaining* to inaugurate a new order of things is not absolutely necessary, as this can be accomplished by Divine interposition in many ways.

Surely there will be, and, it may be, as hoped for by many, *soon* a time on earth when the din of battle will be hushed for ever, when all usurpations of despotic power over consciences will be destroyed, and when the authority of Jesus will be recognized not only as the redeeming but as the reigning God. How beautiful is Milton on this head—"Come forth out of thy royal chambers, thou Prince of the kings of the earth, take up that unlimited sceptre which thy Almighty Father hath bequeathed thee, for now the voice of thy Bride calls thee, and all creatures sigh to be renewed."

They are digging a deep grave for *Republicanism* in America; and, with respect to that system being any remedy for the woes of humanity, the sighs, groans, and horrors in that land, audibly tell us that "failure the most humiliating" may be written on the gravestone of worldly prognostication.

Does not nature herself, as if invested with intelligence, heave sighs for the restoration of its pristine glory? Some of your readers may be led to think over this question.

There is a point to which, possibly, no reference has been made in any former number of the RAINBOW, viz., a disturbance observed by sailors, unknown to past days. Formerly, when the wind turned to a certain point, say north, it satisfied the mariner who had been long waiting for the change; and he put to sea certain of *the continuance* of the wind in that quarter to make his voyage. *Now* the wind turns to that, or another quarter, as waited for, but no sooner has the mariner put out than a *disturbance* is observed; no certainty as before, and almost all points are experienced in a day or two.

These observations may excite thoughts on matters hitherto unregarded. "*The times of the Gentiles*" is a great question; their "FULNESS," what can the term indicate? Fulness of advance of power, intellectual and material, of art and science.

I remain truly yours,
WILLIAM HEWETT.

Fowey, Cornwall.

Note.—In the prophecies we find that all nature is summoned to take the part of God when contending with sinful man; and disturbances of *former* order are to be considered as calls of the Lord to His creatures. W. H.

REPLY TO NEMO.

DEAR SIR,—Nemo's letter in the last month's RAINBOW seems to call for some reply: you will allow it, I am persuaded.

The first and primary question is—"Is my translation of the passage graminatically right?"

I am confident it is. It is not a *new* rendering; it is a return to the *old*, as I showed by giving the translation of the Vulgate. My other opponent admits its legitimacy. Nemo confesses that it means "if not," and so virtually allows, that I am right in this point. Then the translation stands thus—

"Knowing that a man is not justified by works of law, *except* through faith in Jesus Christ."

If so my *meaning* follows. It is certain, therefore, that through faith in Christ the believer is justified by works of law, and only by faith is he so justified. He is not, cannot be justified by his own works of law. Take a like sentiment—

"We, knowing that an officer is not promoted in his regiment through length of service, except by money-purchase of the next step in advance."

This would assert that every officer was promoted by paying of money for the next step above him; and by that only.

But Nemo would allow the translation "except," and then restore the old meaning "but," by the insertion of an "ellipse."

"Is then an ellipse allowable here?" we inquire of the grammarian. "Whether an ellipse is *required* or not," says the grammarian, "must be learned from the sentence." *Does the sentence need any addition in order to make sense?* None at all. "But,"

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suggests friend Nemo, "if you do not insert an ellipse, you make Paul contradict himself." Grammar and its figures care not whether or not a writer in a second sentence contradicts what he says in the first. It cannot accommodate him with an ellipse to help him or his commentator out of his difficulty.

But secondly—What is the nature of a grammatical ellipse? It allows only the insertion of *what is absolutely necessary to the sense of the sentence in hand.* It cannot allow of the introduction of any new idea.

Now Nemo's ellipse is the introduction of a new idea; and, therefore, it would not be admissible, even if an ellipse existed in this sentence. Let us try this effect of his ellipse on our parallel sentence.

"Knowing that an officer is not promoted in his regiment through length of service [no, and by nothing], except by money-purchase of the next step in advance." This not only introduces a new idea, but an untrue one. An officer may be promoted for valour, and generalship, or success.

"But, taken in your sense, Paul is guilty of an absurdity and self-contradiction."

Not admitted, and not true.

"But you assert that a man *is* justified by works of law, and Paul says he is *not*."

There are *two* senses to the expression, "justification by works of law," as I point out in my book. One of these the Holy Spirit by Paul negatives; the other He asserts.

None is justified by *his own* works of obedience to law. This is Paul's direct and earnest argument in the Romans and Galatians. It was against that idea that he had to fight, both among Gentiles and Jews. The pride of human nature seeks self-justification by its deeds. This hope of pride the Holy Spirit casts down.

But never does Paul say a word against our justification by *Christ's* works of obedience to law. In the passage before us he asserts it.

Will Nemo deny that Jesus was justified by works of law? (Rom. vi. 7; 1 Tim. iii. 16.) And if I am a believer in Christ, am I not one with Him? And is not His work mine? Mine to my justification?

One word more. Is there not an absolute necessity for justification through works of law? Take the case of a circumcised Jew. Is he not bound to *do* the whole law? (Gal. v. 3.) Does not the law demand perfect obedience as his righteousness? (Deut. xi. 27, 28.) How, then, can it justify him—that, is pronounce him perfectly righteous—*except he be perfectly obedient?* "But none has such obedience to show." Not in his own works, 'tis true; but he has in his Surety's, if he belongs to Christ by faith.

Believe me, dear Brother,
Yours truly in Christ,
R. GOVETT.

Literature.

Baptism: Its Nature, its Teachings, its Subjects. By P. J. P. London: Morgan and Chase.

THIS tract wants point. We do not see what the writer means to teach, except it be the necessity of divine influence upon the soul, whatever the mode of baptism, or whether the subject be child or adult; and that is certainly a lesson of the very first importance, although it is not what the title would naturally suggest.

Readings for the Sick Room, for Instruction, Counsel, and Comfort in the Hours of Weakness and Suffering. By ALEXANDER W. WALLACE, M.D London: Morgan and Chase.

A LITTLE book full of precious lessons, by a Christian physician, and perfectly adapted to its title. We strongly commend it, and hope many will place it in the hands of their sick friends or neighbours.

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The Revival. Vol. X. London: Morgan and Chase.

Those who wish to have clean sets of the "Revival" in a handsome case can be supplied by the publishers. The tenth volume is before us, and we need not say that as a "record of events connected with the revival of religion" it is a valuable book of reference.

Manuel Matamoros and his Fellow-Prisoners; a Narrative of the present Persecution of Christians in Spain. Compiled from Original Letters written in Prison. By William Greene. London: Morgan and Chase.

We are obliged to Mr. Greene for the loving care with which he has preserved and edited these golden letters Of course we were acquainted with the chief facts before; but here there are many interesting matters of detail new to us, and the letters themselves cannot be read without deep gratitude to God for the grace given to the pesecuted saints, and admiration of the high moral heroism they were enabled to exhibit.

Steps to the Throne; or, Meditations and Prayers in Verse. By the Rev. James Gabb, B.A., Chaplain at Castle-Howard. London: James Nisbet and Co.

"How far short of a just standard of excellence the following compositions fall, the writer of them is only too painfully conscious," says Mr. Gabb; "yet as the spontaneous production of a heart that longs ever to abide under the shadow of the Almighty they may have a value to some who can sympathize in their imperfect utterance." True. The criticism of an author on his own productions is seldom to be trusted, but in this case it is correct. Judged as poetry we are unable to award the highest praise to these verses, although unquestionably many of them have a simple beauty which even a severe critic might admire; but as heart utterances of consoling Gospel truth—which is all that they profess to be—they are worthy of commendation.

The Life of Richard Weaver, the Converted Collier. By R. C. Morgan. London: Morgan and Chase.

Is not this a brand plucked out of the fire? He was indeed clothed with filthy garments; but the God of all grace said, "Take away the filthy garments from him." And unto him He said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Richard Weaver is a monument of sovereign grace. We had no idea of the extent and depth of his moral degradation until we read this beautifully written volume; and what the Lord has done by the convert since He delivered him from the fetters of iniquity is most remarkable. Altogether the book is the most striking thing of the kind in modern literature. Let it be read by thousands, for surely there is a blessing in it.

The Way the Lord hath Led Me. A True and Homely Tale. By the Author of "Wheat or Tares," &c. London: Morgan and Chase.

The first paragraph of the preface very well suggests what this book is:—"Some of my affectionate young visitors have asked me for my photograph. Will they, instead of such a delineation, accept this little volume, as presenting their old friend in different lights, from childhood to the present hour of age and feebleness, but who never in infancy or girlhood was so joyous as now, in the brightening anticipation of eternal joys, and the deeper and still deepening experience of the truth that 'our fellowship is with the Father, and with His Son Jesus Christ.'"

The Bible and Slavery. By the Rev. Samuel Garratt, B.A., minister of Trinity Church, Lincoln's-inn-fields. London: Morgan and Chase.

Mr. Garratt has rendered good service by this well-timed pamphlet. It is elaborate, learned, and able, and "may be looked upon," he says, "either as a defence of anti-slavery principles, against a popular misapprehension of certain passages of Scripture or a defence of the Bible, against the assaults of some whose aim it is to represent God's word as in contradiction with man's conscience."

Pastor Gossner; His Life, Labours, and Persecutions. By the Rev. Dr. Procknow, Berlin. With preface and introductory chapter by Mrs. Weitbrecht. London: Morgan and Chase.

Well may Dr Procknow say, "The subject of the brief memoir now given to

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the Christian public in England was, in the most comprehensive sense of the word, an extraordinary man." His was a life of high spirituality, strong faith, and most abundant labours. By the blessing of the Master he served, he was rendered eminently useful; and that he was also a partaker of the sufferings of the Gospel, no one who reads this romantic book can fail to see. That this apostolic man should have remained nominally a Roman Catholic priest till an advanced period of his life, is one of those curious anomalies with which we sometimes meet. What one earnest man can do, with the Divine blessing, under adverse circumstances, this memoir shows.

The Holy War. By JOHN BUNYAN. London: Nisbet and Co.

HERE is John Bunyan's famous "Holy War," unabridged, with a number of small wood-cuts, for the sum of *threepence!* What next?

Our Bible Woman's Knock. Price Sixpence. Nisbet and Co.

A MOST touching narrative.

A Short History of the Jews, in connection with God's future purposes respecting them. London: W. Yapp, Welbeck-street.

A WELL written and most instructive sixpenny book, which shows the writer's close acquaintance both with history and prophecy.

The Soul and Its Difficulties. A Word to the Anxious. By HENRY WILLIAM SOLTAU. Second Edition. Yapp.

VERY admirable. Clear as a sunbeam in its teachings; and as the price is only sixpence, it should be given away by thousands.

Thornycroft Hall; its Owners and its Heirs. By EMMA JANE WORBOISE. London: *Christian World* Office, 81, Fleet-street.

A MORE accomplished writer than this lady, in the department of literature in which her rare gifts are employed, we do not know. She possesses all the qualifications usually supposed necessary to invest a tale of life with interest, guided by lofty Christian principle, and rendered attractive by an exquisitely pure style. We have no space even to name the various wonderfully life-like characters in *Thornycroft Hall*, but we have met with one whom we knew in his venerable old age, and with whom we had the privilege to co-operate for a short time in benevolent work—the late Rev. W. Carus Wilson. Miss Worboise draws a picture of this estimable man, for the correctness of which we vouch. If all the other characters are equally true to the original, *this* tale is "no fiction."

The First Woe. By ENOCH GREGOR LEA. London: S. W. Partridge.

THIS is an able, thoughtful, and carefully written pamphlet, which we cordially recommend to the study of thoughtful men. It is a dissertation on the scope and meaning of the prophecy under the fifth trumpet of the Apocalypse, which results in the rise of the king of the locusts—the Antichrist. We do not of course hold ourselves responsible for the author's opinions; but we are very sure he is a close thinker, and it is quite likely he will be heard of again. His style of writing pleases us much. The price of the pamphlet is two shillings.

The Tree of Life; or, Redemption and its Fruits in Grace and Glory. By the Rev. R. SHEPHEARD, M.A. London: James Nisbet and Co.

HERE are twenty chapters of most valuable thought on the highest subjects. We fervently commend the book, as a treatise worthy of thoughtful perusal by both believers in and doubters concerning the doctrine of the pre-millennial advent.

The Brook in the Way. Original Hymns and Poems By ANNA SHIPTON.

WELL named! Most refreshing to the soul are these musical gems of Christian poetry.

Charnock's Works, vol. i. and ii.; and *Goodwin's Works*, vol. ix. Edinburgh: James Nichol. London: Nisbet and Co.

THESE selections of the grand puritan theology, with which the enterprising Edinburgh publisher is enriching the libraries of all who purchase them, continue to be issued, and the judgment of

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the council of publication and the care of the editors continue to be manifested. What an enormous distance there is between the golden thoughts of these princes of a past generation and those of the carping but superficial religious sceptics of the present day! We bespeak for Mr. Nichol's noble enterprise the good will and co-operation of all the friends of rich evangelical truth. In the way of *commentaries*, too, he has just issued Airay on Philippians, and Cartwright on Colossians, in one volume; and King on Jonah, and Rainold on Obadiah in another. These fine volumes—full of the choice thoughts of great men of the seventeenth century—are published in crown 4to, strongly bound, at 7s. each, a price that cannot pay without a large sale.

Poems on Select Passages of Scripture. By AMY ANN WATSON. Sixpence. London: Jackson, 27, Paternoster-row.

SWEET and tender lines, breathings of a Christian heart.

Jesus and John; or, the Loving and the Loved. A tribute to the memory of the late Rev. William Marsh, D.D. By OCTAVIUS WINSLOW, D.D. Nisbet.

DR. MARSH deserved this tribute to his memory, and doubtless something far more elaborate and complete will shortly be given to the public; but so far as it goes, it is worthy of high praise.

Memoirs of Joseph Sturge. By HENRY RICHARD. London. S. W. Partridge.

To know Joseph Sturge was to love him. It is one of the pleasant recollections of our life that we loved him because we knew him. Mr. Richard's admirable memoir of this remarkable man—saint, patriot, and philanthropist—has placed him before the world just as he was, which is the highest achievement of a biographer. For merchants, citizens, masters, fathers, the book is a study. With full-hearted earnestness we recommend it to all who wish to see the union of child-like simplicity and meekness with great generosity and inflexible principle.

The Coming Day, and other Poems. By HENRY JOHN DOOGOOD. Second edition. London: Cassell, Petter, and Galpin.

MR. DOOGOOD was for twenty years engaged in literary pursuits in connection with the public press, a conclusive proof of his ability, even if no publication bearing his name had appeared to certify the fact. In 1854 he met with an accident, which resulted in the double calamity of loss of sight and the power of walking. The case is one which appeals to the sympathy of every benevolent heart, a sympathy which we trust many readers of this notice will evince by sending forty-four penny stamps to him, North Hill, Highgate, London, N., in return for which they will receive by post a copy of this beautiful volume of very superior poems. The poetical merit of these pieces is great, and we are highly gratified to find that the author is a devout Christian, waiting in humble faith for the coming of his Lord. The extensive circulation of his healthy book will do good, and his brother Christians should, for the Master's sake, see that it secures such a circulation.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

FEBRUARY 1, 1865.

THE FOREWARNING.

SEVERAL correspondents who are beginning to feel that the doctrine of the pre-millennial return of the Lord Jesus *may* be true, although, very naturally, they find it hard to think that the contrary teaching, to which they have been accustomed from childhood, must be false, have very earnestly asked us to devote more space to the elucidation of this doctrine. They are right. Certainty here, if certainty is possible, will clear away many obscurities, as the risen sun scatters the fog that conceals the beautiful landscape, and impart to the book of God a freshness, a light, and a glory peculiarly attractive. They are right. The doctrine of the pre-millennial advent is fundamental. If we fail in proving this, every collateral topic which assumes it as certain fails too. Our scheme of interpretation, both with regard to the Church and the world, rests upon this. We confess it, avow it, rejoice in it. Take this from us, and our incapacity as teachers is manifest. Our honesty remains, because we think what we say, but the capture of our stronghold will show that we were mistaken.

The correspondents to whom we allude have said substantially, and some of them in so many words—

"We have derived much instruction, profit, and pleasure from what you have written, and if your view be scriptural, it casts light on much which has hitherto appeared to us obscure and mysterious. You have opened the meaning of many passages, and shown a beauty in them which we had not seen before. There is much valuable writing in the RAINBOW for advanced students of prophecy; but you will oblige us, and many others, by a series of elementary papers, for all is so new and startling, that we wish to begin at the beginning."

We reply: Pity it is that the doctrine of the Lord and His apostles, and that of the first ages of the Church, should be new and startling in the latter half of the nineteenth century! But be assured that though it is easy to understand many prophecies and promises, many

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doctrines and precepts on the assumption of the *pre*-millennial advent, and impossible to understand them on the *post*-millennial hypothesis, we shall not be satisfied with such assumption. The true interpreter of Scripture takes nothing for granted. He inquires what is written in the book of the law of the Lord, and bows his head gratefully to every utterance of the holy oracle. "Thus it is written," is his answer to every objection, and his reply to every cavil. In former numbers of the magazine there are arguments in the light of Scripture which we think unanswerable, in support of the doctrine we teach; but as the request of our readers coincides with our settled purpose from the very first, we hereby undertake to PROVE, in reliance on that holy help for which we believingly look, *that the* RETURN OF THE LORD JESUS IN PERSON TO OUR WORLD *will take place* BEFORE *the millennium*, and that the millennium, in all its peace, and light, and love, and happiness, will be one of the many splendid *consequences* of that return. We say, we undertake to *prove* this; but it is on the simple condition that we be allowed to understand the Scriptures to mean *just what they say*. We demand the very same canon of interpretation for prophecy which we apply to history, the *literal*, and for the most conclusive of all reasons, namely, because prophecy is nothing more than history anticipated. It is God placing the future before men, exactly as it will one day appear in the past. There is no difficulty in recognizing metaphor, image, or illustration, as being simply metaphor, image, or illustration; but we must be allowed to accept literally every statement of the divine word which does not of necessity resolve itself into a grammatical figure of speech.

This is our reply to those who have written on the subject, and we shall proceed at once to the discharge of our pleasant duty; but will our friends kindly remember that anxiety about the prosperity of a journal which teaches unfashionable doctrine is by no means a pleasant companion in the study where articles in defence of that doctrine are prepared? Will they relieve us from the pressure of this anxiety by securing a large circle of subscribers? and we shall fulfil our part of the contract, under a deep sense of responsibility, and with the solemnizing consciousness that momentous issues are involved in the testimony of revelation, whether we receive or reject it.

If the reader will turn to the twenty-fourth chapter of Matthew he will find these most significant words, uttered by our Lord, "Behold, I have told you before." It is upon these words that we found the title of this paper:

THE FOREWARNING.

Mark (xiii, 23) records the Lord's expression more fully: "But take

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ye heed: behold, I have told you before." The context in both cases is the Lord's prophecy of His return. Peter, referring to the same glorious event, and replying to the scoffers of the last days who sneeringly ask, "Where is the promise of His coming?" says, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Peter iii. 17.) Now to what does this forewarning point? The answer to this question is amply given by the Lord Jesus Himself. It is simply inconceivable, on the theory that the preaching of the Gospel is to subdue all nations to Christ before His return in great power and glory, that He should give such earnest notes of warning, and repeatedly urge the duty of watchfulness. Upon that theory the twenty-fourth of Matthew is utterly unintelligible; for it describes fearful troubles, false prophets, abounding unbelief, worldliness, carelessness, evil servants, intemperance, licentiousness, great calamities, and sudden judgment by the unexpected return of the Son of man. The alternative left, therefore, for Christians to choose is either the abandonment of the theory or the rejection of the chapter. The same mind cannot receive both, for they cannot by any process of logic be reconciled to each other. Had it been consistent with the divine design that the Church should convert the world—that the world should be brought to a grateful reception of the doctrine of reconciliation through the preaching of Christ crucified—one can easily imagine what joy it would have been to Jesus to assure His disciples of the fact. Forewarning in that case would have been the farthest thing from His mind. Always full of tender care for His poor disciples, and ever anxious to comfort them, He would have placed before them, by a few of His grandly comprehensive words, the most animating picture of the results of their apostolic testimony. Their hearts would have exulted in the anticipated triumphs that awaited them. They would have seen Jew and Gentile bending before the truth, hailing it as the glad message of heaven, and yielding grateful homage to the Lord. They would have seen the stern prejudices of Judea against the crucified One giving way before the matchless story of redeeming love, as melts the snow beneath the warm sunbeam; and the nations of the great globe of every tongue casting away their idols with the energy of emancipated slaves hastening to enjoy their marvellous freedom, and without exception glorying in the Lord their Saviour. What a victory theirs was to be! What a triumph! What a magnificent achievement! Instrumentally they were to recover a WORLD from the foul tyranny of a mighty usurper, who hated their Master with all the malignity of which his powerful satanic will is capable, to the love and obedience of that Master

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whilst He is absent in the heavens. By the truth which they preached, every form of error was to be met, encountered, and overthrown; every strongly rooted despotism, which stood between humanity and God, was to be shaken to its foundations; and every richly endowed priesthood, by ministering to whose necessities or luxuries the chief men of many a splendid city lived, was to be convicted of imposture. All nations were to be brought into a state of spiritual loyalty to God; and the human race, restored from depravity, corruption, and the curse, was to exhibit the power of the Gospel preached in all lands by the messengers of the Cross.

Now if this was the foreseen issue, why is there no intimation of it to cheer the apostles when sent forth as their Lord's witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth?" Why are not these charming pictures of "the triumphs of the Gospel," with which the modern Church pleases and deludes herself, found in any of our Lord's discourses to His disciples? How is it that the New Testament is silent upon that which constitutes the burden of modern eloquence touching missionary labour? It is a suspicious circumstance, to say the least of it, that the argument for devotion to the service of Christ so earnestly urged now, namely, the probability, the certainty, of success, is not found in the only book that could stamp it as infallibly true. Nor is it enough to say that the New Testament is silent regarding this imaginary argument. If there were nothing said either way we might speak thus; but the fact is that there is very much said which directly contradicts the argument in question. And it is just here that Christian brethren open their eyes in perfect amazement at our daring heresy, and exclaim as if the very exclamation were enough to annihilate us—"Ah! so, then, the Gospel is a failure! the *Gospel a failure!* eh?" But this amazed exclamation does not annihilate us, does not even put us to our wit's end to find a reply which shall have the double merit of sustaining our doctrine and affirming our gratitude for the wonderful achievements of the glorious Gospel, which is nothing less than the power of God to the salvation of them that believe. If the Gospel is accomplishing the purpose for which it was intended it is not a failure; but on the hypothesis that it was intended to "convert" or "evangelize" the entire world it is a failure the most complete. This is so obvious to every man that the mere statement of the fact is sufficient. It rests with our opponents, therefore, to prove that their hypothesis is scriptural. Let them show us, we do not say chapter and verse, for we can well afford far greater generosity than that, but let them show us chapter, verse, promise, prophecy, parable, doctrine, or even fair logical inference from any Scripture or cluster of Scriptures in support of their theory, and then

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we shall grapple with the tremendous charge brought against us that we have pronounced "the Gospel a failure."

Let us then return to the positive side of the question, and we affirm that the Lord's forewarning contemplates not a converted world at the time of His advent, but a world full of disorder and wickedness, and ripe for judgment. Having spoken of the great tribulation, of the sign of the Son of man, of the mourning of all the tribes of the earth, and of angels with a great sound of a trumpet, our Lord adds :—"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Nevertheless, He characterizes the time by reference to a great historical event, the most appalling hitherto in the annals of mankind. In its elements of dismay, terror, confusion, despair, and overwhelming destruction, there is nothing in the history of the race at all comparable to the flood in the days of Noah. Imagination cannot conceive the awful agonies of that awful judgment, when God "brought in the flood upon the world of the ungodly;" yet this hitherto unparalleled visitation is actually selected by Jesus to illustrate His advent! "But as the days of Noah were, so shall also the coming of the Son of man be." The antediluvians would not believe the preacher of righteousness, but laughed at the fanatical prophet who talked about the destruction of the world by a deluge. The thing was absurd, ridiculous, impossible. The end of the world, indeed! Was it not still young and beautiful, richly stored with everything that could minister to the wants and luxuries of thousands of unborn generations, vast regions whose resources were yet untouched, and, in all probability, great continents and countless islands yet undiscovered? So let the old man and his sons build their monster ship, and enjoy their gigantic hobby, although it certainly is a strange delusion for men who are otherwise sensible to fall into. And reasoning and scorning thus, "they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away." There is the dire issue of unbelief, there is the historical catastrophe, from the lips of Incarnate Truth! Now mark the declared parallel: "So shall also the coming of the Son of man be." Similar unbelief respecting the great event will prevail, similar reasoning and scorning when assured that the end of the present dispensation is very near, similar grasping worldliness and great enterprises, similar suddenness in the coming of the Lord, and similar swift destruction from His presence on them that obey not His Gospel. "Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of

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man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder—cut him off—and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Impressively solemn are these words. They affirm a doctrine of the very utmost moment both to Church and world. The very thought entering the mind of any servant, "My lord delayeth his coming," is fraught with peril. It may not be entertained without jeopardy. The conviction that at least a thousand years, a millennium, of spiritual light and terrestrial happiness, will intervene before the return of Jesus, makes his forewarning useless, and renders watchfulness for that sublime event impossible. It is the obviousness of this fact that has taxed the ingenuity of post-millennial theorists for the discovery of some harmonizing mode of interpretation; and the most notable one is that the coming of the Lord here spoken of means His coming to individuals at the time of their death. It is really a waste of precious time to examine and refute this transparent subterfuge. The Son of man visibly coming in the heavens with great power and glory, the death of an individual! The death of an individual as tremendous a catastrophe as the deluge that destroyed the old world! That the metaphorical system—or rather mockery—of interpretation has created an enormous capacity of credulity, we know well; but that it should ever have asked its disciples to believe *this* is inconceivably marvellous! But you have only to introduce figure or metaphor, and piously call it "spiritualizing," into the Lord's plain statements, which He intended you to accept literally, to open the door to any amount of folly, and pave the way for any pestilent extravagance. The greater the absurdity the better, as it illustrates the resources of your genius and the profundity of your thoughts. "The coming of the Lord," death! Why, the very contrary is the animating and joyful fact. His coming will be life to His people. We long for His coming that we may not die. Peter seeing John—at that memorable interview between the risen Lord and His disciples, recorded in John's last chapter—said to Jesus, "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should *not die*."

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Precisely! This is the meaning of the coming of the Lord. When He comes His sleeping saints shall be raised, and those who are alive shall be clothed with immortality. He is "our life," and we wait for Him that mortality may come to an end. "The brethren" were quite right in their belief that the coming of the Lord and death are incompatible; their simple error consisted in supposing that Jesus had affirmed that which He had only put hypothetically—"*If* I will."

To resume the argument. The forewarning of our Lord embraces the entire time of His absence, as a time of trouble, danger, sorrow, grief, disappointment, incompleteness—the moral chaos which precedes the blessed Sabbatism of promise—and therefore proves that there can be no chiliad of human happiness until the Head of humanity returns to His inheritance. Everywhere throughout His discourses, whether in the form of parable or otherwise, the thought runs that evil in many forms will continue in the world until His return. There are stony places and thorns around the sower; there are tares among the wheat, but they must not be pulled up until the time of harvest; the small mustard seed becomes a tree, but birds of prey lodge in its branches; there is pure meal, but corrupting leaven is placed in it; and there is a dragnet gathering fish, but there are bad as well as good brought to shore. "As therefore," says the Lord in explanation of two of these parables, "the tares are gathered and burned in the fire; so shall it be in the end of this world"—that is to say, age, the Christian dispensation. Again, with regard to the dragnet: "So shall it be at the end of the world"—the same word again, meaning the present scene and order of things—"the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire." But this end of the world, or close of the present order of things, is the time of Christ's coming; hence another order of things, or a period of universal truth and purity effected by Church agency before He comes, is absolutely impossible. Hence the disciples ask, "What shall be the sign of thy coming, and the end of the world?" The return of Christ and the close of the present dispensation take place together. If, therefore, there is to be a chiliad, or thousand years, during which the knowledge of the glory of the Lord is to fill the earth as the waters cover the sea, it *must* be after His return from heaven. Paul gives the idea in a remarkably complete form in his letter to Titus. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ." Observe here how,

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through the grace of God, Christians are to comport themselves during the continuance of *this present age or dispensation;* observe also that ungodliness and worldly lusts will continue to its close; and that the blessed hope set before believers is not the triumph of the Gospel over surrounding iniquity, but, as it should be translated, "the glorious appearing of our great God and Saviour Jesus Christ." The return of the Saviour, then, is the end of this age, and the introduction of another in which the wonderful predictions of millennial felicity will be fulfilled. We have much more to say on this sublime and glorious subject, if life and health be granted, but as we do not approve of long papers, where it is possible to avoid them, we here close the first of this specific series on the pre-millennial advent of our ever blessed LORD.

THE DISEASE WITHOUT THE REMEDY.

"OUR Times and our Churches,"* is the title of a remarkable pamphlet which we have read with the care which such a theme demands. Not as a literary production—though it is written with marked ability and transparent clearness—but as an ecclesiastical utterance does this paper concern us; and in this light it concerns all professing Christians most deeply. It is a sorrowful complaint, a sad confession, a book of lamentations. If its picture of the state of religion be not too deeply shaded, there is the most urgent necessity for an examination of the causes of this sombre fact, and for their instant removal, if such removal be possible by human instrumentality. In his prefatory note, Mr. Hebditch lays down, in a very few words, what may with strict propriety be called the text of his discourse: Here it is:—

"Although this paper was read by request at the autumnal meeting of the Congregational Union at Hull, the writer wishes it to be understood that he alone is responsible for the contents. Further inquiry and reflection have confirmed his conviction of the general accuracy of his statements. In our churches there is much activity of religious thought and life, and, generally, very much good to be acknowledged, but there is also much evil to deplore. In calling the latter declension, the writer does not mean that those who now compose our churches have declined, but that the present generation of Christians is, *in the respects indicated*, inferior to the generation just passed away. Speaking of the Church, it is declension. Speaking of individuals, it is non-attainment."

Declension of the Church, non-attainment of individuals! These

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* A paper read at the autumnal meeting of the Congregational Union of England and Wales, held at Hull, October, 1864. By the Rev. Samuel Hebditch.

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are ominous words, and the illustrations which the writer gives of this condensed view of the whole subject are sufficiently painful to awaken deep anxiety, especially on the part of those who believe that according to the divine scheme the gigantic work of the world's conversion has been committed to the Church. If we believed this, the paper before us would fill our minds with anguish, if it did not actually prostrate us beneath hopeless despair.

What says this good and earnest Christian man? First, generally, he puts a few questions, and then in detail he exhibits the ground upon which they are raised: "Now what *is* the general impression as to the present condition of our churches? Does not every pastor here feel a measure of dissatisfaction with the average piety of his own church? Is it what it might be? Is it what he hoped it would be? Is it, in some cases, what it was?" He gratefully recognizes the good that exists, but actually finds that it is "strikingly exceptional." Thus:—

"Honour to whom honour is due, to our Phœbes, 'servants of the church and succourers of many,' to many a 'beloved Persis who labours much in the Lord,' to the Maries who 'bestow much labour on us,' to 'Aquilas and Priscillas, our helpers in Christ Jesus, ready for our life to lay down their own necks.' Most of us could mention names in our church-roll worthy of a place in the sixteenth of the Romans. But we should then have to add, 'These only are my fellow-workers to the kingdom of God which have been a comfort to me.' A comfort they are. We give thanks on every remembrance of them. They could hardly be better. Humble, high-principled, devout, tranquil, observant, self-forgetting, abundant in love and in labour, they are patterns and pillars. '*O si sic omnes!*' Then pastors would have no trouble, the world could bring no accusations, doctrine would want no confirmation, and slander would drop the dirt she had picked up to fling at the saints. Pillars these are, tall, conspicuous and few. The average stature is lower, and there are even dwarfs. The presence of these excellent ones among us warrants two inferences—namely, that the general condition of the church in which they appear is not satisfactory, for if it were, these would not be so strikingly exceptional; and, that it might be improved, for to the higher life these have already attained."

He traces the influence of the age on religion by noticing what has been its effect *on man's estimate of himself*. "When that estimate is exaggerated, religion always suffers. The Christ is lowered if the *Ego* is raised; the more I am, the less is Christ to me." When we read this fine and true remark, our hearts leaped with the hope that it would be followed by its logical sequence, as that is exhibited in the Scriptures; but we were doomed to disappointment. We have been teaching that man's idolatry of agency—for we can call it by no gentler name—has blinded him to the assurance that Christ Himself will come, and, according to the well-defined character of the dispensation, must come before the tares can be removed, or the corrupting leaven be purged out. Our boastings of our mighty organizations are among the most ominous signs of the day. But Mr. Hebditch does not carry his thoughts in this direction. Had he done so, we should have hailed the fact with uncommon pleasure, although in that case he

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would not have been a representative man; and it will, of course, be understood that it is in this light, and not in that of an individual writer, that we consider him. "Peril to Christians," and "abated faith in Providence," are the sequences of this *ego*. True enough, as a description of the actual fact; but danger to the Christian life, and a diminished faith in divine Providence, are themselves symptoms of the great disease which preys upon the heart of the Church in consequence of her disbelief of the great doctrine that she should be continually looking for the return of her Lord in person. She is to occupy till He come; but she has chosen to occupy with reference to an entirely different issue—the conquest of the world before, and independently of, His advent—an issue for which she has no warrant; and the result is faith in herself, her head, her heart, her gold—in one word, her *egoism*.

Glancing now at the items of complaint, it is affirmed that "the Church of our times wants reverence;" that "a more serious defect in the piety of our day is its feeble evangelism;" that humility is wanting; that constraining love to Christ is rare; that it is harder than ever to deny ourselves; that we are worldly, uncharitable, unforgiving; that the *feeling* of redeemed ones is hardly ours; that the Christian will—that is, the identification of our will with God's will—is relaxed; that our prayer meetings are scantily attended and dull; that our "cultivated members never lead the devotions of their brethren at all; that those who do, show little proficiency in the holy art;" that Church meetings are miserably attended; that the nursing of young life, mutual oversight, and care for the common weal, are neglected; that family and friendly gatherings crowd out family praise and prayer; that concessions to the world on such occasions are common; that it is "more common than once to see Christian parents with unconverted children; that the elder members of rich dissenting families gravitate towards "the wealthy and fashionable Establishment;" that making haste to be rich in consequence of the idolatry of social status is common; that "the great mass of our people" are unwilling to give in proportion to their income; and that, "last and saddest fact" of all, conversions are lamentably few.

These are melancholy statements; and, as the writer remarks, "it is no relief to know that the same may be said of other churches also." What, then, is the remedy proposed for this "epidemic?" Mr. Hebditch is "diffident on the question of recovery." No wonder, when the soul-stirring cry, "Behold, the bridegroom cometh," is totally ignored! This animating truth, rung through the ranks of the Church, would perform wonders; but we are told that in regaining lost ground "the first thing is *to believe that we can*." "On the Church herself the whole burden lies." But what is this but a return to the discarded *ego?* Sick at heart, and paralyzed in every limb, the invalid is to help herself, and spring up to health and beauty! To awaken in every Christian the conviction that he is responsible for the state of his own heart; to preach Christ more exclusively, and yet more variously; and to implore Christians to spend more time in the culture of their own hearts, are good suggestions as far as they go; but these suggestions have been made often before without accomplishing the desired result. The lethargy is chronic; the epidemic is wide-spread. How can we

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wonder, when the great Scripture doctrine of the Master's return is either kept entirely out of view, as in this pamphlet, or explained away by the ingenuity of the "spiritualizer," as in many a sermon? In cases not a few indeed even this miserable attempt to make the Holy Spirit say something else than the words obviously mean is not thought worth while, but sarcasm, caricature, and ridicule are deemed sufficient argument with which to dispose of that divine doctrine which apostles preached, and which is the only hope of the Church. If the Church will try every remedy in her deplorable state except that of looking for her Lord; if she will try every expedient except that which has been prescribed by the great Physician Himself; and if she is determined not to believe the special truth which sheds its glorious light on the thickest darkness of the dispensation and solves every difficulty in a way worthy of infinite wisdom, she must even take her course and reap the fruits of her unbelief. Why, this very book of lamentations is a clear description of the very malady superinduced by disbelief of the Lord's return. Unconsciously the author has written a vivid commentary on the signs which precede the advent. It is very remarkable that we should have this cry of cooling love, increased conformity to the world, spiritual deadness, self-esteem, deficiency of faith, and paucity of conversions, coming from a body that regards the doctrine of the pre-millennial advent with special dislike, and believes and teaches that the conversion of the world is the mission of the Church. It is a "sign" to which it is well to take heed. There is more in all this than meets the eye that looks not beyond the boundary line of denomination, and rests quietly on the received theology of a most respectable brotherhood. Complaint has a meaning as well as congratulation, and frequently in religious matters the significance of the former is deeper than that of the latter. In this paper we need not pursue the subject further, but we are quite sure that sincere love to our brethren has constrained us to make these few remarks on *the disease without the remedy.*

THE LORD'S MONEY.

THE commercial greatness of England is famous over the whole world. The "nation of shopkeepers" has been heard of on every shore, and men have wondered much how a people living in a little island in a remote corner of Europe have managed to secure the greatest mercantile prosperity ever heard of. Looked at thoughtfully, it is something altogether extraordinary. A nation whose annual revenue has reached the enormous sum of SEVENTY MILLIONS must have inexhaustible productive powers; for that prodigious revenue, however deeply we may grumble about our taxes, is only a fraction of the sum that circulates through the kingdom in the course of a year. A people that can devote £70,000,000 to the purposes of government must have a marvellous income. It may be true, and it *is* true, that many of them are poor,

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and that not a few have a perpetual struggle, a continual and heart-breaking fight with stern difficulties, not knowing in the morning how the bread of the day is to be acquired; yet this does not affect the fact that the aggregate wealth of the community is exceedingly great. We may think the division of earthly property strangely and mysteriously unequal, and wonder whether there be any hidden law by which its seeming caprices are, after all, regulated; whether, in fact, it has a law of its own, still undiscovered by the keenest research, the knowledge of which would reconcile us to what appears so strange; or whether it is to be reverently resolved into the will of an overruling Providence, and there left with many other things that baffle the intelligence of the wisest, and try the faith of the most devout. It is undoubtedly true that some men prosper wonderfully in the world, and realize the secret of the philosopher's stone as truly as if they were adepts in alchemy. Whatever they touch turns to gold. Like a great number of tributary streams from all directions running to the same lake, all their ventures succeed, all their speculations are profitable, and all the fluctuations of the market seem only so many shakings of the ripe fruit which falls to enrich them. And it is also true that there are others who, do what they will, never succeed. Up to the chin constantly, with the tide always against them, they are at last obliged to fall back in despair, beaten, conquered by stern adversity—men who have drawn only blanks in "the great lottery," and who creep to their obscure graves on crutches supplied by charity. "Every man succeeds who deserves success." Ah, my pert philosopher, you say so? This is certainly a summary way of disposing of a great question; but, to my apprehension, it seems uncommonly like being wise after the event, which is surely not the profoundest kind of wisdom. But what is meant by deserving success? It would be an act of magnificent philanthropy on the part of the person who is in possession of this secret to publish it to the world; for surely had our poor friend—who fought till he could fight no longer, and then held out his thin hand to charity for a crumb as he crept to the blessed grave—known this secret beforehand, he would have wrought some of the miry clay in which his feet slipped into the colour and consistency of gold, and stamped upon it the image and superscription of Cæsar. But, in truth, this is a cheap philosophy which talks of "merit" in the matter under consideration, and as worthless as it is cheap. It does not meet the case. A. and B., natives of the same town, in the great county of York, left their native place on the same day, about thirty years ago, for the purpose of travelling on foot to London, in the hope that once there they would find employment of some kind, that they might live without being burdens on their friends. They were of the same age, strong lads, with a good deal of force of character, prepared to do anything, from the roughest porter's work upwards, that might come to their hands. Their capital on leaving home was the same, that is to say, it amounted exactly to five shillings each of them; and when they entered London, with swollen feet and wearied limbs, so well had they economized during their tedious journey, that half their capital was still left. With half-a-crown each, and without a single friend nearer than 250 miles distant, they began life in London. Now here is the place to test this doctrine of merit. If one of those lads had been active and the other indolent,

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or if one had been trustworthy and the other faithless, or if one had been steady and the other intemperate, or if one had been clever and the other stupid, the result would have been perfectly intelligible; there would have been no mystery about it; your active, trustworthy, steady, and clever youth "had to get on;" and his friend, unhappily characterized by the contrary qualities, had, as a matter of course, to fail. But it so happens, in the case under notice, that both young men possessed the qualities which "deserve success;" and yet A. is at this moment a retired millionaire, his two sons deriving a princely income from the colossal business he created, whilst B., after a life of deep trial and poverty, died a few years ago in a workhouse, and rests in a pauper's grave. Whence this remarkable difference? Humanly speaking, B.'s prospects were as bright as those of A.; or, if you will, A.'s were as dark as those of B. when they entered the great metropolis, poor strangers, in utter ignorance of what was before them in life.

It is easy enough, when you have the history of a man before you, to go over its passages one by one, and to say he failed here because of this, and he succeeded there because of that; but this is constructing your theory after the event, and leaving us to guess whether, after all, it has the slighest claim to merit. No, in this case, as in others—whilst we fully admit the promises which are made to the diligent—the race is not to the swift nor the battle to the strong. General rules hold good generally; their limit is indicated by their nature. And exceptions take the place and exercise the influence of exceptions in this as in every other department of human experience.

There should be no dogmatism on the issues of a man's career, as if, certain conditions given, certain results are sure to follow. A thousand contingencies float around every man, like particles of dust in the sunbeam. A brilliant morning has sometimes ushered in a cloudy noon and a tempestuous evening, and the converse of this has also often been found true. A youth of fair promise has, alas! not unfrequently made shipwreck of all, and brought his father's grey hairs with sorrow to the grave; and the dull boy of whom nothing was expected has ere now struggled out of his mental fog, like the sun rising in mist, and flung around him an intellectual brilliance and a moral halo which have gladdened the eyes and warmed the hearts of all beholders.

But whilst there should be no prophetic dogmatism in a world where everything is so uncertain, always excepting the glorious consequences of a life of faith in the Son of God, let it be well understood that the indolent, the vicious, the intemperate, and the unprincipled cannot prosper, even in the worldly sense of the term prosperity; that in this free country there is nothing absolutely to prevent the poorest lad from rising through the various grades of prosperity to opulence and great public influence; and that wealth acquired by honest industry, under the blessing of God, ought to be considered as a sacred deposit, to be used for His glory in the maintenance and diffusion of "the Gospel of the kingdom."

A few words on each of these positions will suffice:—

1. The indolent, the vicious, the intemperate, and the unprincipled, cannot prosper. We risk no doubtful prophecy by saying that. In this age of keen competition men are obliged to use all their resources; and

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there are no resources so likely to render them good service as those which are of a moral nature. Every man *should be*—because God has required it—diligent, virtuous, temperate, high principled; but what he should be out of reverence to divine authority is precisely that which will prove the most powerful auxiliary in forwarding even his temporary interests. But on this we need not dwell, as it is obvious to every one.

2. In this free country there is nothing absolutely to prevent the poorest lad from rising to opulence and influence. We have read romantic Oriental stories of slaves rising to hold the chief offices of state, and even, sometimes, to occupy the throne itself; but the East never presented greater facilities—no, nor any near so great—for improving a man's position in life, than the City of London does at this moment. Patronage and interest are of course still at work, and sometimes they push a favourite youth a few rounds up the ladder, but it has so often been found that he stood still, or was in danger of falling back when the hands of his patron were withdrawn, that the peers of commerce are shy of patronage, and prefer the bold youth who has nerve enough to mount the ladder without aid, and to ascend to its top without turning giddy. The days of feudalism are past; and if British commerce were shackled by the absurdities of the feudal system, Cheapside, Gresham-street, Cannon-street, and St. Paul's Churchyard, would not be darkened by the shadows of those magnificent warehouses which have their correspondents and customers on every shore of the great globe. Education is the liberator of bondmen. The merchant wants no serf. He wants men who know their business and will attend to it; not human machines to do their task-work while he stands over them, but free, energetic, intelligent, well-instructed men who will help him to turn his capital to profit, that that profit may in its turn increase his capital, and thus extend his business to any limit. Such young men are invaluable to him. It is the moral and mental qualities he relies on in his assistants; by these only can the vast machinery of his business be kept in smooth working order; and if he can find these in the stone-breaker's or the tinker's son, they are just as welcome as if introduced by the noblest persons in the land. This is one of the unspeakable social advantages of a commercial country, that it opens doors for mental aptitude and moral worth, for their own sake, and without the slightest reference to clan, caste, tribe, or kindred. One of the most remarkable biographical chapters could be written about some of the great London merchants. It would illustrate, far more forcibly than mere statements, the fact that the peerage of merchantdom shuts not its golden doors in the face of the peasant's child. Let him prove himself worthy, and in due time he may take his seat beside them under the symbol of the cornucopia.

3. But the possessor of wealth must remember that it is a sacred deposit for God. It is not *his*, but the Lord's. He is but a steward of the divine gifts; and "it is required in stewards that a man be found faithful." We must render an account of our stewardship at the coming of the Lord, and those who have had much intrusted to them are, according to every law of proportion, placed under corresponding responsibility. "Away on the very horizon of sacred history," says

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an eloquent and admirable man,* "in the glory of its dawn, we see—shall I say a group?—three personages: the first shrouded with that excellent light which no man can approach unto; the second dark with that darkness which, thank God, neither our words nor our imagination can picture; the third, a man of like passions with ourselves. To this man the Maker of all points the tempter of all, and says, 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?' And who is this of whom we have such testimony as never was borne to other man—who is held up to the accuser of saints, as a triumphant instance of the redeeming power of grace? He is one whose wealth is almost countless, who has distanced every contemporary, and is the greatest of all the men of the East. It is plain that his immense possessions were no stain upon his 'record,' which was 'on high.' But ere you exult in the belief that you may innocently accumulate to an indefinite amount, carefully mark how he employed his wealth. While his children were holding family feasts, and the joy of abundance was in all their homes, he was 'continually' rising early, going to the altar of God, and offering up offerings in large number. And how did he live among his neighbours, while thus honouring his God? 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out.' Go thou and do likewise. Thus continually and liberally offer unto God; thus bountifully and actively distribute unto man; and so long as we see you so doing, 'may your garners be full, affording all manner of store!' I, at least, will cheerfully leave it to Providence to fix the limit of your increase. But one word,—as you proceed upwards, one earnest word: walk warily on those heights! Heads are often turned up there; and fearful gulfs yawn under you if you fall!"

Again: "I plead for man's sake, that men may learn that commerce is benevolent. It is not more hurtful than wonderful how generally even good men look on commerce merely as an engine for fortune-making, and a field of battle for all the selfish passions. Even grave divines may be found calling commerce 'the god of this world,' with just the same propriety and truth as they, professing to quote Scripture, call money 'the root of all evil.' 'Well, but is not commerce a hatefully selfish thing?' Is not weather a selfish thing? Both are appointed by Providence for the same end; both perverted by man to the same abuse. For the threefold purpose of provisioning, clothing, and adorning this world and its inhabitants, the Lord has made a great unconscious machinery of sky and sea, soil and air, and appointed intelligent workers to watch its processes, and complete the result. Neither weather nor commerce separately will suffice for the provisioning, clothing, and adorning of our world. Without the mechanical agents, the intelligent workers are impotent; without the intelligent

* "The Duty of Giving Away a Stated Proportion of our Income." By William Arthur, A.M.

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workers the mechanical agents revolve in vain. The covetous underwriter makes the storms the servant of his greed; the greedy corn speculator turns the blessed sunbeams into tools of gain; the bloodthirsty buccaneer makes the genial breeze serve as charger in his murdering onset. Looking at these disgusting perversions of the Lord's instruments, are we to forget that, above evil eyes and unholy hands, One is guiding the weather for the good of all? And coming into commerce—the providential play of intelligent agents for our comfort—are we to look at the lower side, the motives of traders, and forget the higher side, the design and actual result wrought out by Providence? It is like the web of a cunning weaver: on the lower side you find only tangled threads, on the upper only blooming flowers. Look at commerce as regarded by the hearts of buyer and seller, and selfish indeed is the scene; look at it as designed, ay, as actually wrought out, by the Ruler above, and you see every man in a city provided by the hands of others with all things which earth can offer to his convenience, in such proportions as his means will command. Rise up, then, ye Christian men, ye who know a God, and bless a Providence; rise up, and testify that this commerce, that busies your masses, is not a lawless scramble, but a beneficent appointment whereby every one may become a co-worker with heaven in plenishing and provisioning the powers of men! Let all see that, when well-won gains come into your hand, you have a joy in scattering them abroad, to spread temporal and eternal happiness among that race for whom all winds blow, and all markets are opened.

"I plead for man's sake, that practical benevolence may be increased. Of all sources of happiness in a community none acts so gently and so pervasively as a spirit of true benevolence. Nothing would so much assuage private griefs, or so greatly smooth the relations of class with class, as the general spread of that sacred brother-love, that true fellow-feeling, which breathes so sweetly in our Christian Scriptures. That widows may not weep unconsoled; that orphans may not roam friendless; that wayward men may not pass a lifetime within sound of church bells, without ever hearing inside their own door a word of loving exhortation; that the poor may not be set against the rich by envy; that the rich may not be estranged from the poor by contempt; that real heathens may not live and die in the heart of Christendom; that nations of pagans may not sit on and on in the darkness of their fathers;—in a word, that this cold world may be warmer and this troubled race have more joy, open your hand and give; for man's sake, give!"

That systematic beneficence is a great scriptural doctrine, although strangely overlooked and forgotten by almost every one until earnest men recently called attention to it, no man who will intelligently read the Sacred Book can fail to see. When we look steadily at that generous and profoundly significant principle, on the one hand, and on the other, at what has actually been done for God, the Giver of all, by the rich actors in the great commercial enterprises of England, we are struck with amazement, consternation, and shame. Commerce has contracted a debt of inconceivable magnitude to Him whose is "the earth and the fulness thereof;" and it will redound but little to her honour to have acknowledged the fact of His proprietary upon the

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façade of her Royal Exchange, if she do not speedily think of doing something towards the discharge of that debt. If she had consecrated her gain to the Lord, and her substance to the Lord of the whole earth (Micah iv. 13); if she had devoted to Him and His cause in this earth, which has so long groaned under its heavy burden of darkness, sin, and sorrow, say one-tenth of her annual income, surely the light of the Gospel would have long ago penetrated many regions still covered with the night of paganism. God has lavished prosperity upon the commerce of this country. "Her merchants are princes, her traffickers are the honourable of the earth." (Isa. xxiii. 8.) They are the untitled aristocracy of our land, who have gathered treasures such as lordly barons never dreamed of, and many of them could buy the broad estates of our richest nobles without missing the purchase price. Alas! we sometimes fear the doom of ancient Tyrus when we think of all this in connection with the diffusion of the Gospel of the kingdom in our world. The distinguished liberality of a few of our affluent merchants only indicates, as the herald drops of a blessed summer shower, what might be done if they were all equally loyal to the principle of obligation to the Divine Owner of the silver and the gold. We sometimes think of the Lord's touching question to the man who, healed of his loathsome leprosy, turned back, and with a loud voice glorified his Healer—"Were there not ten cleansed? but where are the nine?" Were there not thousands of English merchants enriched as never private citizens of any nation were before, by the kindness of an overruling Providence; but why are there so few who come with their grateful offerings, their hearty tribute of loyalty to the great King? People are astonished when they hear of a donation of £1,000 from a single individual to send the Gospel of salvation to the heathen. Alas! such astonishment tells a tale of severe rebuke in innumerable directions. If God's portion were not withheld from Him by those who believe that the Church is to convert the world, we should see not an occasional £1,000 to excite our wonder, but thousands of subscribers for that amount, and very many for twice, thrice, four times, five times, ten times that amount, to excite our thankfulness, and to encourage us to hope that the Lord would soon accomplish the number of His elect, and introduce His glorious kingdom. But whilst men with incomes of £2,000, £5,000, or £10,000 a year, are satisfied with giving a miserable guinea annually to three or four of our leading societies which *aim* at an object no less magnificent than "the evangelization of the human race," we can but hold down our heads in sorrow, and think of the Lord of heaven robbed by His own creatures, and of the poor inhabitants of pagan lands plunging on in deep darkness until they sink out of sight beyond the reach of man, without the knowledge that a divine Redeemer has actually died to save all who believe in Him. The terrible rebuke occurs to us, when we think of what the wealthy men of the British isles could have done and should have done compared with what they have done "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." And, oh! that now in this crisis of the world's history, when all nations are ill at ease, and every thoughtful man is expecting great changes, they would obey the precept and

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secure the promise which follow that terrible rebuke: "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." One thing is clear: the right of the Lord to all the treasures of the world is unchallenged and untransferable. However tenaciously a man may hold the wealth with which the Lord has intrusted him, with the solemn charge, "Occupy till I come," he will never have the hardihood to deny in so many words that it is the Lord's. He may spend it in luxury and splendour, faring sumptuously every day, unmoved by the wailings of the widow and the orphan, and unstartled by the cry of agony which rises from a groaning creation, but he will not dare to look up to heaven and say to God, "Thou hast no right to a penny of it; it is all mine own!" Yet, what is refusing the Lord's money but a practical declaration that He has no right? Men *do* every day what they will not *say*. To give a name to their actions would shock both themselves and their neighbours; yet, without any shock, they daily live as if there were no God, pass through life receiving the homage which wealth secures, and quite forget that the day hastens when the King will take account of His stewards.

A BRIEF MEMOIR OF THE REV. CHRISTIAN G. BARTH, D.D.

By the Rev. J. A. Jetter.

PART II.

The firmer he felt himself grounded in the truth, the more he devoted himself now to the practical development of his calling. He made himself acquainted with the most important and pious authors of the last century; and in the year 1827 he published the "Originalien des Sud-Deutchlands" (Originalities of South Germany), which in various ways were made instrumental for good. The pastoral care of his flock was not neglected. He had a peculiar trial with a possessed person in his congregation; and the instruction of a Jew, whom he baptized, occupied him likewise considerably. At about the same time he was the means of establishing an institution for destitute children. This establishment formed part of his care to the last. But the missionary work among the heathen engaged him all along very particularly. Since the year 1821 he regularly visited the Missionary, Bible, and Jews' Societies' anniversaries at Basle, and made personal acquaintances with returned missionaries, and diligently read the various missionary periodicals. The formation of an auxiliary Missionary Society at Calw satisfied him not; wherever he went, and found it practicable, he formed associations, in order to promote the kingdom of God.

And because there were in those days not generally adapted missionary periodicals, he conceived a plan of publishing one himself; and

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to render it the more interesting, he entered into correspondence with missionaries in almost every part in the world. In the year 1828 he published the first number of the well-known "Calwerblatt" (missionary paper of Calw), and he continued it for thirty-two years. He himself constructed a globe, and marked the various missionary stations with pins. Suitable young men he always encouraged to go abroad in the cause of missions.

It was soon found by the missionary directors at Basle, that the men whom Barth recommended generally turned out well. His far-seeing mind's eye, united with a clear apprehension of the *means and possibility* of attaining a given object, rendered him an essential counsellor of the Basle Missionary Committee. He was asked more than once to become the principal of that Missionary College, but his catholic spirit, which led him to promote every similar institution, prevented him from accepting this office. If any missionary had to return home from his post, Barth always claimed a visit from him, thereby to enlarge his views and to increase his knowledge of heathen lands and people. He collected a considerable museum of curiosities from heathen lands, which he employed to interest his many visitors and friends in the cause of missions.

The entire profits of his missionary paper (about £100 per annum) he gave to the Basle Missionary Society. But however anxious he was to increase funds for missionary purposes, he was most anxious that we should place our whole confidence in the Lord, and though he was a true patriot, he was a citizen of the world. In this character he shared in the establishment of the Evangelical Alliance, in the year 1846, in London. All his endeavours had for their object *union and co-operation;* and this in no limited, but most extended sense. His connection and intercourse with various countries, as England, France, America, &c., cannot be particularized. Suffice it to say, that our late friend had a large heart for all that had reference to the kingdom of the Lord, though at the same time he maintained his own views and convictions in the promotion, &c., of it. He possessed no ordinary measure of discernment of character; and his most intimate Christian friends were generally the most solid and able men.

This is the place to speak of his opinion of the Christian world in its present disunited state. In 1827 he published aphorisms or maxims in the periodical paper called "Homiletic Liturgical Correspondence," which, in 1835, he enlarged and published under the title, "*Disunion, and Means of Uniting Believers.*" It appeared to him illiberal and narrow-minded to maintain that all light must come through the established ordinances. They say, "The one strives more after the acquirement of knowledge of all that is worthy to be known; the other more after the simplicity which is in Christ." "Who then is in the right? I answer, both. The planets, the moon, and the comets all turn round the sun; the latter certainly are sometimes in danger of being dashed to pieces, whilst the moon is satisfied in always turning the same face to the earth. We ought rather to become planets, which revolve round their own axis, in order to be enlightened all over, and to enjoy the benign influence of love. The Lord created the one as well as the other, and holds them in His hand, and all are happy in Him. Every awakening to a spiritual life has something in common, and yet

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every new creature has some peculiarity. The one regards Christ *for us*, His all in all; the other, Christ *in us*. This one rejoices in the *sovereign election* of God; the other expects a '*restitution of all things*' (Acts iii. 21), from the same sovereign love. The systems which we adopt are, however, not indifferent. Let every one be convinced and established in his own mind about the truth which he holds. But man is often worse than his system, but sometimes also better. The different religious parties have kept the Church from going to sleep. If one rubs against another it produces fire. In the end, however, there will be only one thunder-cloud of witnesses for the eternal truth, and the heart of man will find rest only with the Prince of Peace. As the undertaker of some great work portions out the different articles to various learned men, so has the great author of the *Christian Encyclopædia* given to one school *this*, to another *that* problem to work out; and as the gifts differ, so the offices. Whole spiritual corporations, as well as individuals, are often so full of their own problems, that they have neither eye nor ear for anything else. However, the more general brotherly love predominates, either in a congregation or in a small circle, the more perfect it is. With separatists we must conclude a peace of separation, and to prevent the rent becoming worse we must fill it up with love. Therefore we must become Catholic, not Roman Catholic, but in love to all who, like ourselves, with heart and soul believe in our Lord and Saviour. The priestly mind will always endeavour to unite those who are at variance; for the real priest is a pontifex" (a bridge maker). Again, "You different-minded brethren, though you refuse the hand of union which I hold out to you, I shall nevertheless lovingly hold it out to you till it will wither in death. Oh, that Christ alone were our Shibboleth, and our hand were reached to all who carry Christ in their hearts! However, always agreeably to the word of God. Without separation from unbelievers, there is no union possible. Brethren, do not fall out by the way with Christ's mark upon your forehead; but wait in patience for the glorious manifestation of the sons of God, and believingly sow your seed till the sun enters the sign of Libra (balances), and the eternal justice will judge and bring to light what was hidden here."

A further usefulness was opened to him in the formation of a Tract Society, the principal object of which was in the beginning to publish little books for children, thereby to introduce a more solid and Christian literature among the young. In 1828 the narratives for the young were begun with the history of "Poor Henry." Almost every year there followed a similar little work; sometimes also hymns for children, biblical poetical pieces, &c. These productions, though variously viewed, were gladly received by the young, and they produced a blessed effect. In order to render this branch of his varied occupations more extensively useful, he entered into correspondence with the Religious Tract Society in London, whose committee assisted him in many ways. By degrees he published and circulated upwards of a million of children's books and tracts. He undertook, moreover, the preparing and publishing of school books, and sold them at the lowest prices possible. In 1832 he made the beginning of this work with the Bible History. The 10,000 copies of the first edition were soon sold. This book has now reached the 157th edition. A compendious church

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history, a history of the world on Scripture principles, a biblical geography, a natural history of the Bible, and other works followed. But his labours became so extended, that in 1838 Barth came to the resolution to resign his living, and to remove to Calw, where the depot had been from the beginning. The anxiety for a pious successor was removed by the appointment of the Rev. Mr. Blumhardt. The work in Calw was hitherto attended to by the late Mr. Federhaff. Since 1833 Mr. Wietbrecht has acted as secretary, brother of the late missionary of that name. But as now Barth himself took up his residence there, he made Calw the centre of his operations, both for his home and foreign mission. Through the co-operation of pious clergymen and other friends, there appeared upwards of thirty different works. The largest of them is the commentary of the Bible, published in 1847, and which owes its existence to a late German prince, who was a zealous promoter of works of Christian love. It was his wish that a compendious commentary of the Holy Scriptures might be prepared for the use of the mission in India.

In order to have the works of this little Society translated into foreign languages, and sold at moderate prices, Barth entered into correspondence with different persons in Hungary, Sweden, England, &c. He wrote likewise to missionaries in different parts of the world, and succeeded in producing more than seventy translations—twenty-eight in Asiatic languages, and twenty-six in those of Europe. Among all these, the Bible History ranks first in numbers of translations. A few only of his books remained untranslated into foreign tongues. In many countries the translations are better known than the originals in the native country. A peculiar pleasure was always afforded to our late friend in despatching the twelve copies, which he always requested of every foreign translation. He sent them to public libraries, and to collectors, in Europe and in America, as a little proof of the usefulness of missions, also in the department of philology. Whenever it was necessary, he aided these translations with funds of the Society.

His efforts to benefit the rising generation, and to promote a Christian disposition of mind in their tender years, were greatly blessed by undertaking, in addition, the publication of a "monthly periodical" for them. He commenced it in 1836, and unremittingly continued it to the very last of his life. As all his undertakings were designed to supply the exigency or necessity of the times in which we live, which he wonderfully discerned, so also was the undertaking of this periodical. He entered upon this work with great ardour, as if he had to execute it all by himself; and with mature judgment he selected suitable fellow-labourers, and gave to each his appropriate work. Many changes occurred in this circle of fellow-helpers, but he was never discouraged, and was ever ready to supply any deficiency that took place, and this in a manner which could only have been expected from one who had nothing else to attend to.

Besides his visits to England, France, Hungary, and Holland, he visited many towns and cities in the South of Germany, where he acted as speaker at missionary meetings, &c.; and for the time he would forget all the many letters and packets which accumulated in masses at home. These journeys supplied him in many instances with matter for his periodical for the young. He neither relinquished the preaching

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of the Gospel, though so much occupied, but was always ready to occupy the pulpit of a friend or a neighbour; and he had always a fresh and an awakening word for the people. According to his view of our times, it appeared to him quite probable that Christian men will soon have to exchange their writing for bold addresses and powerful witness-bearing to the truth. However cheerful he was, he viewed the position of Christians in our times with great seriousness, and expected heavy trials and persecutions. He habitually was prepared for such events. Whatever he undertook, he did it with all his might. If he was asked how he got through so much work, he would say, "The matter is very simple. 1. I do one thing after the other. 2. I work quickly. 3. What I cannot accomplish I leave undone. This is the whole mystery." He was extremely accurate in all he did. He never suffered any of his many correspondents, either at home or abroad, to remain without an answer to their letters; and withal, he was constantly interrupted by a host of visitors. The town Calw was like a place of pilgrimage, not only for the great missionary circle, but for persons from all lands or countries. He would sigh sometimes when visitors were announced, when just engaged in a most important work. But, in receiving his friends, he devoted himself to them with such cordiality and Christian kindness, that most of his guests left him under the impression that they were most favoured by him, and few ever felt the cost to him of the sacrifice of his precious time. With more intimate friends he would take the liberty to tell them of his urgent business, and they expressed the wish to be left to themselves. But Barth would not agree to this either. He used to say, "I know better what is to be done in this house," and would at once enter into conversation with his friends, and take the hours of the night to make up for lost time. However, for all this privation of rest, he regularly rose at five in the morning. After the death of his sister, in 1838, he was all alone, and for thirty years had the same servants. A lady of high rank, visiting him, said that she never found a bachelor's household so well managed as his.

Thousands of Christian friends retain the most delightful recollection of their visits to him. If he was asked "why he did not marry?" he would answer with a smile, "Because I have no time." To intimate friends, however, he would tell how he came to his bachelor's life; and that it was not from predilection, but from evident providential circumstances.

He was naturally reserved in regard to his own experience. He used to say, in reference to the state of our hearts, "We require no other intimate friend than the Lord Himself; and if we miss anything besides Him in this respect, it arises from an inadequate knowledge of His all-sufficient grace." Though this may not apply to every one, it was the actual truth with Barth, at least during the last 28 years of his life. Nevertheless he had a large heart for those who entertained different opinions from himself. He never forgot the least or poorest friend, because the great and noble honoured him with their friendship. He had a *whole heart* for every friend, but with perfect consciousness in regard to the relations in which they mutually stood to each other.

How many families have been rejoiced on some particular family

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event by his sending them some appropriate verses or poem, in which he entered into every minutiæ of their situation and circumstances. He shared indeed the affection of many in different parts of the world. But, among his own intimate friends, none stood so high in his estimation as the late Rev. A. Osiander. Of none other he had so high an opinion. When, in the year 1834, he followed his earthly remains to the grave, he felt as if his heart would break. They studied the book of the Revelation of St. John together, and considered the hope of the speedy coming of the Lord as the most awakening means for the present times. He considered it possible that the Lord might come in our own days, though it was not granted to him to be suddenly changed, as "in the twinkling of an eye" (1 Cor. xv. 52), by "being clothed upon with our house which is from heaven" (2 Cor. v. 1, 4), but was to be made perfect through very painful bodily sufferings. Atrophy of the muscles of the heart was the most eminently dangerous ailment of six other evils from which he had to suffer for years. He never mentioned them to his friends as long as they could be concealed. To exist without being employed, was to him a terrible thing. However, in 1859 he had to apply for an assistant, as his sufferings became more and more burdensome. The missionary, the Rev. Dr. Gaudert, from India, who was at home for recruiting his health, was chosen; and in 1860 he undertook the editing the three missionary periodicals, and gradually the remainder of the work of this society was taken up by him. After Barth had visited Basle for the last time, he sent thither his ethnographical collection for the museum of the new missionary house. Five hundred florins was the only capital which was yet at his disposal. He was ever liberal towards others, but careful in what he spent upon himself. He served the Lord according to his means. His library he left to the society, which he was the means of forming. All manner of cares were yet on his mind, but he could confidently throw them upon the Lord.

On September 27th, 1862, after he had finished the last portion of the periodical for the young, and entertained once more some of the friends of his youth, he was suddenly seized with paralysis of his right side. His labours were now at an end; but still he forced himself to dictate letters, and to correct his last labours. He was, however, often threatened with suffocation, and prayed for a blessed end.

At last he declined seeing any more friends, and hearing letters read to him. "The old," he said, "I know already, and the new I do not wish any further to hear." About the state of his heart he said little. If any one would allude to a kingdom and a crown, he would say, "Nothing of that—to be saved out of free grace is enough." Again, "I go hence as a poor sinner; nevertheless it is sufficient." He sat usually during the day upon an easy chair, having his head bent forwards, and gasping for breath. On the 12th of November, at three o'clock in the afternoon, he was overcome with fatigue, and he lay down upon his bed. About an hour afterwards he desired to be turned round by his friend Weitbrecht, when he was seized with a stroke, and without the least struggle he peacefully fell asleep, whilst prayer was offered by his fellow-labourer. If we look back upon the 63 years of his useful and active life, we can only thank God for having blessed us with such a man, who in his generation served God as few others have done. Look to the end of those and follow their faith!

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THE THREEFOLD SEED OF ABRAHAM.

THE God of glory appeared unto Abraham when he dwelt in Ur of the Chaldees in Mesopotamia, and said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." (Gen. xii. 1.) It will be observed, it is not said unto a land I will *give* thee, for it was not *given* to Abraham while in his native country; the *land* is not even described to him, nor are its superior advantages and capabilities enumerated, but it is briefly stated, "Unto a *land* that I will *shew* thee." And Abraham obeyed and went out, not knowing whither he went. (Heb. xi. 8.) At length he arrived at the land of Canaan, and the Lord appeared unto him and said, "Unto thy seed will I *give* this land." (Gen. xii. 7.) This is the first time the seed of Abraham is mentioned in the Scriptures, and it is in connection with the gift of the land. The second time the seed of Abraham is mentioned was after his separation from Lot. (Gen. xiii. 14 17.) "All the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."

Abraham had been in the land about ten years, and as yet had no offspring, when the third time the Lord appeared unto him and brought him forth abroad and said, "Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." (Gen. xv. 5, 6.) It will be observed, a new figure of illustrating the countless number of Abraham's seed is here employed by God. Abraham is bid look toward heaven, to objects bright and glorious, well calculated to absorb his thoughts and to induce the most pleasing contemplations, and God said unto him, "So shall thy seed be." On the perusal of these passages the questions one would naturally ask are, Do all these three seeds apply to one and the same seed? Or do they mean three several distinct seeds, of which this distinguished patriarch was the honoured father? One would imagine the most cursory reader would directly determine them to have been three several distinct seeds, according to the context of the passages in question. We know from the Scriptures Abraham is said to be the father of three different seeds. Christ is his seed. The Jewish nation is declared to be his seed; and believers in Christ are called the children of Abraham. Let us then definitely present to our minds the threefold seed of Abraham. First, the Lord Jesus Christ as to His human nature; secondly, the Jewish nation, which for distinction sake we will call *the earthly family;* and thirdly, the Church, or, more generally, *the heavenly family.*

We think it can be shown the three passages before us apply to these different seeds of Abraham in the order here stated.

Let us briefly give our attention to these several Scriptures where the seeds are first mentioned. And first, Gen. xii. 7, "Unto thy seed will I give this land."

This first declaration of gift of the land to the seed of Abraham by

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the Lord was extraordinary, as well as the laconic and emphatic way in which it was enunciated, and can only be accounted for on the ground the seed would be pre-eminent, and in dignity far superior to the father. Natural expectation would have suggested that as Abraham had been so prompt in obeying the divine command to leave his country and his kindred, and had travelled so many miles to reach the land God would show him, the land as a reward would first have been given to him, and then to his seed after him; besides, the usages of men in devising their lands would justify this course, and it is actually observed by God Himself (Gen. xiii. 15), when the gift of the land was made the second time, "For all the land which thou seest, to thee will I give it, and to thy seed for ever," and the context unmistakeably demonstrates the seed to have been the earthly family of Abraham, so that here the patriarch as the possessor is placed before his posterity. In the passage we are considering it was not so, but simply declared, "Unto thy seed will I give this land;" that is, to Abraham's as yet unborn seed, and to the father he gave none inheritance, no, not so much as to set his foot on, and for years he sojourned in it as a stranger. This goes to prove that the seed of Gen. xii. 7 cannot be the same as the seed of Gen. xiii. 15, neither is it the same as the seed of Gen. xv. 5, for to this last seed God gave no land at all; therefore all three seeds are different and distinct one from the other, and we think we are safe in assuming the seed of Gen. xii. 7 was pre-eminent, and was intended to apply to the future Messiah, the Immanuel, God with us. The land is declared to be Immanuel's land. "The stretching out of His wings shall fill the breadth of thy land, O Immanuel" (Isa. viii. 8); and again, Isa. ix. 6, 7, "Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Again, it is declared (Matt. i. 21), "His name is Jesus, for He shall save His people from their sins;" and in the same chapter His genealogy proves Him to have been the seed of Abraham.

Again, the word *seed* (Gen. xii. 7) is in the singular number, but in both Gen. xiii. 15, and xv. 5, it is obviously used in the plural number; and for this reason, also, in neither of the two latter can the seed apply to Christ, while in the first "He said not unto seeds as of many, but as of one, and unto thy seed which is Christ" (Gal. iii. 16); and to Abraham and his seed were the promises made, that is, they were all made to Abraham in Christ. All the promises of God are yea and amen to the glory of God by Abraham, as well as to the glory of God by us. (2 Cor. i. 20.) Take away Christ, and Abraham was nothing; take away Christ, and the Church will have lost its Head; take away Christ, and the nation would be without its King, and then it would be impossible the nations of the earth could be blessed in Him. It is, moreover, declared of this seed (Gen. xxii. 17), "He shall possess the gate of His enemies." This is spoken of the seed in His death and resurrection, of which the ram and Isaac of the chapter were types.

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By death He went through its gate, and also through the gate of hades. (Acts ii. 23—27.) In resurrection He returned again through these gates, taking, in almighty power, forced possession of their keys. (Acts ii. 28—36; Rev. i. 18.) Having spoiled principalities and powers, He made a show of them, openly triumphing over them in Himself. (Col. ii. 15.) And next He was exalted to the right hand of the Father in the highest heavens; far above all principality and power, and might, and dominion, and every name that is named, not only in this age but also in that which is to come, and all things are to be put under His feet. (Eph. i. 20—22.) The expression "He shall possess the gate of His enemies," does not necessarily imply their destruction at the same time or in the same way; it is merely a glowing declaration of His invincible power and rightful authority founded on His death and resurrection. One that possesses the gate of his enemies may safely leave the question of their destruction, since they are absolutely under his control, to his own option and convenience, to be accomplished *how* and *when* he pleases. In reality we believe the whole passage, "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of His enemies; and in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 17, 18), looks forward to the millennial age, when the Lord Jesus will reign. Hence, in "I will multiply thy seed as the stars of heaven," we have a glimpse of the Church with its Head in the heavenly glory; in "I will multiply thy seed as the sand upon the sea-shore," we have a view of the happy Jewish nation, with Messiah their King in the earthlies, so as to be the glory of all nations. Christ will then have demonstrated to the universe He possesses the gate of His enemies, and then will be the time when all the nations of the earth will be blessed in Him.

Let us now proceed to Gen. xiii. 14—17, where the seed of Abraham is mentioned the second time in the Scriptures; and it may be remarked, this interview between the Lord and Abraham was after his separation from Lot, and after the patriarch had so nobly distinguished himself in his overtures to Lot for the suppression of the strife between their herdmen. These condescending and disinterested overtures would have become Lot if they had emanated from him, as the younger of the two, and as the nephew of the former, and as the less distinguished of God. It is expressly stated, after that Lot was separated from him, the Lord said unto him, "Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if any man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee." This so obviously refers to Abraham and the Jewish nation, that it will need no comment.

It now only remains for us to consider the Scripture where the seed of Abraham is expressed the third time (Gen. xv. 5), "So shall thy seed be." Abraham is bid to look toward heaven, and tell the stars if he were able, and God said unto him, "So shall thy seed be." Abraham had just defeated the confederacy of the

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kings, and, coming back victorious, he is met by Melchizedek, king of Salem, priest of the Most High God, with bread and wine for the refreshment of himself and his men. Melchizedek was both king and priest—king of Salem, and priest of the Most High God. His name signifies righteousness, and Salem means peace, so that in a word he might be pronounced to have been the righteous peaceful king, and priest of the Most High God. It is stated, moreover, "He was made like unto the Son of God, abideth a priest continually" (Heb. vii. 3); while of Christ it is asserted, "The Lord hath sworn, and will not repent; thou art a priest for ever after the order of Melchizedek." (Ps. cx. 4.) So that we may conclude Melchizedek and Christ were patterns of one another. Melchizedek was His pattern, as the Son of God in the past eternity of His being, and in the power of His endless life; hence all account of his ancestry and posterity is purposely excluded from the written word, that he might more effectually illustrate the Son of God in His divine nature, while Christ as the God-man is made a priest for ever after his order, to show what will be the character of His ministry, when as the righteous peaceful King and Priest He will attain universal empire. When our Lord Jesus Christ was on earth, His office as Priest was necessarily preparatory; and even now He is in heaven, it is ministered after Aaronic pattern, though He never was less and never will be less than Priest after Melchizedek order; but when He leaves His Father's throne, and takes possession of His own throne, His priesthood after Aaronic pattern will merge into that of Melchizedek pattern, and the redeemed in heaven who are joint-heirs with Him in His inheritance and kingdom, and who will reign with Him, are declared to be kings and priests, that is, in Melchizedek order and pattern, as blessed of God with royal distinction, and yet universal blessers of men.

The superiority of the Melchizedek priesthood to the Aaronic is illustrated by seven particulars in Hebrews, 7th chapter, which we cannot now stay to detail. "Melchizedek blessed Abraham, and said, Blessed be Abraham of the Most High God, possessor of heaven and earth, and blessed be the Most High God, who hath delivered thine enemies into thy hand." There is no proof to show in the previous revelations of God to the patriarch, that he had gone beyond the range of earthly things, but in this blessing a new feature of the greatness of the Most High God is introduced; He is possessor of heaven as well as earth, and that it was as possessor of heaven and earth He had delivered Abraham's enemies into his hand, and that he now stood blessed of Him. This more than all the previous revelations of God, produced in Abraham's mind the most exalted conceptions of Him, as may be gathered from his answer to the king of Salem, "I have lift up mine hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine."

It was while in this state of mind the Lord came to him in a vision, saying, "Fear not, Abraham, I am thy shield, I, the possessor of heaven and earth, and as such I am thy exceeding great reward."

At the same time the question of Abraham's promised seed was suggested, and the Lord brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them:

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and he said unto him, So shall thy seed be. And he believed in the Lord; and the Lord counted it to him for righteousness." There will be no occasion to take up further time in proof that this passage is the foundation Scripture to illustrate the spiritual seed of Abraham, that will eventually occupy the heavenly places, since in the New Testament it is satisfactorily corroborated, both in Rom. iv. 3, and Gal. iii. 6, where this text is quoted. The apostle Paul so largely dwells upon it, in a way of explanation, as to remove all doubt on this subject.

We think from these brief remarks it is clear there was from the first in the mind of God a purpose to distinguish Abraham in his threefold seed, of which the first mention (Gen. xii. 7), applies to Christ; the second (Gen. xiii. 15), to the Jewish nation, or earthly people; and the third (Gen. xv. 5), to the Church, or, more generally, to the heavenly family. And if the proof here be satisfactory, then it is imperative on us not to confound in our interpretation of the Scriptures the things which by God Himself were originally communicated with such distinctness to the renowned patriarch Abraham, who, by way of eminence, is declared to be the father of us all.

Sidmouth. PAUL HAYMAN.

THE REDEEMER COME TO ZION.

By T. GEORGE BELL, LL.D.

MOUNT Zion in Jerusalem remained in the hands of the Jebusites all the time of Saul's reign over Israel, and up to the period when David was established in his kingdom. We read in 2 Samuel v., "David took the stronghold of Zion: the same is the city of David." Also, "So David dwelt in the fort, and called it the city of David." David is a type of the Christ. David and his city, in some points of view, may be said to represent Christ and His Church. But let us see that, whilst we speak of a foreshadowing of the Church in the mention of this city, we forget not the primary and literal application to the city itself. The Redeemer will have come to Zion, speaking figuratively, when the whole Church complete shall be caught up to meet the Lord in the air. If we speak, however, of the *literal* things set forth in various passages of Scripture, we say, most confidently say, that like as God has purposes yet to accomplish in connection with His people Israel, so He has yet many wonderful things to bring about for Jerusalem and the literal Zion—the city of David. The Redeemer of Israel, who is David's great antitype, will come to that city—to the very place taken by David, for the deliverance of His people Israel. He will come in the hour of their greatest extremity, when besieged by Antichrist and his confederate kings and their armies, and then His feet shall stand upon the mount of Olives, as we read in the prophet Zechariah. It is from Zion that His cry will go forth to His ancient people: "Turn, O backsliding children, for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion." The third and fourth chapters of Malachi are very important in regard

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to this. "The Lord whom ye seek shall suddenly come to His temple." Israel will seek the Lord in her extremity and distress. In answer to her cry He will suddenly come. "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap." Then we have His work as the refiner: "He shall purify the sons of Levi, and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness." In the fourth chapter we have within the compass of a few sentences, the Redeemer come to the literal Zion, and there is His work as "THE BREAKER," "THE RESTORER," and "THE HEALER." "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings." All this will show very distinctly the contrast between certain opinions as to the state of things which shall prevail on the earth when Christ appears. The word of God declares that Christ will come and "sit as a refiner and purifier of silver." "Oh no!" say many, "all will be refined and purified before He comes." The word of God says that Christ will come to them that look for Him as "the Sun of Righteousness with healing in His wings." "No!" say those who so greatly mistake God's purposes, "the world, and Israel too, will all have been healed before this Sun shall begin to shine."

The 65th chapter of Isaiah sets forth very beautifully this literal work of healing and restoration. It refers literally to the Redeemer come to mount Zion at the time of the restitution of all things. By saying this the prejudices of many will be aroused who are quick to apply the term "carnal" to all such views. The persons who are now referred to seem so afraid of "materialism," as if there could be no sinless, no perfect materialism. The Lord Jesus took a material body; His saints in resurrection glory will have material bodies; heaven must be a material place. Why, then, can we not think of literal things as happening at a particular period at a material city—Jerusalem and mount Zion—in which material persons—that is, persons in material bodies—shall bear a part? Dr. Chalmers says:—"The highest homage which we know of to materialism, is that which God manifest in the flesh has rendered to it. That He, the Divinity, should have wrapt His unfathomable essence in one of its coverings, and expatiated amongst us in the palpable form and structure of a man; and that He should have chosen such a tenement, not as a temporary abode, but should have borne it with Him to the place which He now occupies, and where He is now employed in preparing the mansions of His followers; that He should have entered within the veil, and be now seated at the right hand of the Father, with the very body which was marked by the nails upon the cross, and wherewith He ate and drank after His resurrection; . . . . that humanity, that substantial and embodied humanity should thus be exalted, and a voice from every creature be lifted up to the Lamb for ever and ever; does this look like the abolition of materialism, after the present system of it is destroyed? or does it not rather prove that, transplanted into another system, it will be preferred to celestial honours and immortality

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throughout all ages?" Let us learn to distinguish between the "carnality" of that portion of material things, the human family of Adam's race, in which is universally seen "the carnal mind" which is "enmity towards God;" and the material but sinless, perfect, and immortal bodies of Christ and His people in resurrection glory. As we do this we will learn that heaven is a place, its inhabitants not disembodied spirits, but real material persons, and we shall thus be prepared to learn that there will be actual personal intercourse between Christ and His glorified people dwelling in the Jerusalem above, and the inhabitants of Jerusalem below, who will be the children of Israel delivered and restored, in those happy times of the earth's regeneration.

Let us now return to the 65th of Isaiah. It refers to material scenes and events in or about Zion and Jerusalem. The chapter begins with the oft-repeated reproof to rebellious Israel, the hypocritical people which could say to others, "Stand by thyself, come not near to me; for I am holier than thou," and yet be to the Lord "a smoke in my nose, a fire that burneth all the day." Next we have the Lord's determination to come forth and "measure their former work into their bosom." At the same time there is the important promise, "As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all." Then is the coming of the restorer and the inheritor set forth with all its blessed results: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountain; and mine elect shall inherit it, and my servants shall dwell there."

One thing is very evident in the chapter before us, that there is no break in continuation, nor any change of time or place, but from the 17th verse to the end there is the description of one state of things to be witnessed at one time and place. There shall be no untimely death (verse 20); no building or planting for others to enjoy (verse 22); but they will have the full enjoyment of the work of their hands (verses 22, 23); there shall be also universal peace even down to the brute creation (verse 25); and the Lord Himself will supply all their wants even before they ask (verse 24).

Then will come to pass the word, "The Lord shall comfort Zion, He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord." "Joy and gladness shall be found therein, thanksgiving and the voice of melody."

All this blessing will be brought to Israel by the Lord's advent amongst them, after their restoration to their own land. This advent will be "the Redeemer come to Zion." Then the Scripture will be fulfilled which says, "When I have brought thee again from the people, and gathered them out of their enemies' hands, and am sanctified in them in the right of many nations; then shall they know that I am the Lord."

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SCRIPTURE EMENDATIONS AND ELUCIDATIONS.

JOHN xx. 17: "Jesus saith unto her, Touch me not; for I have not yet ascended to my Father: but go to my brethren, and say unto them, I am ascending unto my Father, and your Father; and to my God, and your God."

The difficulty here is, what has "touch me not" to do with the fact that Jesus had not yet ascended to His Father? That He did ascend before He met his brethren "the same day at evening" is clear; for then, or rather eight days after, He invited Thomas to touch Him.

Bloomfield's translation is, "I am not yet immediately going to ascend," but how the perfect tense can have this form is not very clear. The translation in the text is not good. Mary need not be told "I *am* not yet ascended," for Jesus was before her.* No; the simple meaning is—I am not to be touched, *for* I have not ascended; and the inference that, when Jesus met His disciples—probably the same day at evening, *certainly* eight days after—He had ascended, for they might touch Him, and that in some way His ascension removed the forbiddance.

There were two sin offerings under the law, the one "to reconcile withal in the holy place" (Lev. vi. 30), of which none was to be eaten; and another of which it is said, "in the holy place shall it be eaten." (Verse 26.) It is probably in the latter of these that we shall find the unfolding of the passage before us.

"In the place where the burnt offering is killed shall the sin offering be killed before the Lord." (Lev. vi. 25.) This place was "at the door of the tabernacle of the congregation," and this was "without the camp" (Exod. xxxiii. 7), where our Lord also suffered. (Heb. xiii. 12,13.) There was He made "an offering for sin." (Isa. liii. 10.) This "offering then of the body of Jesus Christ once," has the two fold aspect—God-ward and man-ward. As the first He is not the priests' portion; "it shall be burnt in the fire," a holocaust; but as the latter He is our portion, "the priests shall eat thereof." Let this Scripture be carefully read, and two thoughts will occur as bearing on the meeting of Mary and our Lord:—

1. He had not yet completed the offering, as not having presented Himself to the Father.

2. He would not suffer the ceremonial holiness which was still in force, *whilst yet He had not completed His sacrificial act.* "Whosoever shall touch the flesh thereof shall be holy." (Lev. vi. 27.) This law was "done away in Christ."

On the first thought we remark further, that Jesus, as the sin offering, could not be appropriated until the completion thereof, as saith also the law; but having effected this, He comes into the midst of His brethren, saying, "Peace be with you;" henceforth to be our Passover Lamb, "therefore let us keep the feast;" and as an offering for sin "the priests shall eat thereof," viz., "the Church of God."

James v. 14: "Is any sick among you? let him call for the elders

* This form is perfectly good in some cases, as "I am come," but *then* this tense is of a *present* perfect character.

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of the church; and let them pray over him, anointing him with oil in the name of the Lord."

Read Exodus xxx. 22—33, and Lev. xiv. 1—32.

It will be observed that these Scriptures refer to two parties, "Aaron and his sons" and "the leper." Let it also be remembered that James writes "to the twelve tribes," and a general grasp of the passage is obtained. The anointing would remind the sick of both his priestly and leper character. "Thou shalt anoint Aaron and his sons, and consecrate them (fill their hands)." (See marg. reading of Lev. xvi. 32. *et alia.*) "The anointing which ye have received of Him abideth in you; and ye need not that any man teach you" &c. 1 John ii. 27. But here is one of the priests of God sick—"Is any *among you* sick?"—and this sickness is of the leprosy of sin. Now just as the leper, "at the door of the tabernacle of the congregation," was anointed from the log of oil, *after* "the plague of leprosy be healed in the leper;" so the prayer of faith *having saved* the sick. (James v. 15), the anointing is to take place. If this view is correct, then the notion of such an act being connected with the therapeutics of the east is groundless. The writer was acquainted with a brother who carried out this Scripture literally, and felt better after the process. He will not say how far fancy may go even with a sick man in his measures. If there were faith we must rather ascribe the convalescence to the prayer of such, than to the unintelligent use of the oil. This brother is now where "the inhabitant shall not say, I am sick."

1 John i. 8, and iii. 9. It is asked in the October number—

"I. What is the principle of reconciliation between these Scriptures?"

Is not the reconciliation found in Rom. vii. especially v. 19: "It is no more I that do it, but sin that dwelleth in me." Paul does not deny sin, or he would come under the first of these scriptures, "we deceive ourselves, and the truth is not in us;" but he adds, "I delight in the law of God after the inward man." It may be put otherwise: First. The "new man" sinneth not, for he is a new creation in Christ Jesus. The old man still sins, and sins only, for he is of the earth, earthy. Secondly. The whole person, the redeemed saint, sinneth not "as Cain, who was of that wicked one, and slew his brother." His sins are the sins of the child against his Father, and these are met by the family discipline; Cain's were the sins of an alien, and they drive him from the presence of his God. Cain was "*out of* (εκ) that wicked one," a fact worth pondering, in connection with Matt. xiii. 38, 39; of which perhaps more hereafter.

"II. Is the prophecy of Joel ii. 28—32 exhausted by Acts ii. 14—21?"

Surely not; simply because the events spoken of in the last three verses have not taken place. This is an answer satisfactory only to one who reads and understands the words as they are written; the figurative theory is limited only by the diversity of fancies.

"III. What is the interpretation of Isa. xix. 18—25?"

As above; the only way to understand and rest in it, is to shun the non-natural sense adopted by a large but decreasing party among the truehearted readers of the word, and cleave to the literal, sober sense, unless the passage demand otherwise. It is idle to say that because one passage demands a figurative exegesis, another must.

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God will heal Egypt as surely as He has smitten it, and Assyria shall yet become "the work of His hands."

"IV. Is Ezekiel's temple to be literally understood, and, if so, will it be built by the Jews whilst they are in unbelief, &c. ?"

This requires an article by itself to treat of fully. Surely, a literal temple is meant; it might be a wholesome, viz., corrective exercise for some figurative scribe to undertake the application of the chambers, and gates, and windows, and arches, and pillars, and pavements, &c., to the church. The doctrine of "filling up with drapery" would here have ample scope. No; a learned scribe will yet arise competent for the work, to "show the house to the house of Israel;" and then, "if they be ashamed of all that they have done," he will show it to them, "that they may keep the whole form thereof, and the ordinances thereof, and do them." That they will build a temple in unbelief is not unlikely. What will not unbelief do? This recovery of the people, "scattered and peeled," must be after the coming of the Lord, for "they shall look on Him whom they have pierced," &c.

"V. Are the living creatures, &c. ?"

Perhaps some other will follow up this inquiry. The writer professes almost no understanding of the passage.

"VI. What is the explanation of Luke xxii. 36—38 compared with verse 35 ?"

The passage from Isa. liii. 12 has a double accomplishment: the one here; for among the followers of the meek and lowly One, there were "two swords"—not enough for defence, but enough for the transgression of that code delivered from the mountain, in which we find this law, "Resist not evil." But could Jesus counsel the breach of His own law? It is so. God denounced adultery, but He may if He please tell Hosea, "Go, take unto thee a wife of whoredoms, and children of whoredoms." (Hosea i. 2. See also iii. 1., &c.) In short, the whole of our Lord's counsel was at variance with His previous prelections on faith; but *because* He told them to do so and so, their compliance was no sin, but simple obedience. The self-willed breach would have been rebellion; the special transgression loses its specific character through the specific command.

Heb. x. 12: "But this man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God."

The punctuation is right here, notwithstanding a growing tendency to alter it, and make it read "one sacrifice for sins for ever." There is a tautology in this; the "one" is sufficient. But there are two beautiful antitheses obscured by this altered punctuation. 1. The priests *standing daily*, with "this man . . . *for ever sat down*." 2. The priests "offering oftentimes," with the "one sacrifice." The assertion, "for ever sat down," not physical, but moral, brings before us in another form that "there remaineth no more sacrifice for sins." Yes, there Jesus is still; not wearied with inactivity, for He is preparing a place for us, even the many mansions of His Father's house. "I work," said Jesus, in the days of His flesh; and though expecting at the right hand of God, "till His enemies be but a footstool for His feet," He, our great High Priest, has filled His hands with the work of His God and our God, until the accomplishment thereof.

W. H.

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BIBLICAL QUERIES.

A. B. C. asks:—

1. What were the promises made by God to Abraham (Paul says, in Heb. vi., they were confirmed to him by an oath, and that by two immutable things "*we*" might have strong consolation who have fled for refuge to the hope set before "*us*"); and how are they made good to him?

2. Whether the prophets of the old law make any allusion to the taking of Jerusalem and its destruction by the Romans; and whether the prophecy on Olivet (Matt. xxiv. 25; Mark xiii.; Luke xxi.) is to be considered as supplementing them, or declaring things altogether hidden from them.

3. What is the connection between John the Baptist's preaching "the kingdom of heaven" and Isa. xl.?

4. Is the Zion God has chosen for His habitation and rest, out of which the rod of His strength is to go, the Zion Paul speaks of in Heb. xii. 22?

ANSWERS TO QUERIES.

"What nation or people is meant by 'the Daughter of Tyre?'" (Page 556.)

By comparing the following passages it will, I think, appear evident that a *future* and *literal* Tyre is meant in Ps. xlv. 12. It is generally taken for granted that Ezek. xxvi. is completely fulfilled, and that it was so to a certain extent I readily admit, but I think this is one of the prophecies which will have a *double* fulfilment; for how otherwise can we account for the seeming contradiction between Ezek. xxvi. 19—21, and Acts xxi. 3? In the time of the Apostle Paul we find a ship unlading her burden at Tyre, therefore New Tyre must have been a commercial seaport several centuries after the destruction of Old Tyre by Nebuchadnezzar, at which period it cannot be said that God "*set glory in the land of the living.*" (Ezek. xxvi. 20.) And besides, Zechariah tells us that "When the eyes of man, as of ALL the tribes of Israel, shall be turned toward the Lord," Tyrus will exist, and "the Lord *will* cast her out." (Zech. ix. 1—5.) In Joel, also (iii. 1—8), Tyre is spoken of in connection with the last judgments on the nations for having scattered Israel and parted God's land; just as in Ps. lxxxiii. 7, we find the inhabitants of Tyre are to be confederate with Israel's enemies; and in Ezekiel, Tyrus is mentioned at great length in chapters xxvi., xxvii., xxviii., while its prince would appear to be the last Gentile head and monarch of the world—the ANTICHRIST. It seems probable that there will be again *two* cities called Tyre, *one* to be utterly and for ever destroyed, so as to fulfil Ezek. xxvi. 19—21, and xxvii. 36; the *other* to be "holiness to the Lord," when "the daughter of Tyre shall be there with a gift," and "her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." (Isa. xxiii. 18).

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GENTLENESS.

How have I loved thy ways, fair Gentleness!
Thy aspect all benign! How have I wooed
More of thy company! Nor have I sought
This fellowship in vain; yet have I seen
More of thy sweetness in another's smile,
Another's ways, in one short hour—so short!—
Than apprehension can affirm of all
My course of life. Though I have failed, failed much,
In my alliance with thy grace, yet thou
Hast favoured me; for *none* can sue thee long
And miss thy softening power, thy courtesy.
But some seem moulded in thy meek contour,
As born a twin with thee; and in their growth
Maintaining equally thy mien, thy bloom,
Thy ministry. Such are most beautiful;
Beauty of soul is theirs, favour divine;
Not such as in proverbial wisdom rank
With things deceitful, vain; their influence
Extends, a deep'ning, widening flow of good,
Of genial prevalence: their power of place
Commensurate with life's enduring walk.
Then do I feel my neediness, when in
The company of such who meekly bear
The stamp of God's nobility; whose brow
Beams with a coronet of grace; whose looks
Distil an essence perfumed with the spice
Of heavenly groves; whose speech bewrayeth them
As having been with Him of Galilee.
Years do not spend thy store; age doth not sere
Thy deep attractiveness. In youth we mark
Thy supple grace; maturity brings on
The deepened charm; and mellowed age
Confirms the early fame. Thy smile averts
The threatened blow; thy suavity disarms
The dark'ning brow of frowns; and though thy way,
Traced by necessity, may give some pain,
It never grieves, as though a needless course
Had issued from an arbitrary choice.
A wrong is done; yet thou dost not stand up
With heightened glow, and cutting speech, and show
Of hasty wrath, proud gestures, and the threat
Of doing to, as thou hast been done by.
There is no fear that thou wilt be misjudged
By those who in deliberate judgment bear
The impress wisdom gives: they know that thou
Art not imposed upon; nor dost thou yield
A jot of truth, or strict propriety,
Because no lines of anger mar thy face,
Nor in thy path is there a trace of gloom,
Acerbity, or sternness of the law.
No; thou dost show how to maintain the right,
Yet not contend as one who meets a foe.
The man of strength is conquered by thy force,

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O Gentleness. Where does thy secret lie,
That weakness should assume the place of power;
Yea, subjugate a stronger by its mode
Of exercise? In this: that thou dost not protest,
Insist, complain; that all thy ways are marked
By yieldingness, where that has not the fame
Of shelving truth; and truth itself is graced
By all thy gracious courteousness.

Clifton. W. H.

Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

RESETTLEMENT OF CANAAN.

DEAR SIR,—In your number for December there is a paper by Major Phillips on the resettlement of the land of Canaan, and the Harbour for the World's Commerce; the boundaries of the one, and the base for the plan of the other, are deduced from Scripture. I do not doubt Major Phillips's "earnest desire after true deductions." My only question is, are the premises correct from which the deductions are drawn? I think not.

First, as to the geographical boundaries of the land, Major Phillips says, referring to Deut. xi. 24, "Now rule a line from the northern roots of Lebanon to the southern roots of Sinai in the wilderness, and will not a perpendicular thereto point out the uttermost sea to be the East Sea, the Sea of Oman? And the uttermost sea, opposite the river Euphrates, is it not the Dead Sea?

"And, therefore, as by our geographical map we presume to judge that the Euphrates, the Mediterranean, the Nile at the prolongation of the Sea of Suez, the Red Sea, and the Sea of Oman, and, *of course, though not described*" (italics are mine), "the Gulf of Persia (surrounding all Syria and Arabia), are *proved* to be the boundaries of the promised land."

Now let me ask, what is meant by *two* uttermost seas in reference to Deut. xi. 24? And why is the arbitrary "perpendicular" drawn at all? Also, how this "perpendicular" can point out two seas, the one east, and the other south? Let me also ask how it is "proved" that "the Sea of Oman, and, of course, though not described, the Gulf of Persia," mark out the eastern limit of the Abrahamic promise?

In the first place, "the land of Canaan" is the term used to express the possession of Israel, and a glance at the map at once raises a question as to the accuracy of the statement, for Major Phillips's boundary stretches some 1,700 miles beyond Canaan altogether, and consequently as far beyond any limit that the people have ever yet occupied, or have been promised.

In Gen. xv. 18—21 the north and south boundaries are clearly defined from the Nile to the Euphrates (agreeing with Isa. xxvii. 12), the nations alluded to embracing the area between those two limits. Exod. xxiii. 31, shows the same boundary "from the desert" (of Shur, bounded by the Nile) "to the river" (Euphrates), and "from the Red Sea to the Sea of the Philistines" (Mediterranean). Numbers xxxiv. is more clear still, but in no point of detail does it geographically differ from the above. This was emphatically called "the land of Canaan," which only was the promised land. This land of Canaan, however, west of Jordan, was only inhabited by

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nine and a half out of the twelve tribes, Gad, Reuben, and half of Manasseh having, on account of their very much cattle, been permitted to occupy the conquered countries of the Amorites and Bashan, east of Jordan. (Num. xxxii. 28—33.) This is repeated in chapter xxxiv. 14—15.

Major Phillips says that Deut. xi. 24 gives the "full inheritance," but in his interpretation of the fulness he draws his eastern boundary some 1,700 miles beyond that mentioned in the other Scriptures, for which certainly that reference gives no warrant. It states that the people were to inherit what "the soles of their feet trod upon." Had they, or did they tread on the great desert of Arabia between the Red Sea and Persian Gulf, or the plains of Shinar? If not, then the boundary by that Scripture must be the same as that of the former, the "uttermost sea" being the Red Sea; and as for "the nations mightier than they," they are those who were in the land of Canaan, whom they were to drive out in order to obtain possession. The boundary noted in Josh. xv. 1—12 gives also the same general outline.

In 1 Kings iv. 21, we have the entire area of Solomon's kingdom, "from the river (Euphrates) to the land of the Philistines, and unto the border of Egypt," the most prosperous period of Israel's history.

The above references define the boundaries of the Abrahamic land of promise, howbeit in many instances the people fell short of it. (Judges i. 19—33.)

Let us now look at prophecy—(Ezek. xlvii. 13—20). The boundary is here clearly traced, the northern being from the upper or north-east coast of the northern border of the Mediterranean, by Hamath, skirting the northern border of Damascus; the eastern is from Hauran (east of the Sea of Galilee, and south of Damascus) Gilead, thence inclining towards the Jordan, following its course down to the East, or Salt, or Dead Sea.

The south border is from Kadesh, south of the Dead Sea, by Tamar, to the south-east border of the Mediterranean. The west border is the Mediterranean itself.*

It will thus be seen that there is an extended territory towards the north, which has not yet been possessed by Israel, though included in the covenant, between Mount Hermon and the Euphrates. I have no doubt but that the vision of the land given to Moses embraced the same limits, and was intended to show the ultimate possession of the tribes.

It is to be borne in mind, in looking at Israel's inheritance, that the promise was to Abraham and "his seed," which "seed" is Christ. The nation of Israel will never absolutely inherit the land in perpetuity until they are established under their Messiah at His second coming.

The fulfilment of the Abrahamic covenant can only be in Israel's Messiah. It is in Christ that "all things are to be gathered together in the fulness of times, both which are in heaven and which are *on earth*, even in HIM." He alone is the centre of all the counsels and purposes of God; around Him all prophecy revolves. He is the divine fulfiller of the will of God, both as a Son of Abraham, and Son of Adam; so that whether it be the inheritance of His heavenly people, "the Church, which is His body," or the everlasting inheritance of Canaan for the children of Israel, each shall find its *manifested* accomplishment in the Son of God and Son of man in glory.

Now Moses was the type of the king in the wilderness, or the Lord Jesus as presented to the Jews on earth as their king, but as He could not, on account of the condition of Israel, at that time manifestly take unto Himself His great power and reign—*i.e.*, did not open the glorious kingdom—but was cast out, rejected and slain, so Moses could not take the people into the land, though he was permitted to see the fulness of the possession. It was reserved for Joshua, who represents Christ in resurrection, to take Israel in victoriously, first "purging out all things that offend" (Matt. xiii. 41), and then settling the people in their inheritance. With Joshua ended the history of that generation, who were established in the promised inheritance. In the history of the Judges, which follows that of Joshua, (who are individually types of Christ victorious in death), we commence a new generation who knew

* This can all be clearly traced on the maps contained in the "Annotated Paragraph Bible," published by the Religious Tract Society.

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not the Lord (chapter ii. 10), and are more particularly shown the history of the rulers of the people, rather than that of the people themselves, who stood or fell according to the character of those rulers, whether judges or kings.

To the judges succeeded Samuel, who displays Christ in heaven during this period of rejection, and the reign of the true Saul, or the man with the evil spirit, the prince of the powers of the air; and as during Samuel's life David was anointed king, so shall the Lord Jesus be anointed king before His descent in glory (Dan. vii. 13, 14, Rev. xii. 10), to establish and reign over His people Israel. Thus shall He reign, whose right the throne of Jerusalem is, "till He hath subdued all enemies under His feet" (1 Cor. xv. 25), when the true Solomon, the Prince of Peace, shall be gloriously manifested, and "the name of that city from that day shall be, THE LORD IS THERE" (Jehovah Shammah). (Ezek. xlviii. 55.)

I am afraid there is grave reason to question the "literal and precise developments" of Major Phillips, or the promises on which he has based his deductions. These likewise must be compared with Scripture. I will quote the substance of the Major's words. "The oblation of Ezekiel is found to be a square of 25,000 reeds, the winepress of Rev. xiv. a square of 400 furlongs, and the Holy City, the new Jerusalem, to have a square base of 400 furlongs, or 50 miles." I scarcely know why he has alluded to these measurements and places, for he might at once have assumed the "50 Roman miles," if it was merely to divide the length of Canaan into 13 equal spaces; and here at once we are met with a contradiction. The oblation of Ezek. xlviii. 20 is "25,000 reeds" (or, according to Major Phillips, 50 miles) square. Now his own map displays the oblation having a breadth of 50 miles with a length of at least 1,700.

Major Phillips says the winepress of Rev. xiv. is "a square of 400 furlongs;" the Scripture says that "blood came out of the winepress for the space of 1,600 furlongs"—meaning, I suppose, that distance from the city. Again, the Major says the New Jerusalem "has a square base of 400 furlongs;" Scripture says that "it measured 12,000 furlongs," or 1,500 miles. Now this must either mean a base of 1,500 miles, or about 39 miles square base, according as the 12,000 furlongs are read to mean square or linear measurement.

Again, as the New Jerusalem does not come down to the earth till after its (earth's) purification by fire, or the appearance of the new earth (Rev. xxi. 1, 2), its position and dimensions can have no reference to the "oblation," nor the land during the millennial period. The city, temple, and buildings referred to by Ezekiel seem to be included in the oblation, and have reference to Jerusalem on earth, the present city in its renovated condition, and not the "new city" of Revelation.

Major Phillips's interpretation of Zech. i. 16 can hardly be accepted as meaning a "line of construction" for the measurement of the settlement of the tribes; rather, I think, it simply means a measuring line for the rebuilding of the city of Jerusalem.

But what shall we say to "the centre of construction?" and the conversion of the "foundation stone of Zion" into a geographical point? Surely the history of that "stone" cannot have been traced, to apply it to such a purpose?

True it is that the cross on Calvary is a centre, but it is the centre of God's eternal purposes in regard to fallen man. It is the only meeting place between God and the sinner.

What Major Phillips has adduced in reference to Zech. xiv. 4 is generally correct. Great and solemn geographical changes will occur when the feet of the Son of God shall touch the Mount of Olives, in order that the beloved city of God, on which His eye rests continually, may fulfil the Psalmist's prophecy, as "Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the Great King."

I have written the above from a pure love of, and desire to bring out, the truth, and with no other motive.

I remain, dear Sir,
Faithfully yours,
H. GOODWYN,
Major-General.

[We have been compelled slightly to abridge this letter, as our space is limited.—ED.]

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THE MYSTIC NAME.

DEAR SIR,—As you have kindly permitted me a reply to Mr. Baxter, I will endeavour to take up as little of your valuable space as shall consist with a solid answer.

Mr. B. accuses me of ignorance of the first principles of Hebrew, in rendering the long "o" of the Greeks by the Hebrew Vau. I ought to know that Vau stands only for "v," or "u." and not for "o." Now I hope briefly to show on whose side the ignorance lies.

1. I appeal to *Hebrew grammars.* In the Hebrew Grammar of Joseph Lyons, I read (p. 3) that Vau with a Hholem answers to our long "o," as found in the word "coach."

In S. C. Salome's (p. 4) I read that Vau with a Cholem answers to our long "o," as in the word "bone."

2. I appeal to the *Greek of the Old Testament.* There, times without number, the Hebrew Vau is rendered into Greek by Omega. Take as examples—Gideon, Judges vi. 11, &c.; Samson, Judges xi. 24, &c.; Nashon, Salmon, 1 Chronicles ii. 10, 11, &c.

3. I appeal to the *Greek of the New Testament.* How do the sacred writers render the Vau in Abaddon, Job xxvi. 6, Gideon, Jonah, Kedron, &c.? By the Greek Omega. (Rev. ix. 11; Heb. xi. 32; Matt. xii. 39; John xviii. 1.)

4. How do modern translators render the long "o" in Greek into Hebrew? By Vau; as any one may assure himself, who will look into Greenfield's Hebrew Testament, or into that published by the London Society for Promoting Christianity among the Jews; specially in the following texts:—John iii. 23, "John" and Enon; Rev. ix. 11, Abaddon; xvi. 16, Armageddon.

5. So clear and obvious is this, that my friend Henry Craik of Bristol, one of the first Hebraists of the day, to whom I wrote, says—"You are unquestionably correct as to ω (Omega) being rightly represented by ו (Vau). *How any one could question this, does surprise me.*"

6. Nay, Mr. Baxter himself uses it. In the word Buonaparte he employs Vau as the second letter, as I do; only he thinks it represents the "u," while I am persuaded it represents the "o." In Italian, the u is lost in the o in Buona. Thus his second complaint is answered.

His third challenge relates to my using Tau instead of Teth. My reason is this. There are examples of Teth at the end of a proper name, when no vowel follows: as Jehoshaphat, Eliphalet. But there is no instance that I can find in Scripture, where any letter but Tau is used, where a vowel follows. Examples of this usage are Sabta (1 Chron. i. 9), Tirshatha, Bagtha, Achmetha, Admatha; and in the New Testament, Dalmanutha, Gabbatha, Golgotha, Sarepta. In the two Hebrew Testaments I have named, these are represented by Tau. See also Esther i. 10, 14; Ezra ii. 63, vii. 2; Neh. vii. 65.

And now I will notice the faults on his side.

1. First and foremost, *he has omitted all notice of "Charles" as one of the Emperor's names.* THIS IS THE DECISIVE POINT. This overthrows all attempts at making 666 out of the name, by adding nearly 400 to its amount.

2. He has left out the two long "o's" in Napoleon.

3. He has omitted the vowel at the end of Buonaparte—the final e in Italian being sounded; and, therefore, in Hebrew it would be represented.

4. In defence of his dative Ναπολεοντι he observes,—"It is manifest, that the word could not be written Ναπωλέοντι, as Mr. G. suggests." No; Mr G. does not suggest that, but Ναπωλεων.

"Because it is radically synonymous with Apollyon." That is not granted. How is it proved?

"Apollyon, the distinctly predicted name of the Antichrist in Rev. ix. 11—a word which in the Attic or Ionic dialect is written 'Apoleon.'" That, too, is not granted. Where is his proof?

"For Antichrist's name is 'Apoleon,' or 'Napoleon.'" Where does he get the N?

The name, too, he asserts, when inscribed on the bodies of his followers, will be written in the dative. On which I observe:—

1. The Scripture proposes to us the inquiry—What is the name of the false Christ? Not his name *as inscribed on his followers.* If any were to inquire—Who is the writer of the letter about Napoleon? they would be rather surprised if the reply were—"To Baxter!" Or if it were asked—Who is the false Christ? they would wonder at the answer—"To Napoleon!"

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2. If the name is to be the dative in Greek, then so is it to be in Hebrew also. And then his calculations are thrown out again. And we can then make out that Luther is the Antichrist, as the Romanists say.

ל	=	30
ל	=	30
ו	=	6
ת	=	400
ר	=	200
		666

3. The ancients never, that I can learn, computed names in the dative. Irenæus gives instances of the computation of names; but they are in the nominative. Hippolytus iv. 14, gives many instances of the computation of names; but they are in the nominative. The name Jesus is calculated to amount to 888; but it is in the nominative.

"Even Mr. G. (he says) cannot deny that Ludovicus and Napoleonti (the Greek dative) do contain 666."

I deny that Ludovicus strictly represents Louis. It is really the rendering into Latin of the German Ludwig.

I challenge Mr. B. to find me in any classical author, or in any of the Fathers, such a mode of numbering as that adopted in Ludovicus. Its basis is the Roman system of numerals, so that o and s are both rejected from the amount as having no value. This is not the principle of computation in Greek or Hebrew; and of Latin there is no notice in the Revelation.

I deny that the Greek dative is rightly used; if but one long "o" be admitted—while there are two in Napoleon—the theory is overset.

Some, I hear, are dissatisfied with this discussion. No doubt to many it is a point in which they feel no interest: they are a long way ahead of such an inquiry. But will such brethren please to remember, that there are always babes in prophecy as in other fields of doctrine; and that many are led away with bold assertion, being unable to test for themselves the truth of statements confidently made. For such I write, and pray the Great Head of the Church to give His blessing.

Believe me, dear Sir,
Yours ever in Christ,
R. GOVETT.

THE GREEK ELLIPSE.

SIR,—I think that the little discussion in your pages concerning the Greek ellipse must prove to be beneficial, involving, as the right apprehension of its use does, some of the most refined and telling points of scriptural exegesis.

The value of this very common figure of speech, as seen in the writings of St. Paul, has been singularly overlooked, and I was surprised when, in the September number of the RAINBOW, I adverted to it as explaining Gal. ii. 16, it drew from Mr. Govett a remark indicating his opinion that an ellipse in a Greek author was proof of a want of carefulness in composition.

I should be glad to be allowed a few words of comment upon this implied opinion, leading, as I think it might, to serious misunderstanding, for an ellipse is not a *defect* in composition, but a figure of speech, and doubtless by the ancient Greek authors as well known and appreciated as any other figure. It is not an *omission* needing to be supplied by conjecture, or by the introduction of some new matter, but it is in reality *emphatic*, and requires only the repetition of some of the governing words in a sentence, to render its importance patent as well as intelligible.

I adduced the "εαν μη" in the above cited passage as an obvious instance of this, and I doubt not that if a Greek lawyer had been called upon to guard the sentence from any other meaning than that which is commonly attached to it, he could not have devised a form of expression more appropriate than that which our Greek version gives.

I added, that the phrase "και γαρ" is a familiar instance of the same thing. It is curious that the force of these little emphatic words is, for the most part, lost in our English translations, inasmuch as the και is left entirely untranslated in almost every instance, and the sense diluted and contracted into our illative particle "for."

Observe an illustration of this in Heb. v 12, iv. 2.

Your correspondent "Nemo," in the December number of the RAINBOW, has brought forward some very appropriate instances of the figure under discussion; and another of your correspondents, "W. H.," in the November issue, for

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want of seeing the force of it, has given your readers a very inadequate explanation of that much vexed yet very simple expression (1 Cor. xv. 29) "baptized for the dead." He most wisely rejects the various grotesque and imaginative solutions which have been with more or less confidence suggested, but tells us that the passage has nothing to do with "baptism" at all, and that the word is only used for sufferings and afflictions in general, resting this interpretation upon our Lord's declaration to the two sons of Zebedee. (Matt. xx. 22.)

The Lord's saying on this occasion may be said to explain itself; but St. Paul is addressing himself to those who were called upon in the ordinance of baptism to profess themselves before the world to be followers of Christ. Now what does the rite of baptism signify? It signifies death and resurrection. The grand passage in which these words occur (1 Cor. xv. 4—32) is an elaborate argument upon the vital doctrine of the resurrection of the body. In these verses the verb "rise" and its derivatives are emphatically employed no less than fifteen times. We need, therefore, be at no loss as to what word is to be supplied here. Accordingly, let us read the passage thus—"What shall they do who are baptized on account of *the resurrection* of the dead, if the dead rise not?" The sense commends itself at once to the mind, and relieves us altogether from the necessity of having recourse to any fanciful supposition or guessing.

But will the preposition "υπερ" bear the interpretation thus demanded for it? The following passages will answer that question:—

John xi. This sickness is not unto death but on account of, for (υπερ), the glory of God.

Acts v. 41. Worthy to suffer shame on account of, in token of (υπερ), His name.

Rom. xv. 8. A minister of circumcision on account of (υπερ) the truth of God.

Heb. v. 1. Every high priest ordained on account of (υπερ) men.

An instructive instance of the ellipse will be found in 1 Peter iii. 4, corroborative of what I have adduced, and the careful student may easily select others, and satisfy himself that the figure is by no means a *defect in composition*, nor difficult of comprehension, when translated according to the simple rule laid down, and in harmony with the genius and structure of the Greek language.

I am, Sir,
Your obedient servant,
φιλαληθης.

WILL ALL BELIEVERS PARTAKE THE BLISS OF THE MILLENNIAL KINGDOM?

SIR,—Mr. Govett, in his reply to Mr. Rees on this deeply important subject, has done more to prove that *not one* ordinary believer will enter the millennial kingdom, than he has to prove that only a *few* will do so.

I think objections may be brought against several of his scriptural quotations; but, without disputing over single texts, suffer me to suggest that to my mind the great difficulty of this question has always been confined within very narrow limits, namely, *either* the admission will be confined to martyrs, prophets, and apostles, *or* will be extended to all those who are washed in the blood of the Lamb.

If Mr. Govett can show that the temporal kingdom of Christ is intended for the select few I have named, and for them alone, let him do so, and let the RAINBOW cease to be published; the millennium can then have no practical and personal interest for the general Christian world.

But if he cannot do so, then let me call attention to a few passages of Scripture calculated to throw light on the fact that sincere Christians, though weak and erring mortals, may yet be purified, and sanctified, and clothed in white, to appear before the throne. "Hath He said, and shall He not do it?"

Rev. xx. 4: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or upon their hands; and they lived and reigned with Christ a thousand years."

Formerly I was inclined to read this passage as relating to *martyrs* alone—"them that were beheaded for the

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witness of Jesus, and for the word of God;" but latterly I have thought there are four distinct classes of "souls" named in it, viz.,

1. The "beheaded."

2. Those who have not "*worshipped* the *beast*."

3. Those who have not *worshipped* his "*image*."

4. Those who have not received his "*mark*."

I have not made up my mind whether there may not be a further distinction between those who have not received his mark upon their "*foreheads*," and those who have not received his mark upon their "*hands*." The one is the symbol of *thought*, the other is the symbol of *work*.

In Heb. iv. 15, 16, we are specially invited to come "boldly" to the throne of grace, to obtain help in our time of need, *because* we have an high priest who is "touched with the feeling of our infirmities." These infirmities are not physical merely, but moral. They have a direct connection with our sinful nature, and our liability to yield to temptation. Surely, such weak brethren, not merely "weak," but actually "infirm," can hardly come up to Mr. Govett's "right standard."

Heb. v. 2. Why here we have even the typical high priest, taken from among men, touched with "compassion," not only for the "ignorant," who may blunder about difficult doctrines, though "right in fundamentals," but also for those who "*are out of the way*." What does this mean? "Out of the way" must be something decidedly wrong! Perhaps Isaiah gives the key (xxxv. 8), "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err." And why? Because there are some of those precious "sheep" wandering in this wilderness for whom the Good Shepherd laid down His life.

Heb. vii. 25. St. Paul continues to bring before us the priestly office of our Lord, and His untiring intercession for sinners. Surely, this implies a *constant application* of that sacrifice for sins once offered on the cross.

Heb. viii. 12. We are here reminded of the solemn promise made to the fathers, "I will be merciful to their *unrighteousness*."

It is as *sinners* that we lie low at the foot of the cross. It is as *sinners* that we are washed in the blood of the Lamb, and invited to come unto Christ, and be saved. True, we are not saved *in our sins*, whilst we *wilfully cling to them*. But inasmuch as we shall continue to be weak and erring mortals whilst in the flesh, and can, no more than St. Paul, suppose that we have "already attained," or are "already perfect," we may be said to be *accepted in* our sins, in order to be cleansed *from* them. There may be plenty of sins committed without *wilfulness* or *obstinacy*. David often fell; but his repentance was true and deep, and his anguish of mind bitter indeed. Had he been wilful and obstinate, we cannot, of course, suppose he would have met with such loving mercy and forgiveness so often repeated.

Christ is our atonement and our Intercessor as much for sins of ignorance and weakness as for any other, and these may cling to us, and make our life a conflict to the dying hour. But, according to Mr. Govett's creed, it seems to me that neither David, nor any weak child of God, however loving and trusting, and striving, and penitent, can ever hope to be admitted to share the glory of the *temporal* kingdom of Christ, although "accepted in the Beloved," and "made meet" for a higher and more spiritual, and eternal life in the heavens.

I do not understand this doctrine, and shall be glad to have some explanation as to why the *highest test* is to be required for the *lesser glory*.

I am, Sir, yours obediently,
THE AUTHOR OF "FOR EVER."

SPIRITS IN PRISON.

DEAR SIR, — Among the Biblical Queries of the RAINBOW, in the number for December, there is one on 1 Peter iii. 19, 20, and iv. 6, by Mr. J. D., Sittingbourne. It is a Scripture of acknowledged difficulty; one, of which different interpretations have been advanced. I can therefore scarcely hope by what I may advance of giving general satisfaction to the readers of your *seasonable and useful* periodical. I shall, however, not shrink from communicating what I humbly conceive to

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be the meaning of the apostle in this important Scripture.

The consideration of *the connection* in which a passage occurs must ever be the first thing; and then *the examination* of the original text. Paying attention to these things, and avoiding all bias to preconceived notions, we shall generally arrive at the meaning of the sacred writer. No doubt our fear of favouring the popish error of the purgatory made us shrink from accepting the view of the primitive church of this passage. Peter holds up Christ in this Scripture as the *great example of patient endurance under suffering*. He begins with this subject in the latter part of chapter ii., and concludes it chapter iv. 1. In those apostolic days Christians had to endure much from their heathen friends and countrymen; and, lest they should be discouraged thereby, the apostle endeavoured to console them by the example of their blessed Master, saying, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow His steps: . . . . . who, when He was reviled, reviled not again; when he suffered, He threatened not; but committed Himself to Him who judgeth righteously: who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (Chapter ii. 21—24.) And in chapter iii. 18 he brings this subject to a climax, by stating the blessed *object* of Christ's suffering. "He, the just, suffered for us, the unjust, that *He might bring us to God*, being put to death in the flesh, but *quickened by* (rather *in*) the Spirit." (Luther translated, "*nach* dem geist.") The Greek, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι requires the same rendering in both members of this sentence. If "put to death *in* the flesh" is correct, which doubtless it is, then "quickened *in* the Spirit" must be the right rendering, and not *by*. Likewise, verse 19, the "by which" of our version must be changed into "in which," according to the Greek "Εν ᾧ." Luther and modern translators render it thus. It is not the apostle's object here to point out the *agent by* which Christ's Spirit was quickened; but simply that He *was* quickened *in* the Spirit after He expired on the cross. Verses 19, 20, undoubtedly teach Christ's descent into hell or hades, "and His preaching unto the spirits in prison." And, taking chapter iv. 6 into consideration, we arrive at the conclusion that He preached *the Gospel* "to the spirits in prison." Examine this verse in Greek.

It is not generally considered that *the whole* Christ—*body, soul, and Spirit* (see 1 Thess. v. 23)—suffered for our sins. Christ suffered as a *perfect* man. But His human Spirit was quickened immediately after "He gave up the ghost," and filled with *a higher* and *more glorious* heavenly life (see 1 Cor. xv. 43, 45); or as St. Paul expresses it, "He was justified in the Spirit." (1 Tim. iii. 16.) And this higher, *quickening* life of Christ forthwith manifested itself in its life-imparting power on some of the bodies of the saints that slept, who arose, and came out of their graves, after the resurrection of Jesus Christ. (Matt. xxvii. 52, 53.)

Thus, then, was the Spirit of Christ quickened. And to dispense unbounded blessings to millions of souls, He was endowed with almighty power, by which He burst the bars of hell, and opened the gates of hades, and "led captivity captive, and gave gifts unto men." (Eph. iv. 8.)

And thus He showed Himself both *in the visible and invisible* world, as conqueror of death and hell. Doubtless He announced His glorious conquest to the spirits in prison, achieved on Calvary.

It should be noticed that σαρκὴ (prison) is not synonymous with the place of hell torment, where are the irreclaimably lost.

"Spirits," in verse 19, denote the souls of the departed in their disembodied state.

The reformers, as Luther and Calvin, and most of the ancient fathers, as Clement of Alexandria, Origen, Irenæus, Tertullian, &c., understood this Scripture of the *active and triumphant* descent into hell or hades of the quickened Spirit of Christ, and of His preaching, either for *a blessing or for a terror*, "to the spirits in prison." John of Damascus represents this doctrine of the church of old thus: "The glorified soul of Christ descended into hades, in order that the light might shine to those who under the earth sit in darkness, and in the region of the shadow of death; in the

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same manner as 'the Sun of Righteousness' has arisen upon those upon earth. And that He might preach to them peace, as to those upon earth; and to grant deliverance to those prisoners also, and sight to the blind; and thus become to *the believing* a ground of eternal salvation, but to convince the *unbelieving* of their disobedience and sin, and hence just condemnation. And that thus 'every knee should bow at the name of Jesus, of things in heaven and things in earth, and things under the earth; and having set these prisoners free, Christ arose from the dead, and opened the way to *our* resurrection."

The active descent of Christ into hell, as a first step of His glorification, and the blessed effects resulting thereby to the world of spirits, has always been held as an important doctrine of the Scriptures by the primitive church.

A modern divine of high standing, Doctor Nitzsch, says, "The passages of 1 Pet. iii. 19, and iv. 6, as a witness of the apostolic doctrine of Christ's preaching to the spirits in prison, have hitherto resisted all the ingenuity of interpreters to explain away the doctrine taught in them."

This doctrine has however nothing to do with purgatory, or with the restoration of all things. But it affords an example of the *universal* applicability of the redemption which is in Jesus Christ our Lord. It extends to the departed dead, who had *no opportunity* of hearing of the Gospel *in this life*. Their final and eternal destiny depends upon their conduct towards the meritorious death and glorious resurrection of Jesus Christ.

Another state only will acquaint us with all the blessed results of our Saviour's descent into hell. He had to overcome our great enemy in hell as well as upon earth; so that *now* those that depart hence in the faith of Christ can no longer be detained, in passing from hence into another world, in hades by the devil, as was the case under the Old Testament. The saints, then, were detained in hades (see Luke xvi. 22, 23), where "κόλπον Ἀβραάμ" verse 22, is evidently the same as "ἅιδης" in verse 23. "Christ the firstfruits" had to arise first, and to remove all obstacles in the way to their rising to full glory and happiness. Now, the believer can adopt the language of St. Paul, and say, "Absent from the body, and present with the Lord."

Kensington. PHILALEETHEES.

BAPTISM FOR THE DEAD.

DEAR SIR,—In Query II., one of you correspondents asks the meaning of "*baptism for the dead.*" I have not seen the answer on this clause given in Number 11., page 499, and therefore may furnish nothing new.

Evidently the doctrine of the resurrection *is the great and leading subject* of St. Paul in Cor. xv. From verses 20—28 he *positively* declares this crowning truth of our holy religion, by the example of Christ, as being established upon the most undeniable evidence in His case, as well as by the practice of the church, implied in the question, "*Else what shall they do, which are baptized for the dead?*"

It would be of little use to adduce the different views which have been expressed on this passage. We shall simply state what appears to us most obvious. The apostle could not mean that *living* relatives were baptized for those that *died unbaptized*. This would have given countenance to a superstitious practice, which St. Paul would never have done. Likewise there is no mention made of such a practice in the apostolic age.

The difficulty evidently mainly lies in the preposition, "ὑπὲρ," in ascertaining in what sense the apostle used it in this place. Parkhurst renders it in connection with this passage, "*In the room, or instead of,*" as denoting *succession; i.e.*, "to be baptized in order to *succeed* or to *occupy the place* of those who had fallen martyrs in the cause of Christ; and who, if the dead rise not, *are dead for ever.* This is also the view which Professor Olshausen approved of. His words are, "The apostle's object is to show that those who were baptized in the place of those who through death had been forcibly taken from among them, could gain nothing, if there were no resurrection from the dead." And then he adds, "This view commends itself by its simplicity; and thus this conjunction, 'καὶ,' in the last clause, 'ὑ καὶ βαπτίζονται,' has its proper signification."

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The custom of baptizing persons *over* the graves of martyrs, who in the hope of a glorious resurrection suffered martyrdom, is of *later origin*, and may have originated in this very passage.

Kensington. PHILALEETHEES.

THE LAND SHADOWING WITH WINGS.

DEAR SIR,—Your querist, inquiring after the "*Tarshish of Jonah*," will find all that is known of this place—and little it is—in Dr. Adam Clarke's Commentary, Jonah i. 3. Most of the commentators incline to *Tartessus* in Spain. Jonah evidently wished to flee not to a land that was *near* to Nineveh, like the coast of Cilicia, as Doctor Clarke thinks, but to one that was *far off*.

"*The land shadowing with wings*" (Isa. xviii. 1), which is asked by the same correspondent, is more correctly rendered by a sainted author (Meyer), "Ho to the land which sees two shadows," or which is *double* shadowed, "which is beyond the rivers of Ethiopia." The interjection is in Hebrew the same as Isa. iv. 1; therefore, not "woe," but "ho." The land addressed here, denotes places that lie either *under* or *near* the equator, where the people have a double shadow. When the sun is in the south, then their shadow is thrown to the north, and when in the north their shadow is thrown to the south.

This is, however, confessedly a dark chapter. But the leading thought seems to be, taking into consideration the several chapters of the first division of this prophecy, that the most distant nations should be made acquainted with the wonderful deliverance of God from the King of Assyria. Sennacherib's design was, that after he had subdued Judah, to proceed against Ethiopia, etc. (Isa. xxxvii. 9), and subjugate all nations in his march, and plunder and devastate countries in every direction. In verse 7 of this very chapter it is said that strange nations brought presents to the God of Israel for destroying the army of this mighty tyrant, the King of Assyria. (Isa. xxxvii. 36.)

This Scripture has, however, a more appropriate application and final fulfilment in *the destruction* of the great Antichrist, of whom Sennacherib was a type, and in *the ingathering* of the nations of Africa into the Church of Christ. The conversion of some of its down-trodden and benighted people in our days, may be considered as the beginning of this wished-for event. Let us only take into consideration the prophecies of this book, as chapter ii. 2, 3, xi. 10, 11, and ix. 7, and all will be made plain.

Kensington. PHILALEETHEES.

AN EXPLANATION.

DEAR SIR,—Not having had Mr. Govett's letter before me at the moment, I may have mistaken his argument, or not. But there can be no such mistake now. Mr. Govett says that "kings" cannot mean "forms of government" in verse 10, and "kingdoms" in verse 12. This is quite true, but superfluous. The "ten horns" are not ten *kingdoms*, but ten *kings*; the seven heads being seven kings of the apostolic empire in succession; while the ten horns are ten kings of the *same empire*, not in succession, but at the same time, namely, during the time of the eighth head. The seven heads each reigned over the whole empire, as it was during their own time. The ten horns, as vassals, will reign over the empire subdivided into ten parts. If any one has called the ten horns *kingdoms*, it was merely a mistake in words, not in sense, for they have always been regarded as *kings* (or persons), not as kingdoms. In all cases whatsoever, the heads and the horns mean "sets of governing persons," not *territories* or kingdoms. . . . . In the next place, I can assure Mr. Govett that I never once imagined that the great day had begun, or that the "vials" were poured out. I believe in a double fulfilment in a certain sense, and every day confirms me in that belief; but I am fully persuaded that the second and grand fulfilment is still altogether FUTURE, and that no part of it will begin before the CHURCH has been REMOVED. This has been my opinion for many years, though I began, like other *novices*, in the absurd mistake of believing the pope to be all in all—that is, bad; and Protestantism all in all—that is, good! Of course I need not tell Mr. Govett that whoever the Antichrist may be, he will not appear in his PROPHETIC character till three and a half years

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before the end . . . I believe also that he *may be* Louis Napoleon, and I am quite sure that he will not be ARMILLUS, as somebody else has called him, for Satan is too wise to tell people the name of his prime minister before that prime minister is born, or begins to show himself by his actions. As for the world wondering after the beast, I trust that Mr. Govett will not ask me to say more than this, namely, that I believe the second and grand fulfilment of chapter xiii. to be all FUTURE, and therefore that it will be time enough to speak of the "wondering after the beast" when the time for "wondering" has arrived.

The personal Antichrist and his WOUNDS I also believe to be still future, as much as Mr. Govett himself does. What need is there of any discussion between us on these subjects, therefore? I have believed this for many long years past.

Let me now add one word as to my last letter on the "Personal Antichrist." The "woman" of chapter xvii. is the apostate empire, considered not as an empire, but as a SYSTEM. The centre of this apostate empire is at Rome, on the seven hills. The pope is, therefore, undeniably connected with the "woman" as her head. But let it be most carefully remembered that Scripture calls the "woman" "the mother of harlots." Who, then, are the harlot daughters? They, certainly, are not the Roman Catholic churches in France, or elsewhere, for those churches are only *limbs* of the mother herself; they are not separate persons, they are only *limbs*; therefore they cannot possibly be the harlot daughters. Who, then, are those harlot daughters? They are the churches of corrupt PROTESTANTISM. They are *like* their mother, but still they are *distinct* persons. They have a family likeness, but they have a separate personality. Corrupt PROTESTANT churches, therefore, are the true daughters of the "woman," and they will certainly fall under the same condemnation. Their blind ignorance of themselves, and their dishonest attempt at fixing Antichristianism upon Popery ALONE, have shown them to be ripe for judgment, if not even for destruction.

I remain, dear Sir,
Yours sincerely,
Torquay. R. A. PURDON.

IMMERSION NOT TAUGHT IN SCRIPTURE.

DEAR SIR,—In December number of your valuable periodical I see a letter from Mr. Govett in reply to Mr. Recs. Into the general subject of this reply I am not going to enter. I admit the difficulty, and think that at present it has received no satisfactory solution.

My only reason for troubling you is to express the strong objection I and other of your readers have to the manner in which Mr. Govett has introduced his views on baptism. On page 560 he refers to John iii. 5, assuming that by water the Saviour means baptism. With equal propriety he might affirm that Matt. iii. 11 means baptism with fire. If fire is figurative in one passage, why not water in the other? Is not the Holy Ghost frequently represented by this figure? (See Isa. xliv. 3; John vii. 37, 38.) Mr. Govett knows very well that the passage would be as correctly rendered, "Except a man be born of water, *even* the Spirit," &c.

On page 562, he says, "Even my friend, I dare say, would not be surprised if those who saw baptism to be right, but refused to fulfil it because of the cross attendant on it, were excluded," *i.e.*, from the kingdom. Although not agreeing with Mr. Govett, we all see "baptism to be right."

On the next page he further attempts to bring the Lord's people under his man-invented yoke, saying, "Are there not those who know the Lord's will about baptism and do it not?" &c.

Mr. Govett is understood to mean "adult believer's baptism" by immersion. There are many of us who have studied the word of God closely upon this subject, who are perfectly convinced that those holding Mr. Govett's views on this ordinance have learnt them from man, that they are not found in the Scriptures of truth. We do not think that the passages quoted should pass unchallenged.

Nowhere in Scripture, either Old or New, by type or antitype, is baptism by immersion taught.

Nowhere in Scripture have we an example of a child of Christian parents being baptized at adult age.

Nowhere in Scripture is faith unto salvation made an indispensable prerequisite for baptism.

Nowhere in Scripture is there any intimation that the early Christians regarded

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baptism as *a cross*. Administered after God's pattern it is not a cross. Man's invention, which is so manifestly impressed with the human stamp, has made it such. It is easy to *affirm* the contrary of these, and to be misled by the *sound* of a few passages. Let believers whose minds have been disturbed by immersion views (now so industriously and with such disastrous results to the union and spirituality of Christians, circulated) "search *the* Scriptures," Old as well as New, and they will see good reason to be content with the baptism of their infancy.

The best work I have seen on this subject is one lately sent me by post, "Baptism, its Mode and Subjects," by Typicus, published by Jackson, Walford, and Hodder. Without approving of all its contents, its general argument is, I think, unanswerable.

Earnestly praying that loving Christians may not allow their testimony to be weakened by contention about outward things, but that, in these evil days, we may "contend earnestly for the faith,"

I am faithfully yours,

A WATCHER.

ON THE POSITION OF EZEKIEL'S TEMPLE.

DEAR SIR,—I derived much pleasure from reading the paper of Major S. Phillips, given in your Dec. number, entitled "The Harbour for the World's Commerce." But on one point I think there is a misapprehension in the writer's mind, and also in the mind of others who have written on the subject in former numbers, as to the locality of the new temple of Ezekiel. I take the following extract:—"For if as by scale and measure of the cubit we construct the new temple on mount Zion, which on the given scale would be one mile square, and if, also, considering the conservancy of the great city ten miles square around the same centre, we seek for an abundant supply of waters rising from a central spot," &c., &c., and from this I judge, unless I have failed to understand the passage, the endeavour is to show that the temple will be in the midst of the city. That this will not be the case, I think will be clear from the following considerations:—First, then, we have the boundaries given of seven equal portions for seven tribes, viz., Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah, from the north, then a portion of fifty square miles, about, called in the 45th chapter of Ezekiel, "an oblation unto the Lord." This will be divided as follows:—

First division, a strip of twenty miles in width. "This shall be holy in all the borders thereof round about;" and from the 3rd verse we find that IN IT shall be the sanctuary and the most holy place. Following this comes the second division, of exactly the same dimensions, for the "Levites the ministers of the house." (See 5th verse.) This leaves a strip of five thousand broad, or about ten miles, to be disposed of, and that will be the third division. 6th verse: "And ye shall appoint the possession of the city five thousand broad and five and twenty thousand long, over against the oblation of the holy portion; it shall be for the whole house of Israel."

This will be made very clear, I think, if we look at the 48th chapter, 8th verse: "And by the *border* of *Judah* from the east side to the west side shall be the offering." . . . . 9th verse: "The oblation that ye shall offer unto the Lord shall be of twenty-five thousand in length and ten thousand in breadth," or, as before stated, about fifty miles in length and twenty miles in breadth. 10th verse: "And the sanctuary of the Lord shall be in THE MIDST OF IT." Then the 13th verse shows another twenty miles in breadth to be for the Levites, and the 15th verse the remaining five thousand or ten miles in breadth "shall be a profane place for the city." Then follows the division of the land to the remaining five tribes—Benjamin, Simeon, Issachar, Zebulon, Gad. If this be correct, the portion with the *sanctuary in the midst comes next to Judah;* the portion containing the *city* next to Benjamin, which would place the temple a distance of about thirty miles from the border of the city.

Yours faithfully,

FREDERICK NEWTH.

New Barnet.

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Literature.

Forgiveness, Life, and Glory. Addresses. By Stevenson A. Blackwood, Esq. Nisbet.

Earnest, affectionate addresses, calculated to be useful, and very creditable to Mr. Blackwood's head and heart.

The Sermon on the Mount Expounded. By Matheetees. Second Edition. London: James Nisbet and Co.

This exposition is evidently the result of much careful study; and though there are several startling positions in it, it is a most valuable and excellent work, very suggestive, and full of vigorous thought.

The Spirits in Prison. Norwich: Fletcher.

This remarkable pamphlet maintains the view that Christ preached to the spirits in prison between the time of His death and resurrection. As we have had some correspondence on this mysterious subject, our readers should peruse the pamphlet.

A Misused Chapter.—In 1 Cor. xv. no resurrection of the wicked is spoken of at all. That blessed chapter is sadly misused, and perverted by being read at the burial of every unconverted sinner; and the result has been that the speciality of the blessed truth in the chapter as applying only to believers has been almost entirely lost. This misuse of the word of God is defended on the ground of *Charity*. Surely it is no charity to the living thus to deceive them by perverting the Scripture, and making them hope that death has effected some change upon the departed sinner. And I do not understand how any exercise of charity can affect the dead; and how reading over the corpse a glorious passage of the word of God, which applies only to His people, can benefit the dead. The chapter says nothing of the resurrection of all men. It mainly treats of the resurrection of those who are Christ's at His coming; and of the change of the bodies of living believers who shall be on the earth at His coming; of the subsequent subduing of all things under Christ; and of the final eternal dispensation when God will be all in all. We should not from that chapter know that the unsaved dead will be raised at all.—*H. W. Soltau.*

Heart Truths.—Christianity is nothing if it has not relation with the unseen Father of our spirits. This will be the condition of each believer in heaven. If we know not of this blessing here, if our religion only consists in going to meetings, in hearing sermons, or in reading religious books, then we are only a little remove from the world. The *form* of godliness, in Greek, means an outside thing. The word is different from that which has been dwelt upon, "the *form* of sound words." (2 Tim. i. 13.) This last means the impression (type To explain, we may have heard the truth for years and yet not received it; we heard, but no impression was made; at last some loss, some trial, some affliction came upon us, and then an impression was made, just as an impression is made upon soft clay or wax. This is the meaning of the word *form* in 2 Tim. i. 13. In Rom. vi. 17, we have the same word "form (or impression) of doctrine." Let us seek after a holy dissatisfaction as it regards all that which is merely outward, and above all things let us desire that the impression of the great truths of the Gospel may be kept up, as living truths, upon our hearts —*Henry Craik.*

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MARCH 1, 1865.

DEATH AND THE SECOND ADVENT.

By Rev. Richard Chester.

THERE are very many Christian people who, while firmly believing in the second advent of the Lord Jesus Christ, feel persuaded that He will not come until the close of a yet uncommenced millennium. The prophecies of Scripture, according to their system of interpretation, lead them, as they affirm, to conclude that the Christian Church is so to "lengthen her cords and to strengthen her stakes" as eventually to embrace the world within her pale. The world, under the influence of this universal spread of Christianity, is, they believe, to enjoy a millennial period of uninterrupted peace and blessedness, and *then* the end shall come—the Judge of quick and dead shall appear, the general resurrection and judgment shall take place, and man's final condition of happiness or misery shall follow.

This view of a post-millennial advent, however, must be admitted to accord but strangely with the solemn and repeated exhortations (if such are to be taken literally) to watchfulness for His coming, as for an event the time of which has been left in utter uncertainty, and which may, therefore, arrive at any moment upon any generation of the sons of men, with which our Lord's discourses with His disciples undeniably abound. How were those to whom these discourses were addressed to interpret such exhortations? Were they to put a world to be converted, and a millennium to be enjoyed, between them and the advent for which they were bidden thus incessantly to watch and to pray? The fact that they did not do so, but that, on the contrary, they lived, as their writings amply testify, in the expectation of the advent as likely to occur in their own lifetime, is a sufficient answer to this question. A more important question, however, is, How are such exhortations to be now interpreted by us? If there be the conversion of a world, over at least two-thirds of which heathen darkness and utterly corrupt and apostate Christianity are in this nineteenth century prevailing

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—if, in addition to this, there be a millennium, subsequent to this conversion, between us and the advent, it is manifest that such exhortations do not apply to us at all. To exhort us to watch for and to expect an event which we know upon the authority of Scripture to be more than a thousand years distant, were an utter absurdity. Conscious of this, and laudably unwilling to admit the alternative that any exhortation of our blessed Lord should be otherwise than profitable to us, each and all, "for doctrine, for reproof, for correction, for instruction in righteousness," this class of interpreters of the "sure word of prophecy" have recourse to what at first sight seems a plausible, as it is in truth the only possible, mode of escape from the dilemma in which they are involved by the manifest clashing of their expectations with the Saviour's solemn words. It is as follows. Death, they say, the death of the believer, all uncertain as it is—liable to occur to each individual on any day, or at any hour or moment—is to him virtually one and the same thing as the coming of the Lord Jesus Christ. Christ may well be said to come to each believer at the hour of death. It is, therefore, with reference to death, and not to His own actual appearing in the clouds of heaven, that the Lord has given utterance to these solemn exhortations to watchfulness. We comply, they argue, with these exhortations when—regarding His second coming as an event with which we can have no present practical concern, inasmuch as long before it can take place we shall have been gathered to our graves—we nevertheless watch, and keep ourselves daily in a state of preparedness and expectancy for death.

In reply to all such statements as these, it is surely fair to ask for the production of a single passage of Scripture in which our Lord or His apostles have ever in any way identified or even connected His second coming with death. Where have they ever spoken of death—as they have so repeatedly of the second advent—as a subject of watchfulness, or expectation, or desire?

If nowhere, then assuredly men should hesitate before, in order to prop up preconceived opinions, they promulgate notions so utterly destitute of any warrant from the Word of God.

Again, death—even the death of the believer—so far from being in Scripture identified or connected with the second coming of the Lord, is invariably presented in the strongest possible contrast to it.

For instance, when upon one memorable and exceptional occasion the Lord Himself drew aside the veil that overhangs futurity, and informed Peter, for the strengthening of the faith, which at that time so deeply needed to be strengthened, of the fact that he should die, and of the nature of the death that awaited him; and when Peter sought similar information with respect to John, we find Him repelling

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all such inquiry with the pointed and emphatic reply, "If I will that he *tarry till I come*, what is that to thee?" As much as to say, "In setting death before *you*, I have dealt with you exceptionally and for a particular reason. It is not death, it is my coming that John and his fellow disciples are to keep in view." We have, moreover, in this passage an incontrovertible proof of what totally distinct and different things were death and the second advent in the estimation of the disciples, for we are told that in consequence of these words of their Lord "then went abroad this saying among the brethren, that *that disciple should not die.*" Upon which the Holy Spirit makes the needful comment, "Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" (John xxi. 18—24.) Nothing can be stronger than the marked distinction drawn in this instructive passage between the Lord's coming and death.

Death is, further, set before us in Holy Scripture as an enemy—"The last enemy that shall be destroyed is death." It is set before us as the penal consequence of sin—"The wages of sin is death." It is spoken of as even to believers sometimes sent as a judicial chastisement for wrong-doing. It was such to Moses and Aaron. It was such to those amongst the Corinthian believers of whom the apostle, speaking of their abuse of the Lord's supper, says, "For this cause many amongst you are weak and sickly, and *many sleep.*" (1 Cor. xi. 30.) It was such to those to whom John alludes, "There is *a sin unto death.*" (1 John v. 16.)

Are we to identify the coming of "the enemy" with that of Jesus, "the sinner's friend?" Are we to connect even in thought the advent of sin's penalty, or of God's chastisement, or of that of which the devil "has the power" (Heb. ii. 14), with that of Him who "takes away sin"—who is to "appear without sin"—the purpose of whose manifestation is "to destroy all the works of the devil"—and death, although the last to be destroyed, not the least? Assuredly to do this is, however unintentionally, to dishonour Christ. Do we *long* for death? Do we *pray* for death? I trow not. Yet we ought to do both if we be believers, and if we regard death and the Saviour's advent as identical so far as concerns ourselves. If we are to regard death as being one and the same thing to us as that for which we express our hearts' desire and prayer when we say, "Even so, come, Lord Jesus, come as thou hast promised *quickly*," assuredly it is gross inconsistency in us when we fall sick to take medicine, or to send for a physician. By so doing are we not striving, not to *hasten*, but to *delay* the coming of our Lord?

Again, at death the believer is said in Scripture to "*depart* to be with Christ;" Christ is not said in any sense whatsoever to come to

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him. The death even of the believer is usually a scene of pain, sickness, sorrow, and sighing—often of bitter partings and heart-rending farewells. At the Lord's coming pain and sickness shall be for ever dissipated; the death-divided shall be eternally reunited; sorrow and sighing shall flee away.

Further, death separates the spirit from the body; the latter returns to the dust of the earth, the former to the God who gave it. The Saviour's coming will raise the body from the sleep of death to the vigour of eternal youth and the glory of enduring immortality; it will reunite the spirit to the body to be separated nevermore.

Is it not, then, unquestionably evident that to speak of death and the advent of the Lord Jesus Christ as in any respect identical—to affirm that when He and His Spirit in His apostles exhort us to watchfulness and expectancy, and prayer for His coming, they would have us to understand, not His coming, but the coming of death, is sadly to confound things that differ, and most unscripturally to unite what God has put asunder? Is it not, further, evident that, were there no other reason for it than this—and there are a multitude of other reasons just as cogent—the class of opinions which render such a confusion, such a union, necessary, are altogether untenable, and ought to be abandoned by all who love truth and Scripture rather than system and prejudice?

MICHAEL THE ARCHANGEL.

By W. Maude, Esq.

Michael is, I apprehend, the angelic title of the Lord Jesus Christ. In other words, it is the *special*, though not the exclusive, *name by which He is known as the Divine Leader of the armies of heaven; as the Celestial Prince of the "innumerable company of angels."* His *special* name amongst men is not Michael, but Jesus ("Jehovah—the Saviour"), for He is their Saviour; but His *special* name amongst the angels is not Jesus, but *Michael the Archangel*, for He is their Prince and Leader.

The name Michael occurs only five times in Holy Scripture: namely, in Dan. x. 13, 21, xii. 1; Jude 9; and Rev. xii. 7. The meaning of the word is "*Who-is-like-God;*" a signification which at once directs our minds to Him "who, being in the *form* (ἐν μορφῇ) *of God*, thought it not robbery to be equal with God" (Phil. ii. 6), and who is elsewhere described by St. Paul as "the *image* (εἰκὼν) *of the invisible God*" (Col. i. 15); and yet again, as "the brightness of the Father's glory, and the *express image* (χαρακτὴρ) *of His person*." (Heb. i. 3.) So that He Himself, when appealed to by one of His disciples to "show them the Father," could return the sublime answer, "He that hath seen me hath seen the Father." (John xiv. 9.) How appro-

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priate to Him, then, is this title, "Who is like God!" *His* "form"—*His* "image"—the flawless mirror in which alone *He* can be seen. And surely this name, assuming for a moment its angelic reference, may serve to teach us the important and certain truth, that in regard to angels as well as in regard to men is that saying true, "No one (οὐδεὶς) hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." (John i. 18.) For even to the highest and most glorious of the angelic host, as well as to us who dwell in houses of clay, God "dwelleth in the light which none (οὐδεὶς) can approach unto" (1 Tim. vi. 16), and by them, even as by us, His glory can be beheld and borne only as it is revealed "in the face of Jesus Christ." (2 Cor. iv. 6.)

Now, in regard to the five passages in which the name of Michael occurs, it is also a very remarkable fact that *in every case* this name is either bestowed *by an angelic being*, or used in connection with *angelic agency*. This fact and its significance has never, so far as I am aware, been pointed out; yet it certainly seems, when once our attention has been drawn to it, to cast much light upon a somewhat difficult subject. In Daniel it is, in all three passages, employed by the angel who delivered to him the wonderful prophecy contained in the 10th and two following chapters; and who, from a comparison of chapter ix. 21—23 with chapter x. 10—12, would certainly seem to have been Gabriel. In Jude, again, the subject is a mysterious conflict with Satan, respecting "the body of Moses." And, lastly, in the Revelation, the vision has respect to a certain war in heaven between Michael and His angels, and the dragon and his host. Let us see, however, how far a closer consideration of these passages will bear out the idea suggested.

The language of Daniel is as follows. In the tenth chapter we read: "And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he (the angel) said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, MICHAEL, *the first of the princes*,* came to help me. . . . . Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come; . . . . and there is none that holdeth with me in these things, but MICHAEL *your prince*." And, again, after the description of the "wilful king" in the eleventh chapter, concerning whom it is said: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him;" it is added, in the beginning of the twelfth chapter: "And at that time shall MICHAEL stand up, *the great prince that standeth for the children of thy people:* and there shall be a time of trouble, such as never was since there was a nation even to that same time."

* See the margin.

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From these passages we may learn (1) that Michael is the "first of the princes," or "the great prince" of the angelic host, and hence it is that he is called elsewhere "the *Arch*angel." (Jude 9; compare 1 Thess. iv. 16.) For as the learned George Stanly Faber has observed: "Rabbinical speculatists, and very commonly Christians after them, have constituted a higher order of angels, whom they call *archangels*; but the former have thought fit to limit them to the mystical number of *seven*. But in Scripture the compound word *archangel* never occurs except in the singular number; whence it is plainly enough intimated that there is no more than *one* archangel. This Prince of the Angels, sometimes denominated *Michael*, or *Who-is-as-God*, is no created angel, but the Angel of the Covenant, or the Angel of God's presence, or the Captain of the Lord's angelic host, as He described Himself to Joshua.* He is, in short, no other than the Word or Name of Jehovah, as the second Person of the blessed Trinity is economically styled. That Michael is the archangelic title of Christ, there can, I think, be no reasonable doubt."†

But further, we may learn (2) that Michael is the *special guardian of Israel*. Hence, as we have seen, He is spoken of as "*your* Prince," and "the great Prince *which standeth for the children of thy people*." We have here a strangely interesting glimpse opened up to us into the economy of the angelical world. St. Paul, in his remarkable enumeration of the evil spiritual agencies against which the Christian is called upon to wrestle, mentions "the rulers of the darkness of this world," or, as the original may be more faithfully rendered, "the world-lords (κοσμοκρατοι) of the darkness of this age." (Eph. vi. 12.) Such "world-lords," doubtless, were the "prince of the kingdom of Persia," and the "prince of Grecia," mentioned by Daniel, and it would seem that to these wicked spirits a certain territorial jurisdiction is assigned. We are thus led to believe that each kingdom of this world has a great satanic officer placed over it, just as Persia and Greece of old, and that Satan has thus spread out his infernal potencies in a regularly organized form, giving them a sort of ubiquity over the earth.‡

The contemplation of such an organization of the powers of evil is awe-inspiring. But though Persia and the other kingdoms of the earth may have their "world-lords," and though in divine opposition to these evil powers the angels of God may exercise a like territorial guardian-

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* See Joshua v. 14. This narrative has an important bearing on our subject. The title assumed on that occasion by Him who in the following chapter (verse 2) is expressly called Jehovah, "the Captain of the host of the Lord," or, as the margin has it, the "Prince of the host of the Lord" (compare Dan. viii. 11, 25), implies the Ruler of the angelic host, and is clearly identical with that bestowed here in Daniel upon Michael, "the Chief of the Princes," or the "Great Prince" of the angelic host; both being simply variations of the confessedly divine title, *Jehovah of hosts*. Michael and the Angel of the Covenant are thus identified.

† "The Many Mansions in the House of the Father," p. 109. Second edition.

‡ Among the Romans as there were two kinds of Penates, domestic and public, so there were, also, besides the family Lares (both the Lares and Penates belonged to the order of demons), others to whom public service was rendered. Of this class were the Præstites, the patron spirits of the town, and the Compitales, to whom Servius Tullius ordered wooden chapels to be erected at the cross-ways intersecting the city. See Dollinger, "The Gentile and the Jew," &c., Vol. II., page 61, Darnell's translation.

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ship, Israel is more highly favoured still, for Michael Himself is the "great Prince that standeth for the children of thy people." And so it is written in the 121st Psalm, "Behold, *he that keepeth Israel* shall neither slumber nor sleep. Jehovah is *thy keeper;* Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. Jehovah shall preserve thee from all evil: He shall preserve thy soul. Jehovah shall preserve thy going out and thy coming in from this time forth, and even for evermore." (Verses 4—8.) Realizing this divine guardianship, well might the dying Moses exclaim, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deut. xxxiii. 26—29.)

Bearing in mind, then, that Michael is the archangelic title of the Lord Jesus Christ, and that in this character He is the divine guardian and champion of His people Israel, let us proceed to consider the next passage in which this sublime name is met with.

Jude's words are these: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." This passage has ever held a place, and no minor one, among "Scripture difficulties." "*Michael,*" according to our previous conclusion, is the Lord Jesus Christ as the head of the angelic host, and in that character the guardian angel of Israel. "*The devil,*" on the other hand, is the head of the dark legions of the pit, and the relentless enemy of Israel, as the whole history of the chosen nation clearly shows. But what are we to understand by "*the body of Moses?*" Here the difficulty of the passage hinges.

Many excellent commentators hold that the words are to be taken *literally*. Connecting this passage with the account of the death of Moses given in Deut. xxxiv., and the circumstance there stated that the Lord "buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day" (verse 6); some of them have inferred that the divine purpose in thus hiding the remains of the great lawgiver, was to prevent their being made the object of idolatrous worship by the children of Israel; that Satan, intending to frustrate the divine purpose, endeavoured to obtain possession of the body in order to induce the Israelites to worship it, but that Michael successfully opposed him. The actual occurrence of any such conflict, however, is a mere Jewish tradition, unsupported by a particle of Scripture evidence. Whereas, as Dr. Gill observes, "the apostle produces this history as a thing well-known; nor is it reasonable to suppose that such an altercation should be between Michael and the devil on such an account; or that it was in order to draw Israel into idolatry on the one hand, and on the other hand to prevent it; since it never was the custom of the Israelites to worship their progenitors or heroes."* This latter statement of the learned doctor's is

* "Exposition of the Bible," *in loco.*

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perfectly correct, and, I think, quite conclusive against this interpretation; and it is an interesting fact, that with all their blindness and all their proneness to fall into idolatry, the Jewish people never attained such a pitch of superstition as to worship dead men's bones; this was an achievement reserved for a later church.

Some other commentators, however, though adhering to the literal sense of the phrase, "the body of Moses," connect the passage rather with the circumstances of our Lord's transfiguration. On that sublime occasion, we are told, Moses as well as Elijah "appeared *in glory*" (Luke ix. 31); in other words, in the resurrection state; the transfiguration being just the sample and earnest of the coming resurrection kingdom, to be ushered in by Michael's "standing up for God's ancient people." (Dan. xii. 1.) For this purpose, it is supposed, the body of Moses had to be raised, and this resurrection, it is further supposed, Satan resisted, either on the ground of Moses' error at Meribah, or else on the ground that Jesus had not as yet "overcome him that had the power of death," *i.e.*, Satan himself. But though certainly more plausible, this interpretation, like the former, is utterly destitute of evidence. There is no proof whatever that any such controversy ever took place at all; and we are certainly not warranted in falling back upon a vague tradition, while there seems to be any reasonable ground for supposing that the reference is to a *revealed* fact.

Now there happens to be one passage in Holy Scripture, and only one, in which we find the very words here quoted, "The Lord rebuke thee," used *by* the same divine person, and *against* the same great adversary of God and man. In Zechariah iii. 1, 2, we read, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan (*Sept.* Διαβόλος) standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" It seems to me impossible to avoid the conclusion that the reference of Jude is to this passage, and to the circumstances therein described. For if we suppose that the apostle does not refer to them, but to some other circumstances which are not revealed, then we seem to be driven to this strange conclusion, that the same words were twice uttered by Him who bears alike the name of "Michael" and "the angel of the Lord," against the same infernal opponent, and that while one of these occasions had been recorded and the other not, the apostle has yet chosen, for no conceivable reason (the one occasion affording, for his purpose, just as good an illustration as the other), to refer to the unrevealed case, rather than to that which is revealed.

The only discrepancy between the passages is, that in one the matter in controversy is "the body of Moses," while in the other it is "Joshua the high priest." But even this discrepancy is, I apprehend, more apparent than real. In Joshua the high priest we undoubtedly have a type of Jerusalem (see verse 2), or the elect people, put upon its trial, and "plucked," as it were, "as a brand out of the fire." And taking "the body of Moses" as a figurative expression, may we not understand *it* also as descriptive of the Jewish Church, as hereafter existing in the remnant of the Jewish people, and called here "the body of Moses," in contradistinction to the Christian Church, which is else-

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where called "the body of Christ?" The probability of this being the true interpretation is, I think, very much increased by the consideration that, by adopting it, Jude's reference to Michael is brought into exact parallelism with Daniel's; since we then have in each case not only the same great contending parties (Michael and Satan), but also *the same subject of contention, i.e.*, the Jewish nation.

And this parallelism, moreover, may be still further extended, so as to include the only other passage of Scripture in which the name of Michael occurs. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. . . . . And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." (Rev. xii. 7—9, 13.) This "woman" is introduced at the commencement of the chapter. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered." And in the fifth verse we read, "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." Here again, then, we have on the one hand, Michael in his proper character of prince and leader of the angelic host, and on the other hand, the "great dragon," who is expressly identified with "the Devil" (mentioned by Jude), and with Satan (spoken of by Zechariah). And, to complete the parallelism, we may recognize in the "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," the Jewish church as coextensive with the Jewish nation. Not only because ages before we find it described by the same emblems in the prophetic dream of Joseph, wherein "*the sun and the moon and the eleven stars* made obeisance to him. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall *I and thy mother and thy brethren* indeed come to bow ourselves to thee to the earth?" (Gen. xxxvii. 9, 10)—in which passage "the sun and the moon and the eleven stars" (or twelve, including Joseph himself) are certainly emblematic of the Jewish nation; but also because the "MAN CHILD" whom the woman brought forth, and who is none other than the Lord Jesus Christ, who verily at His glorious ascension "was caught up unto God, and to His throne," was, as St. Paul testifies, "made of the seed of David according to the flesh." (Rom. i. 3.)

It is Zion, then, that is here personified—Zion, of whom it is written, "Before she travailed she brought forth; before her pain came she was delivered of a MAN CHILD." (Isa. lxvi. 7.) And it is the last great crisis in Zion's history, the time of Jacob's trouble (the proximate cause of which will be the breaking out of this war between Michael and the dragon), which is described in the remainder of the 12th and the whole of the 13th chapter of the Revelation. The Lord has come into the air; His waiting saints and His sleeping saints have been caught up to meet Him; Satan is then cast down to the earth, and thus the pro-

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phetic vision of the Saviour shall be finally realized: "I beheld Satan as lightning fall from heaven." (Luke x. 18.)

THEN shall the great voice be heard rolling in melodious thunders through all the regions of the purified aërial heavens: "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. Therefore rejoice, ye heavens, and *ye that dwell in them*" (the risen and translated saints). *But*, "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." (Verses 10—13.) Satan being cast down as the accuser of the Church in heaven, becomes at once the persecutor of Israel on earth. Hence, Michael's glorious warfare is not finally accomplished by this casting down of Satan; but, having come to the salvation of His Church in the first instance, He will afterwards come with His saints to the deliverance of His people Israel. *Then* it is that the great promise made to Daniel shall be fulfilled: "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Dan. xii. 1.) *Then*, too, shall its Divine Guardian contend successfully with the devil, for the possession of the perishing remnant —the almost lifeless "body"—of God's chosen nation; and *then* shall Jerusalem be "plucked" finally and for ever as "a brand out of the fire."

Thus we perceive that all the Scripture references to Michael the Archangel converge in the last great conflict; that alike by Daniel, Jude, and John, He is represented as the angelic keeper of Israel; and lastly, that so viewed, all the passages exhibit a remarkable parallelism, which tends mutually to confirm and illustrate each other.

"THE MORE SURE WORD OF PROPHECY."

BY REV. J. A. JETTER.

PART I.

PROPHECY, or the foretelling of future events, was vouchsafed by God to His people, in order to *comfort* them amidst their varied trials and dismal prospects in consequence of the prevailing wickedness of fallen man, and to *keep hope alive* of ultimate deliverance from sin with all its baneful results.

With this view, evidently, God gave the very first promise of a deliverer. (Gen. iii. 15). That promise proved the greatest comfort to our first parents, in their almost hopeless situation, after their wilful transgression of God's positive command; and it was the guiding star of all the antediluvian patriarchs. How the believers before the flood

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longed for its fulfilment, may be gathered from Eve's language on the birth of her firstborn, "I have gotten the man the Lord" (Heb.), and from their "calling upon the name of the Lord," or calling themselves *by* the name of the Lord; likewise from Lamech's words on the birth of his son Noah: "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

It is, perhaps, little considered how large a portion of the sacred Scriptures is prophetic. Those, therefore, who neglect the study of the prophetic word, must necessarily deprive themselves of the comfort and encouragement which prophecy is calculated to impart. St. Peter calls it "a light that shineth in a dark place, until the day dawn, and the daystar arise in our heart." And then he says, "Whereunto ye do well that ye take heed." He writes to believers in Christ, not to the world. The world, in fact, takes no interest in the word of God, nor in anything that has reference to a future state of being. God's children are they who are called upon by the apostle to attend to "the more sure word of prophecy."

It is worthy of observation that both our blessed Saviour and His apostles dwelt upon prophecy, particularly towards the close of their public life. Thus, the Apostle Peter, who is eminently *practical* in his first epistle, is altogether *prophetic* in the second. His description of the last days of this dispensation is fearful. He speaks of false prophets and false teachers, "who privily shall bring in damnable heresies, even denying the Lord that bought them." To which he adds, "and many shall follow their pernicious ways." St. Paul likewise foretells similar characters. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," &c. (2 Tim. iii. 1—5.) Compare also 1 Tim. iv. 1, 2, and Jude 4, 8, 16. These are indeed awful characters, who are to abound in the last days, and may well make us fear lest we should be led away from the truth as it is in Jesus by their plausible teaching. Peter, foreseeing these things, warns the believers against these dangers, and directs them to the only foundation upon which their faith can find a sure resting-place, by saying, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came to Him such a voice from the excellent glory, this is my beloved Son, in whom I am well pleased." Christ, who *has* overcome all our enemies, is the Rock upon which the Christian can rest with safety at all times and under every circumstance in this trying world. St. John, speaking of the second coming of Christ, exhorts us, "And now, little children, *abide in Him;* that when He shall appear we may have confidence, and not be ashamed before Him at His coming."

The apostles were anxious to lay a solid foundation for our faith to rest upon, one that would sustain the believer under every trial. And as *their* witness of what *they* saw of the glory and majesty of the Lord would not be so convincing to all alike, Peter refers to the "more sure word of prophecy." If any ask, Why is it more sure than the apostles' testimony to the glory of the incarnate Word, which "they beheld, as

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the glory of the only begotten of the Father, full of grace and truth?" we reply, because prophecy is *in the first place open to all* who will but study it; *secondly*, it *has gained* and *is gaining* strength and confirmation as the years roll on. It may be properly compared to a mighty river, which in its course towards the ocean takes up contributory streams, and carries all things before it that come in its way. The *fulfilled* prophecies have become history, which is an evidence that cannot be rejected by any candid mind, because it is attested by profane history and by natural phenomena, which *have come* and *are daily coming* to light.

Before the prophecies relating to our Lord's first coming were *fulfilled*, they afforded to the saints under the Old Testament a similar light, as the *yet unfulfilled* prophecies are to us. The prophets were "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." Let us follow their example.

We would *first* recommend prophecy as *one of the most important evidences* of our holy religion.

We have our lot cast in peculiar times. There are errors started in our days of the most ruinous character, and some are of a very plausible nature. We want, therefore, a sure foundation for our faith.

Let us first advert to *the fulness* of the prophetic word. There is not a point relating to Christianity which has not been made the subject of prophecy. Everything relating to Christ, His person, His coming, His work, His offices, His life, His death, His resurrection and ascension, His investiture with all power and glory at the right hand of God, the nature, extent, and duration of His kingdom, His second pre-millennial advent, and the establishment of His glorious reign, have all been fully and distinctly declared by the holy men of God, "who spake as they were moved by the Holy Ghost."

It may well be asked, Would any one have ventured to predict all these things respecting an impostor? Would any one have undertaken to give beforehand so full, so large, and so complicated a disclosure of all that should come to pass?

We know the impostor Mahomed has studiously avoided all these things. He called himself the ignorant prophet, alleging that because God had sent many wise and learned prophets, who were not listened to, He did not count the people worthy to have any but an ignorant prophet.

Let us notice next *the minuteness* of prophecy.

Not only the time and place of our Saviour's nativity was foretold, but His flight into Egypt, and subsequent abode at Nazareth. Again, not only the manner of His death was predicted, but the very words which His enemies should taunt Him with whilst hanging on the cross, and their offering Him vinegar to drink, and the manner in which they should dispose of His raiment, casting lots for one part whilst they divided the other. The thirty pieces of silver also, for which He should be betrayed, together with so many more particulars, were all foretold several hundred years before they came to pass. We may well ask here, Could any but the omniscient God predict such things as these? Things, too, which could not be fulfilled by any except by His very enemies, who crucified Him as an impostor? The Holy Ghost

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alone, who knows the end from the beginning, could cause holy men of old to foretell such things.

The evidence, however, arising from *the fulness* and *minuteness* of prophecy, will be greatly strengthened by marking further, *its consistency*. When we consider that the prophecies were delivered by persons wholly unconnected with each other, at distant times and places, during the space of about three thousand years, and that the things which they predicted were in appearance so opposite to each other, it is inconceivable that no inconsistency should have taken place if they were not inspired by the omniscient God, with whom there is no *past* nor *future*, but one eternal *present*.

Let us enter a little into this point. *The person of the Messiah.* He must be "Jehovah's fellow"—"the mighty God," and yet a man; yea, "a worm and no man, the very scorn of man and the outcast of their people." He must be "the root," and yet "the offspring of David;" David's Son, and yet his Lord. "He must be a lion, and yet a lamb." He must be a King, Priest, Prophet and Saviour, all in one. He must die, and yet live. Though a Jew, He must die a Roman death; and yet not receive and experience the same treatment with those who were crucified with Him, in having His bones broken. He "shall be pierced in His hands and in His feet," and "in His side" by the soldier's spear, and yet "not have a bone broken." He shall die a malefactor, and yet "have His grave with the rich." He shall thus suffer under the hand of His enemies, and yet triumph—yea, triumph by dying, and pass through the grave to the throne of glory. And, after standing at the tribunal of His rebellious creatures, shall come again in glory and summon the whole world to His own tribunal and fix the everlasting doom of men and angels. Could such apparent inconsistencies ever have been predicted respecting an impostor? Or if predicted, would they have ever been fulfilled?

Seeing this body of evidence of the truth of Christianity derived from prophecy, we ask, *What use shall we make of it?* St. Peter says, "Whereunto ye do well that ye take heed." We are to take heed unto prophecy, to satisfy our minds respecting the Messiahship of Jesus Christ. The last and great Antichrist will call himself Christ. But he will be the devil's Christ. And, alas! many will receive him, particularly the Jews. He will be the individual of whom our Saviour said to the Jews (John v. 43), "I am come in my Father's name, and ye receive me not: if *another* shall come *in his own name*, him ye will receive." He will be the man of the age—the long looked for person—"the man," as Mr. Carlyle said, "who shall accomplish for us those things which we are unable to do for ourselves." (*Times* article, April 11th, 1864.) How important, therefore, is it to pay a prayerful attention to the grounds of our faith! Times are approaching when we shall have to encounter peculiar temptations of being led away from the simplicity of the Gospel—times of tribulation likewise, respecting which our Saviour said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. xxiv. 21.) Satan will also betray many into a mere show or form of religion—of which we have too much already—and persuade others into an unscriptural latitudinarianism and licentious liberty, who "having a form of godliness, deny the power thereof." Again, others

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the old serpent deceives into practical unbelief and infidelity, making them believe that they can live much more happy without religion. And these soul-destroying delusions will increase as the last times are drawing to their close. In such a position, and under such circumstances, what is more needful than to know upon what foundation we are building, and "in whom we are believing?" We are not to remain in uncertainty regarding our hope as Christians; but are to attain to the blessed assurance that "He, whom we have believed, is able to keep us from falling."

If this admonition were needful in the apostolic age, and in the churches among which the apostles laboured, how much more in our days, to which these predictions more particularly refer? If at any time the words of St. Paul applied to believers in Christ, "As ye have received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him," they do so now. A careful inquiry into the truths of our Saviour's character, as delineated by the prophets, is not only calculated to establish our *faith in* Him, but to increase our *knowledge of* Him, and to kindle our *love to* Him. And where these graces are, and abound, "they will neither leave us barren nor unfruitful," but will enable us "to give all diligence, to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, or love."

The prayerful study of the person, life, and character of our Lord Jesus Christ, as set forth by the holy men of God, will richly reward every one that pursues it. He will not only obtain a full assurance of His being the Saviour of the world, but likewise receive such an experimental sense of His excellency and glory, as shall secure him against every error, however plausible.

It is worthy of observation that all false religions discourage inquiry into their origin, or foundation on which they stand. Their votaries have to give *assent to*, and *believe* the most unreasonable things on the mere dicta of their promoters. We, on the contrary, are called upon by our Lord to "search the Scriptures, as being they which testify of Him." We are to rest our salvation upon that sure and everlasting foundation "which God hath laid in Christ Jesus before the foundation of the world."

This brief inquiry into the evidences of Christianity, derived from prophecy, will have shown us that Jesus Christ *is* the Saviour of the world—the *only* Saviour of Adam's fallen race. But in order to be secured against the delusions which assail us on every side, a *theoretical* knowledge of Christ is not sufficient; we must have an *experimental* knowledge of Him—we must know Him as *our* Saviour, and be able to say, "My beloved is mine, and I am His." His love to us must penetrate our souls, and enable us to say with St. Paul, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" And we must be able to add, "Nay, in all these things we are more than conquerors through Him that loved us."

PART II.

IN the former part we considered *fulfilled* prophecies especially, as one of the strongest evidences of the truth of Christianity; in this part

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we will consider the yet *unfulfilled* prophecies, as being, under the Holy Spirit's direction, one of *the surest guides, supports, and encouragements* to the Christian *in the prospect of coming troubles.*

St. Peter calls the prophetic word, "a light that shineth in a dark place, whereunto we do well to take heed, until the day dawn, and the daystar arise in our hearts." As the predictions of the prophets, concerning Christ's coming, were confirmed to the apostles by what they witnessed of His glory and majesty on the holy mount, so is the faith of the Christian strengthened and established, his love to Christ quickened, and his hope of future glory enlivened, by a prayerful attention to what the prophets and apostles have spoken of the glory and majesty to be revealed at Christ's second coming. St. Paul, in writing to the Colossians, says, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." (Col. iii. 3, 4.) St. John also writes to the same effect (1 Epistle iii 2). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but *we know* that, when He shall appear, we shall be like Him; for we shall see Him as He is." And the Apostle Paul declares that "Christ shall be glorified in His saints, and admired in all them that believe." (2 Thess. i. 10.) Again, our adorable Saviour Himself, in the prospect of leaving His disciples, said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John xiv. 2, 3.) And, chapter xvii. 24, our Saviour prays, "Father, I will that they also, whom thou hast given me, *be with me where I am;* that they may behold my glory, which thou hast given me." And, Rev. v. 9, 10, the elders that stand *now* before the throne, in their "new song" in praise to our Redeemer, say, "For thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." These and similar predictions are indeed calculated to strengthen our faith in our Lord, to increase our love to Him, and to impart unto us a living hope of everlasting life. At Christ's second, or pre-millennial advent, when He will appear in glorious majesty, "the daystar will arise" in every believer's heart.

In order to make it appear in a still clearer manner that unfulfilled prophecy is "a light shining in a dark place," let us for a moment suppose that we as believers know nothing of the future, or *the termination of the present imperfect state of things*—as for instance, *the overthrow of Satan's empire, and the end of the reign of the wicked;* and that we had no prophetic declarations to assure us of our Saviour's second coming to deliver His people from all evil, to take them to Himself, to destroy the Antichrist and to shut up Satan in the bottomless pit, to establish His kingdom and His holy religion throughout the world, to constitute His own "kings and priests," and to cause "righteousness, peace, and joy in the Holy Ghost" to flourish, world without end. Every Christian must feel that an ignorance of these facts would render our present state gloomy and desponding indeed. But, thanks be to God, we are not left in this forlorn condition; "we

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have a sure word of prophecy, which shineth as a light in a dark place." Let us "take heed unto it."

If any one ask, How am I to employ the prophetic light? we answer, for *the increase of our knowledge* in the gracious designs and purposes of God, concerning *ourselves* and *the world at large*.

Our blessed Saviour, as well as His apostles, enjoin a diligent study of the word of God, with a view to increase our knowledge of Him and of His kingdom. Our Lord mourned over Jerusalem, saying, "O that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." And St. Peter exhorts us "to look for and hasten the coming of the day of God."

The Apostle Paul also prays for his beloved Philippians, that "their love might abound yet more and more in knowledge and in all judgment. . . . . that they might be sincere and without offence till the day of Christ." The Church at Thessalonica he enjoins "to *wait* for the Son of God from heaven," in order not to be overtaken by "the day of the Lord, as by the coming of a thief." And to the Hebrews he writes, speaking to them of Christ's second coming, "And unto them that *look* for Him shall He appear the second time without sin (sin offering) unto salvation." No other portion of God's holy word, besides prophecy, offers such a fund of knowledge regarding the Lord's gracious purposes and merciful designs concerning His people, and His certain and fearful judgments determined upon the devil and this ungodly world.

The prophecies concerning Christ's pre-millennial advent, and the results of that event, are not things of small import, or with which we, as Christians, have no concern. They involve things of the greatest moment and of general interest—things which have the most direct reference to the kingdoms of this world and the nations that inhabit this earth. And however unexpected and improbable these predicted events may be to most who call themselves Christians, *they are certain*, and will be as *literally and assuredly* fulfilled as those predictions *were* that *had reference to Christ's first coming*. "Heaven and earth shall pass away," says our Lord, "but my word shall not pass away till all be fulfilled." And the design of the Lord in having predicted these events is, that they may serve both as an evidence of the truth of the Bible, and afford support and encouragement to God's people, amidst trials and persecution, in their onward course through this world. In the prophetic word God has made known to His own the mystery of His will. If God, therefore, has so graciously condescended to give us an insight into His purposes, shall we be indifferent to them? Let it be noticed God has not revealed anything in His word which at some time will not be needful for His people. The latter days of this dispensation are evidently coming fast upon us, when a knowledge of the unfulfilled prophecies will become of special importance to conduct and support us through the labyrinth of errors and confusion, and to enable us "to endure unto the end." Our Lord speaks of "false Christs and false prophets, who shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect." The tribulation in those days will be such as never was, "no, nor ever will be." Yea, He adds, "And except those

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days should be shortened, there should no flesh be saved: but for the elects' sake those days shall be shortened." These predictions of our Lord teach us the imperative necessity of attending to them, in order to be safely conducted by that light, and to be encouraged thereby to "be faithful even unto death," and obtain "a crown of life" at the hands of our blessed Lord and Saviour. Our Lord, after having warned us in the above words, significantly adds, "Behold, I have told you before."

Another motive may be mentioned, regarding the great importance of attending to the light of prophecy, which is the example of the Jews. They were not altogether regardless of it; but in their carnality of mind they dreamed of a *reigning* Messiah *before* a *suffering* one. The light of prophecy, however, distinctly showed that Christ should suffer and then enter into His glory. (Compare Ps. xxii. and Isa. liii.) The Jews, therefore, had no right view of prophecy. This led them to reject their Messiah, and made them cry out, "Crucify Him, crucify Him;" and thus they brought upon themselves all their misery and suffering, under which they have groaned for nearly these eighteen hundred years. "They did not know the day of their visitation," nor did they "discern the signs of their times." Their history ought to be a warning to us. Again, let us consider what would have been the case of the primitive Christians had they not attended to the sure word of prophecy at the destruction of Jerusalem. Would they have fled at the right moment, according to our Saviour's words, and thus escaped the destruction of the rest? We know they understood our Lord's words *literally*, and acted upon them, and were saved, while the remainder were miserably destroyed. Now "Jesus Christ is the same yesterday, to-day, and for ever," and so is His word. In every way, therefore, "we should take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in our hearts."

THE VOICE OF CHRONOLOGY.

By Major J. Scott Phillips.

Having received from my kind and valued friend, J. W. Bosanquet, Esq., the treasurer of the Chronological Society of London, many valuable papers of his production, and among them especially one upon the Assyrian Chronology, and one upon that of the Israelites, commonly called Hebrew Chronology, I have for a long time been endeavouring to apply the information thus obtained to the solution of the great question of the commencement and end of "the times of the Gentiles."

Mr. Bosanquet's chronology, founded upon history, is sustained by scientific astronomical calculations. The leading points upon which his corrections of other chronologies rest are those of solar eclipses, verified under the recalculations of the Astronomer Royal; while more especially has he tested his Scripture Chronology—to use his own

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words—by the most rigid and appropriate test, the sacred calendar of Sabbatical years and jubilees. There is a remarkable question in Job (xxiv. 1), "Why, seeing times are not hidden from the Almighty, do they that know Him not see His days?" I venture to think this question is highly suggestive of the fact that it is not impossible for Christians to understand their times. While Jeremiah (viii. 7) writes, "Thus saith the Lord, ... the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord;" implying that we can know, and ought to understand, both times and seasons. These considerations are most impressive. We trust with the guidance of the word to make them useful. Let us therefore turn to the primary settlement of Israel as a nation, under a divinely-given constitution, confirmed with promised blessings to the obedient, and threatened curses upon the disobedient, as detailed in the 26th chapter of Leviticus. Alas! that we should have far more reason to dwell upon the curses than the blessings, at least in this investigation. We notice the *first* time of punishment, v. 14—17: "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I will do this unto you. . . . . And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you." Now here is *one* awful threatened time of punishment. But what follows? "And if ye will not *yet* for all this hearken unto me, then I will punish you *seven times more* for your sins. And I will break the pride of your power (national self-government); and . . . . I will bring seven times *more* plagues upon you. . . . And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you *yet seven times* for your sins. . . . . And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you *seven times* for your sins. And ye shall eat the flesh of your sons." . . . . Thus, then, as it appears, we have a primary time of punishment, and a secondary threatened, and the last to be equal in duration to "seven times" the former. The first time is not distinctly so expressed, but it is allusively settled by the precise word "more" twice used; even as seven years more would at the very least refer to the period of one previous year. We fasten, then, upon the recognition of one primary time, and seven following times; and for the definite meaning of "a time," where should we turn if not to the book of the Revelation of "Jesus Christ" (not "of St. John the divine"), who in His times shall be shown forth King of kings and Lord of lords, and who, in the revealing as given *through* St. John, has furnished mankind with wondrous clues and keys to times and seasons?

Our readers know full well how "the Revelation" gives the understanding of *a time* as in the book of Daniel, and, therefore, I will not enter upon the long-settled view of 360 years as making up one time; but taking that view for granted, I will endeavour to show from Scripture the fulfilment of the primary threatened punishment for

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360 years; and then the commencement of the second long period of punishment, the seven times, corresponding with "the times of the Gentiles," even 2,520 years,—as regards all Israel, for 7 × 360 = 2,520 years; and then upon even another subordinate scriptural period, even 49 × 49 + 49 = 2,450 years, which, commencing 70 years later as affecting the house of Judah, will combine to fix the years A.D. 1867-68 as those which will conclude the seven times of punishment.

In the last chapter of Joshua we find that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua," which is a second time recorded, as it were, for our especial instruction in Judges ii. 7. But the 11th verse tells us that Israel fell away to false gods, and the 14th that "the anger of the Lord was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and He sold them into the hands of their enemies round about, so that they could no longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, *as the Lord had said* (Leviticus), *and as the Lord had sworn unto them:* and they were greatly distressed."

The Lord ceased to drive out before them the nations of Canaan, and *then*, about 1406 (as the margin states), commenced the first time 360 years' punishment.

The books of Judges and Samuel show continual troubles, with only brief intervals of comparative ease, for 360 years; till at length, about B.C. 1046-47—common chronology—in 1 Chronicles i. 14 we read of the smiting of the host of the Philistines by David. God returned in His favour and power unto His people Israel. He went before them (v. 15) "to smite the host of the Philistines." And the curse of the first time of punishment being removed, we read in the 17th verse that "the fame of David *went out into all lands; and the Lord brought the fear of him upon all nations.*"

Having then established the period of 360 years as that of the first time of punishment since 1406—360 gives B.C. 1046, *i.e.*, simply, since the Bible shows that Israel was, in the first instance, under punishment exactly 360 years—let us multiply 360 by 7 = 2,520 years, that we may obtain a knowledge of the precise period, described as seven times more, during which Israel was to be made to suffer for their transgressions, as stated in Leviticus xxvi.

And then, after studying the state of Israel under King Solomon and his successors, we have, alas! to note how terribly, while yet the Lord bore with them, they fell away and departed from His judgments and His commandments, until in the year B.C. 652, the measure of their iniquities being complete, the long-suffering of God ended, and He again brought against them His hand for evil, "as the Lord had said, and as the Lord had sworn unto them."

Yet not without warning and especial instruction for us upon "whom the ends of the world are come" did that awful period of *seven times more* of punishment commence. For in Isaiah vii. we are told that "in the days of Ahaz" the prophet was instructed: "Thus saith the Lord God, ... within threescore and five years shall Ephraim be broken, that it be not a people." And if we apply this space of 65 years from B.C. 717, the first year of Ahaz, says Bosanquet, it will bring

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us to the year 652, *the date* when the ten tribes were broken up as a people, and carried into a captivity from whence they have never returned. The first year of Ahaz, by Usher, marg. ref., as by 2 Kings xvii. 1, "In the twelfth year of Ahaz," &c., marg. ref. 730, and add 12 = 742, differs by 25 years from Mr. Bosanquet's 717. But my duty is simply to avail myself of that gentleman's studies, based as they certainly are upon the admirable idea of strict attention to the Scripture calendar of Sabbatical years and jubilees—God's own appointed ordinances, be it reverently said, for the conservation of times and seasons—and also upon his admirable plan of verification of times by astronomical calculations of historically recorded solar eclipses. And it may be left to the learned colleges, wherein so many maintain the doctrine of apostolical succession, to meet Mr. Bosanquet's statement—p. 104, "Trans. Chron. Institute," vol. 2, part 4—that "it is a striking proof of the worthlessness of the commonly-received reckoning, that confessedly it draws no support from the calendar of Sabbatical years and jubilees." If, however, we deduct 65 years from 742, we come to 677, and on referring to 2 Kings xvii. 23 we read, "So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon . . . . . and placed them (cir. 678) in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." "The Lord removed Israel out of His sight, *as He had said by all His servants the prophets.*"

Thus, either by the marg. ref. or by Mr. Bosanquet's chronology, the correctness of the application of 65 years from the first year of Ahaz is established, and the captivity of the ten tribes and consequent degradation of the Israelitish people from political power commenced as prophesied. And taking Mr. Bosanquet as the best authority for the commencement of the seven times punishment, which, of course, must correspond with the times of the Gentiles (Jerusalem being to be "trodden down by the Gentiles until the times of the Gentiles be fulfilled"), we arrive at the important and inevitable conclusion, that 7 × 360 = 2,520 applied from 652-53 B.C. will expire about A.D. 1867, and by consequence that about that very year 1867 the people of Israel will return to their own land; first, for a third brief period of chastisement, and then for honour, happiness, and glory.

While, however, we reckon the seven times = 2,520 years in full application to the whole people of Israel, we must take into consideration a period of 49 × 49 + 49 = 2,450, which has by some been thought to compose the times of the Gentiles. And it is a curious and interesting fact that this period, as it affects the house of Judah, has a beginning which dates from the first year of Nebuchadnezzar, and which makes the "times" terminate at the same date, namely, A.D. 1867-68. For turning to 2 Kings xxiii., and having noted the goodness of king Josiah, we read that, "Notwithstanding the Lord turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him withal. And the Lord said, *I will remove Judah also out of my sight, as I have removed Israel.*" And this removal came to pass in the days of Nebuchadnezzar, king of Babylon, counting, as in the case of Ahaz, from the first year of his reign,

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B.C. 582, corresponding with "the fourth year of Jehoiakim the son of Josiah king of Judah, *that* was the first year of Nebuchadnezzar king of Babylon." (Jeremiah xxv. 1.) Under Nebuchadnezzar the house of Judah lost their national power and went into captivity, and B.C. 582 + 2,450 = A.D. 1868—to say the least, *a very remarkable* coincidence. And now, what in the spring of 1865 are the signs of "the times?" How long has not the budding of the fig-tree emblematized the present condition of the Jews? What has become their condition under the Gentile nations among whom they have been scattered, and who once oppressed them? What bearing has the doctrine of nationalities, maintained by the most powerful monarchs on the continent of Europe, upon the apparent destiny of the Jews? What repairs, what new buildings, what railroads have been projected and begun around Jerusalem? What progress has the Universal Israelitish Alliance, formed at Paris, A.D. 1860, to promote the return of the Jews to Palestine, been making? The first time, or 360 years of the punishment of Israel, has long passed away; the second time of 2,520 years is nearly at its absolute close; and the third and last brief time of 1,260 literal days, or three and a half years, is close at hand. Surely the kingdom is about ere long to return to Jerusalem; the kingdom of Jesus Christ at Jerusalem is at hand to come. And very soon now will it be said in truth and reality to Israel, "Thy God reigneth." "Arise, shine, for thy light is come: and the glory of the Lord is risen upon thee." And let all the people of Israel say Amen! Even as every enlightened Christian cannot but say, "Even so, come, Lord Jesus, come quickly. Amen."

BORROWED LIGHT.

THE various systems of heathenism have had their apologists in modern times, and in European society. Voltaire, Gibbon, Priestly, and others have represented these systems as either innocent superstitions or useful means of civil government and social order. It has been eloquently said, in reply to all these, by the late Robert Hall, "Though the system of paganism is justly condemned by reason and Scripture, yet it assumed as true several principles of the first importance to the preservation of public manners, such as a persuasion of invisible power, of the folly of incurring the Divine vengeance for the attainment of any present advantage and the Divine approbation of virtue, so that, strictly speaking, it was the mixture of truth in it which gave it all its utility."

Let us trace this principle in "the mixture of truth" which obtained in other systems during the patriarchal dispensation of revealed religion.

The Chaldean is the most ancient of these systems, the parent of them all. It is the most exact copy of the state of religious estrangement which prevailed in leading men to attempt the erection of the Tower of Babel. From the testimony of Diodorus it appears that they believed in a supreme God exercising a providential care over the world; they also believed in a trinity of emanations, gods, demons, and heroes, showing at

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that early age that the doctrine of a trinity in unity had existed in the views of patriarchal piety, and was not wholly lost in the traditions of men. Epicurus says, "It cannot be disputed that all nations, in all ages, believed in the existence of divine beings." Herodotus and Strabo inform us that the Persians worshipped one God as supreme, but as emanating from Him two other gods, or light and darkness; that these two other gods contested for ascendancy, but the supreme Deity acted as mediator, and that by His intervention the triumph would ultimately rest with the good principle. Here, strangely mixed with fable, are the first principles of revealed religion:—The unity of God in trinity, the existence of Satan, a tempter and destroyer, the necessity and prevailing power of a mediator, and an ultimate reign of goodness. The Egyptian philosophy laid it down as the first of all truths that there was one supreme God. The doctrine of a trinity entered the Grecian school from the East, the preceptor of Pythagoras affirmed God to be "God, matter, and duration," and that these are eternal. Mr. Howitt, in his "History of Priestcraft," ingeniously traces this doctrine to nearly the age of Noah, and then disingenuously accounts for it by the number of Noah's sons. The principle of one God, and yet of a trinity in the manifestation of that one God, is traceable through all the forms of Paganism. The birth of a Messiah was a common hope through the East. Jerome, an early father of the Church, tells us that Budda, the great Hindoo impostor, gave out that he was that Messiah, and that he was taken from a virgin's side, showing that the impression was what Isaiah prophesied. The wise men of the East looked for the immediate approach of the Messiah when He actually appeared, and sought the infant Jesus, guided by the star of Bethlehem. In the present state of religion among the Chinese we find traditionary proof of the doctrine of a mediator. The Emperor is the high priest of the system, and he, on stated occasions, interposes between the Deity and the people; through him all the access is supposed to be made. The doctrine of a sacrificial atonement is shown by the sacrifices of all nations traced back to the earliest ages. Long before an idol image was known in the East, the Persians offered sacrifices to the sun. Socrates, one of the wisest Grecians, died offering a cock to the god Esculapius. The necessity of repentance and prayer is equally a doctrine of all the Pagan systems, and most of the philosophic systems of Greece. The accounts given by our missionaries of the prayers and penances of the nations of India agree with those given by Pliny many centuries past. The doctrines of the soul's immortality and of future rewards and punishments were believed by the Egyptians, as we learn on the testimony of Herodotus; by the Druids, on the testimony of Laertius; by Plato, as is set forth in his own writings, in terms sometimes perspicuous and beautiful. These doctrines were interwoven in the brilliant eloquence of Cicero, and sung in the graceful numbers of Vigil, while the absurdities in which these tenets were clothed received an interesting perpetuity in the classic satire of Lucian. It is impossible to know anything of the writings of the philosophers from Pythagoras to Cicero, and not perceive that the heathen of Greece and Italy clung with more or less distinctness to the hope that the soul is immortal, and that there is a world of happiness beyond the grave. That the doctrine of a final judgment and general conflagration, as prophesied by Enoch and by Noah, was a doctrine of the

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Egyptians, is evident from the Timæs of Plato, and that the Celts held this opinion, the ancient writings of Ireland and Iceland prove. Even the belief of a divine revelation is proven by the pretensions to sacred books and oracles, prophets and prophetesses, throughout nearly all people.

That revelation is the source whence this amount of good in other systems is derived will be evident when we consider the influence which patriarchal religion had upon the eastern world. The antiquity of the Mosaic writings is unquestionable, and when it is considered that Moses was born only eight hundred years after the death of Noah, and not two hundred and fifty years after the death of Abraham, and that the duration of human life was then so great that an individual witnessed many generations, even were Moses not inspired, the great facts he relates must have been within his power for all the purposes of honest narrative. Traditionary evidences in other nations, of the Deluge, and Noah, and of the great facts and characters of the Mosaic history, are most ample. In all the eastern nations of antiquity recorded traditions of the Deluge occur, and in India and China modern researches have discovered similar traditionary remains. The name of Abraham was known amongst the ancient Chaldeans, Syrians, Persians, Egyptians, and Arabs, and generally through the East his name is revered, and sometimes worshipped. The Egyptians claimed Moses to be a priest of their religion, probably arising from the fact that his father-in-law, Jethro, was an Ethiopian priest, and the opinion is not without supporters that Egypt received most of its subsequent civilization and theology from Ethiopia. Certainly, Moses had, in his residence in Midian, an opportunity of giving his principles to that people through the house of Jethro, whose family was numerous, and whose condition, like that of others of whom we read, was a prince as well as a priest. It is not likely that the other children of Jethro would be wholly exempt from the influence of such a man, even granting that there had not previously existed any just views of God in the house of the Midianitish priest. During the long residence of the Israelites in Egypt, and in the events of the mighty miracles performed, it is not difficult to account for the influence of revelation there. From the life of Abraham we learn that he himself lived in Chaldea, Syria, and Egypt, and that he had several brothers; and that some piety prevailed in their families, we see in the history of Isaac's marriage, and in the history of Lot, Abraham's brother's son; and as the families lived far apart, the influence of the religion of the whole must have been extended. But at that period there were other families who acknowledged the true God, and who were of unquestionable piety.

Melchizedec, King of Salem, is called priest of the Most High God, his name implying King of Righteousness, and the name of his dominions implying peace, indicating that this partook of his influence. This man Abraham treated as a superior. Must not the characters of these contemporaneous persons, men of eminence, power, and wisdom (Abraham himself a conqueror of princes), have produced a mighty effect upon the nations of the East? Did Abraham receive the promise to plead it? Did he not also proclaim it? Did Lot escape from Sodom only for his family's safety? Did he not testify the history of the dread event from which he found deliverance? Was the column into which Lot's wife was

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turned only for her punishment, and not as a warning to those who might look upon it? Besides, Abraham was the father of many nations, and the principles of the patriarch flowed through all the East with his own descendants.

But there is another argument in addition to these to account for the influence of revelation upon the Eastern systems. Hitherto we have argued as if revelation was only transmitted orally. There are, we think, good grounds for believing that between the Deluge and the time of Moses there were several writings extant. Some allusion to this fact in the Pentateuch is of a very strong nature. That the book of Job existed in the time of Moses is more than probable from certain internal marks taken in connection with its very remote antiquity. Some eminent Bible scholars are of opinion that 120 years prior to the time of Abraham Job flourished and suffered in Idumea. If, then, there be strong presumption that there were writings extant prior to the time of Moses, even that this one book of inspiration, the book of Job, existed, together with such men as Noah, Job, Abraham, Melchizedec, Lot, Laban, and other characters, it would have been impossible but that the whole population of the world at the time of Moses, must have had such knowledge of revealed principles and inspired characters as left upon all their systems that portion of the truth which the records of far remote Eastern philosophy present.

But whatever might have been the influence of revealed religion upon the nations in the time of Moses, from that period the Israelites formed a history too important not greatly to modify the opinions of other nations.

It is impossible, whatever the state of society may have been, but that the journey of the Israelites from Egypt to Syria, and the career of astounding victories which established their settlement, must have excited the fears and the inquiries of all the neighbouring nations, and sent the terrible name of the Jehovah of the Jews to the utmost bounds of civilization. Is it too much of conjecture to suppose that the end God had in view by bringing them through such a route, and establishing them by such a signal mode, was this very thing rather than their correction and encouragement, the judgment of the nations, or the typical effect for future ages of His Church? After their settlement in Canaan their history discloses many important facts which show their influence upon the world. With Egypt they formed frequent alliances against the Assyrian power, so that in the necessities of war their armies blended. But even in peace there was converse with Egypt. Solomon made affinity with Pharaoh, and married his daughter. During that period the intercourse of Israel also with the neighbouring Phœnicians was the closest, especially connected with the building of the Temple, and through them, ultimately, to some extent, Hebrew opinion must have reached every naval people. The captivity made the Chaldean empire acquainted with the Jews and some of the greatest prophets, and the best of men honoured the name of Israel through that period. The proclamation of Nebuchadnezzar in favour of the God of the Jews, the fame of Daniel, the escape of Shadrach, Meshack, and Abednego in the furnace, would spread the truths of Israelitish doctrine far and wide. Many of the Jews remained in Chaldea after the conquest of Cyrus, and thus gave some permanency to the influence of their principles in that portion of the East. The proclamations

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and favours of Cyrus would make them an object of inquiry to the Persians and Medes; and thus every event contributed to keep up the attention of the nations to this mysterious people. Daniel was contemporaneous with many of the Grecian philosophers, Thales, Solon, Therecydes, Pythagoras; and some of these certainly visited Egypt, Babylon, and other Eastern countries, and thus imbibed those notions of truth which we have seen pervaded many of the Grecian schools, and which, by Pythagoras and Plato the most especially, were received and propagated. Many of the early Christians in their writings maintain that Pythagoras in his Oriental journey must have had frequent opportunities of conversing with the Jewish prophets. In the time of Alexander the founding of Alexandria gave a fresh occasion for Jewish knowledge to form a partial resting-place in Egypt, and of being disseminated in Egypt through Alexandria to the congregated crowds from so many nations, and especially to Greece, by the translation into the Greek tongue, two hundred and eighty years before Christ, of the Old Testament Scriptures. Clemens Alexandrinus, an early Christian father, affirms, on the authority of Aristobulus, an Alexandrian Jew, that there existed a Greek version of the Pentateuch prior to the translation of the seventy, from which the Greek philosophers knew the doctrines of Moses. He calls Plato "the philosopher of the Hebrews," whose doctrines concerning God, and virtue, and a future state, in a great measure agree with those of the Scriptures. "Eusebius, in his 'Preparatio Evangelica,' quotes largely from Plato's dialogues to show how nearly his opinions approached, and even his language approaches, to the opinions and language of the Bible." Augustine, Bishop of Hippo in the fifth century, delivered several ingenious opinions as to the source of Plato's knowledge, and unhesitatingly ascribes it to Jewish intercourse. Josephus, born soon after our Lord's crucifixion, a cautious, acute, and learned Jew, who obtained the favour of the Romans who lived at Alexandria, and had, therefore, the most favourable opportunity of knowing at once the Eastern, Jewish, and Grecian theology, declares, with unlimited boldness, that from the writings and divine knowledge of the Jews all real wisdom had been disseminated in the earth. Nor need we be surprised that the influence of Eastern opinion of any kind should have obtained in Greece: Pythagoras was a Persian; Orpheus, a Thracian; and Thales, a Phœnician, of the country the most contiguous to Palestine. From Greece the Romans had principally their knowledge of theological truth, and all the Grecian schools were established in Italy.

At length the Saviour of men appeared; the promised branch sprang up and blossomed and bore fruit, and shed its fragrance afar, that the nations might inhale new life; the gloom of the Cross, the glory of Olivet had passed away, but the testimony of both was borne throughout the Roman world, and whosoever believed in Jesus became new creatures.

As, according to the Psalmist, the stars spoke the glory of God from the heavens, and His power and Godhead were known wherever their voices were heard, so the stars of the Gospel arose upon the nations and uttered their voice: "It is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners."

Since the introduction of Christianity, false systems have arisen from the professedly Christian Church; such, of course, possess whatever good they have from the source from which they parted. One system arose, however, teaching that there are one God and one prophet. The

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unity of God, His providence over all, the necessity of prophecy, the advantage of a sacred book, were good in its tenets, but all were borrowed from revelation. It is agreed that Mahomet had the assistance of Warraker, the kinsman of his wife, who had been conversant with the Jews and Christians, and through these means something of Judaism and of Christianity were mixed up with the imposture.

And will our modern infidels affirm that they are not indebted to revelation, that the influence of Christianity around them has no effect upon their systems? Where was the social principle so exemplified as in the Jewish theocracy or in the Christian Church? The great principle of the new moral world of the Socialists, is that each is to make others happy. Who has heard the 13th chapter 1st Corinthians, and will not there find the charity by which all is peace? Who has read the beautiful lesson, "Whatsoever ye would that others should do unto you, do ye also unto them," and not felt this is the basis of all that is truly social—here is the love and unity of the Church of Christ?

Finally, let us study and value God's most holy word; it is supremely excellent; it is unfailing and secure; it may be treasured in the heart and it will not forsake us; it will sustain us through the storms and troubles of life; it cheers us with the prospect of a "blessed hope," and it assures us that "the word of the Lord endureth for ever."

THE HEAVENLY CITY.

By Rev. R. A. Purdon, M.A.

One writer has said in a recent letter, that the heavenly city is the "bride," or the bride is the city; and others have fallen into similar mistakes in endeavouring to spiritualize what God intends to be literal. Spiritualizing has all but destroyed the Church. It has reduced the Bible to a heap of riddles and equivocations—equivocations which we should deem highly dishonourable if adopted by men, and yet which we do not hesitate to attribute to the God who "cannot lie." All infidels, down to the "Essays and Reviews," have taken advantage of this error—which should rather be called a heresy—and have explained away all the leading truths of Scripture by taking them in a non-natural sense. For what is all "spiritualizing" but taking the word of God in a non-natural sense?

It is an unnatural sense, indeed, in which the heavenly city is taken if we interpret it to mean anything but a literal city. It is "the city having foundations whose builder and maker is God." It is the place of "many mansions," which the Lord has gone to prepare for His disciples. A heaven without a city would be monstrous to the last degree! An earthly empire without a capital would not be more absurdly deficient. We pretend to believe in the resurrection of the body, and some persons venture even to preach of it on Easter-day, but it is clear that we do not heartily acquiesce in the doctrine. We do not really believe in a resurrection so long as we deny the literality of the heavenly city. Can we conceive a human body without a

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PLACE? Can we conceive millions of embodied saints without any locality but the blue sky or the clouds? A body must be somewhere; even a disembodied spirit must be somewhere, and it is but a poor prospect which we hold out to the saints if we tell them they are to spend eternity sitting on a cloud. But what is the use of a *city?* Cannot the saints be happy without living in a *city?* We ask in return, What is the use of a *body?* Cannot God make us happy without a *body?* Certainly He can; yet since He has promised us a resurrection body, we are bound to believe that such a body is essential to our happiness. And if God give a body He will assuredly give that body a place to dwell in, and not only some place but a suitable one. The glory of the city is proportioned to the glory of the resurrection body. A disembodied saint is happy, but a saint in his resurrection body is far happier; for if not, God would never have spoken of a resurrection. An embodied saint would be happy with Christ anywhere, but he would be still happier, or at least more glorious, in a habitation suited to his glorified body. The body and the habitation would be suited to each other. It is not for necessity, but for honour, that God hath "prepared for them a city." It would be a poor thing indeed to measure the divine plans by the sordid economy of man. No ornament, no glory, nothing but what is absolutely necessary! Is that the rule in heaven? Is the Creator bound by the laws of modern utilitarians—laws which disgust even educated men, and would be looked upon with horror in heaven? In a word, as we KNOW that the resurrection body is not for necessity, but for glory, so we may BE SURE that a habitation will be chosen for that new body, not by the rule of necessity, but by the rule of unlimited munificence. "God is not ashamed to be called their God, FOR He hath prepared for them a city." "FOR He hath prepared." He is not ashamed BECAUSE He has built a city of which He need not be ashamed. This is the apostle's argument, and it clearly proves that the city must be a real thing, for surely the preparation of an unreal dream would be no reason at all for saying "God is not ashamed to be called their God." He is not "ashamed," because the splendour of the city is worthy of them and worthy of Himself. We may, therefore, be assured that the heavenly city is as real a thing as the resurrection body for which it is designed —only, not for necessity, but for honour. "A building of God—a house not made with hands—eternal in the heavens." Such is the description of the new body itself, and such the description of those "many mansions" which the Lord is preparing for the Church. "*I go to prepare* a place for you," said our Lord; and even *this* may be taken literally. That preparation may be still going on; the building of the city may proceed like the building of the Temple, as a gradual work without the sound of axe or hammer, with the noiseless progress of Omnipotence. The city may grow up like a young plant, year by year, and yet exhibit, when completed, all the architectural beauty of the polished corners of the Temple.

We may be certain that God does nothing that is superfluous. He gives a new body because a new body is necessary for perfect happiness; and where He gives a body He also provides for it a suitable habitation. Ezekiel describes the millennial Jerusalem on earth; St. John describes the millennial Jerusalem in the heavens. Ezekiel's prophecy relates

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only to Israel, and therefore it goes no further than the description of the land of Israel, and Jerusalem, and the Temple, during the millennial reign. But the book of Revelation refers to the Church and to the world at large, and not only describes the heavenly city as being the future residence of the Church, but also as being the future metropolis of the whole NEW EARTH. (See Rev. xxi. 1, 2, 3.) The heavenly Jerusalem will no doubt be suspended directly above the earthly Jerusalem. They will be like two parts of one and the same city, divided yet connected; divided by a stream of celestial light, yet connected together by the inflexible bar of divine power. The city will be in the heavens until the end of the millennium; but after the millennial reign it will descend and rest upon the globe as the central city of the new earth. (Rev. xxi.) How high above the earth none can tell, except so far as this, that we may be sure it will be quite distinct from the heaven of heavens, which is the immediate residence of God. The heavenly city is heaven, but it is not necessarily the heaven of heavens. It is the intermediate stage between the highest heavens—the residence of God—and the sin-stained earth, the residence of man. Nor can we suppose that the heavenly city will be the limit of the saints' movements. Far from it; they will be free of the UNIVERSE, and, as we believe, they will rule over the universe along with Christ. The heavenly city will only be the PALACE of the Great King and of His bride, the Church. It will be the council chamber of the skies, the capital city of the millennial empire, the source of all governmental acts and legal enactments. All government will proceed from the heavenly city, as from the capital of the empire, and all governmental enactments will be transmitted from thence to the Jerusalem below, and from the Jerusalem below to all the nations of the globe, for Isaiah tells us that all nations will be compelled to obey the Jews under the millennial reign.

It may be asked, how will the communication be kept up between the two Jerusalems, the one above and the one below? The answer to this we find so far back as the book of Genesis. JACOB'S LADDER is the answer. What Jacob saw in a dream by no means was intended as a symbol of the ordinary PROVIDENCE of God. We believe it to have been intended to denote a special providence, the perpetual intercourse between heaven and earth during the millennial reign. "Jacob's ladder" was really a flight of steps more magnificent than architect has built. It reached from the field of Bethel to the heavens; it began its ascent from Jacob's pillow of stone, in the outskirts of Luz, and terminated at the footstool of the Great King. The dream of Jacob, we believe, will become a reality hereafter; a flight of steps, not for necessity, but for grandeur, will extend from the land of Israel to the heavenly city. We may believe that they will touch the earth at the very spot where, four thousand years before, the illustrious patriarch laid his head. The royal ascent will reach from the heavenly city to Bethel, and Jacob himself may descend in his glorified body to think over the wondrous scenes which have passed before mankind since first he laid his head on that lonely spot. The royal ascent of Solomon to the Temple was so superb that it took away the breath of the Queen of Sheba; when she saw it there "was no life in her." How much more astonishing will be the royal ascent of the Son of David

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from earth to heaven! We can only believe in it—we can neither describe nor imagine its magnificence. Along this grand ascent glorified saints will visit once more from heaven the scenes of their earthly life, or the holy city Jerusalem below.

But how is it that the New Jerusalem is called the "Bride, the Lamb's wife?" How can it be a city and a bride at the same time? This is easily explained. A bride is essentially a UNIT. To speak of a bride made up of two persons would be absurd; but the Church, the Lamb's wife, is made up of millions of persons. How is this incongruity to be got over? How can you exhibit a multitude of persons and then say that they all put together make up ONE bride, though a bride must be a unit? The difficulty is overcome by simply adopting the Oriental custom observed at marriages. The Eastern brides were covered by a long veil which reached to their feet, and completely concealed both their face and figure. Those veils were often made of cloth of gold or silver. The spectators, consequently, when the bride was pointed out to them, could see in reality nothing but a veil, a veil of gold or silver tissue. They were told that what they saw was the bride; and this was perfectly true, but they only saw the bride *through the medium of the veil*, and not directly in herself. This applies exactly to the case of the heavenly city and the Bride. The golden city is the GOLDEN VEIL thrown over the Bride; it covers her from head to foot. You look at the Bride and you see not herself directly, but you see her through the medium of the veil. You see the envelope, but you do not see what it contains. Thus the millions of persons who make up the Bride are exhibited to the eye as one individual person, because they are all of them contained under the golden veil of the imperial city. The golden veil gives UNITY to the multitude. For this reason it is that the city is called the BRIDE, while in reality it is a CITY all the time, and only serves as a golden veil to cover and conceal the Bride, the wife of the Lamb. And all this I say is in complete accordance with the marriage customs of the age and of the place.

THE MORALITY OF THE BIBLE.

I REMEMBER many years ago reading a series of Select Memoirs, whose pictures of the persons commemorated were of such a character as at one moment to fire my mind with a desire for emulation, and at another, in view of their extraordinary virtues, to depress it with the consciousness of hopeless impotence. It was at that period of life when the young mind, trained amidst religious influences, usually begins to cherish aspirations after some honourable position in society, and when ignorance of human nature leads to an entire misapprehension of things as they are in this world of ours. It would be uncandid to say that I received no advantage from this course of reading; for I certainly did acquire a mental stimulus in the right direction; but, on the other hand, subsequent personal experience taught me to qualify my ideas of man at his best estate, and, correspondingly, to exalt the doctrine of divine grace. Indeed,

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in a word, so difficult is it to be a good biographer that he who succeeds in this department of literature, generally obtains a niche in the temple of fame almost equal to that of his hero; and deservedly so, for the art of successful embalming has been known only to very few of the human race. So difficult is it to form a correct opinion respecting men who have figured in the world's history, in consequence of the party bias of biographers, and other influences, that notwithstanding, nay, even because of, the number of memoirs, one is at a loss what conclusion to reach respecting them. Take, just by way of example and illustration, three men who did exploits in their day, an American, an Englishman and a Frenchman—Washington, Cromwell, and Napoleon,—and form if you can a thoroughly correct estimate of either of them. Your religious and political opinions will shape your conclusion, notwithstanding your efforts to the contrary. Reasoning from the same data one man has found Washington a patriot; another, a rebel: one man has found Cromwell a saint; another, a hypocrite: and one man has found Napoleon the basest; and another, the greatest of the sons of men.

But on opening the Bible and pursuing its biographical notices, what a change do we experience! It is like flying from a dark street to the open air of the country, or escaping from a labyrinth to the verdant campaign. Among the thousands of persons of both sexes, and of all conditions in life—from the emperor to the slave, from the saint to the felon, and from the man rolling in superfluous wealth to the beggar on the dunghill—who are named in Scripture, some are merely mentioned for genealogical purposes, or to give completeness to the historical painting; some are just touched by the pencil of the artist so as to bring out the leading points in their character, from which we may with general accuracy infer the rest, and fill up the outline; some are sketched at considerable length, their virtues and their vices being told with equal honesty and exactness, no effort being made either to laud the one or to conceal the other; whilst the influence of the rest is seen pervading the book from Adam in Paradise, to John in Patmos, over the enormous period of more than four thousand years. Biblical history thus becomes a scene of perpetual life and activity; not a dull and uninteresting record, but a theatre of ardent human passions and volitions, of likes and dislikes, of love and hatred, of ungovernable wrath and magnanimous forbearance, of deep plots and deeper counterplots, of admirable disinterestedness and disgusting selfishness, of bacchanalian riot and hallowed song, of horrible cruelties and melting compassion, of revolting murders and deeds of beautiful humanity, of deep treachery and heroic patriotism, of maddened suicide and all-enduring patience, of agonies of remorse and hymns of gratitude, and of fitness for destruction, and meetness for heaven. All this springs from the stern truthfulness of these biographers. They did not undertake to fill their gallery of portraits only with the greatest and holiest of the sons of men, nor to elect at pleasure whom they might, exalting their virtues and concealing their failings, far less to make a new race of imaginary beings to be held up to the admiration of all posterity. No; they describe men as they were, giving each his appropriate place in the record; and they related facts as they occurred, giving each its destined position in the marvellous book which was designed to teach men by example, as well as by precept, down to the close of the ages. We are, consequently, convinced whilst reading these memorials, that the men named as doing so and so were real flesh and blood like

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ourselves; men of like passions with us; brethren of our family. We see real humanity, now loathsome from deplorable vice, and again lovely in the beauties of holiness; now degraded by satanic influence, and again exalted by the rich grace of God. These sketches warrant our entire confidence in their accuracy; there is nothing imaginary, nothing fabulous about them; for they bear the visible marks of humanity. And though we may not be acquainted among our contemporaries with men as great in goodness or in guilt as were some of those ancients, yet we see at once that it is a matter merely of degree or development. We see around us, and feel within us, the seed-principle from which that greatness in goodness or guilt sprung. This remark of course does not include inspired utterances, or miracles, for these, though effected through human agents, are avowedly of divine origin, and exclusively belong to the prerogative of God.

These thoughts will, I hope, go someway towards meeting the objection lodged against the Bible on account of the sinful transactions which it records, and the faults and follies which it freely attributes to men whose habitual conduct was excellent and admirable. Had we found human goodness synonymous with moral perfection in the biographical portions of the Bible, we must either have doubted the integrity of the biographer, or embraced the sad conclusion that the whole race has terribly degenerated since then, or adopted the still more gloomy theory that the copiousness of sanctifying grace has ceased. Not, be it observed, that we can have any feeling but one of deep sadness over the faults of such men as Noah, Abraham, and Lot; but since they were guilty of grave offences, truth required the fact to be mentioned; and whilst we see in that fact, not their character, but the exception which confirms it, we also see that the height of goodness which they reached was reached by men of like passions with ourselves; hence, instead of despairing lest our faith and piety should never equal theirs, we are encouraged hopefully to persevere in the service of Him from whom they obtained both.

It is further worthy of special notice, in view of the objection to which reference has been made, that the moral test by which we judge the conduct of Scripture characters is furnished by Scripture itself. Without the Bible we might have social and secular laws with appended rewards and punishments; but the idea of essential and immutable morality furnished by the Bible, would be entirely beyond our reach. It is dishonest, therefore, to charge that as a blot upon the book, which itself so clearly points out as such. It is like quarrelling with a few spots on the sun, which would for ever have remained undiscovered but for his own glorious light.

That the Bible thus enables us to judge, we have only to remember the impressions produced upon our minds by the conduct of the persons of whom it speaks; and that those impressions are vivid in exact proportion to the degree of light we have derived from its pages. If Noah or Abraham be spoken of, there is an instantaneous admiration of the faith which animated those illustrious men. If Moses, his disinterested magnanimity strikes the mind. If Pharaoh, the destruction which follows pride becomes the mental picture. If Balaam, genius and eloquence prostituted for filthy lucre make us sad. If Elijah, the greatness of humanity when in communion with God is the immediate conception.

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If David, the nobility of moral worth awakens our applause. If Saul, the miseries of a narrow, jealous, and superstitious mind fill us with alternate pity and contempt. If Jonathan, the value of true friendship rivets attention. If Solomon, we concur in his own verdict—"Wisdom excelleth folly, as far as light excelleth darkness." If Job, the hallowed influence of resignation to mysterious providences starts up before the mind. If Isaiah, the poet, the orator, the saint give us the outline of the son of Amoz. If Jeremiah, the patriot-prophet, now wetting the desolate streets of Jerusalem with his manly tears, and again thundering oracles of destruction in the ears of rebellious kings, stands by our side. If Ezekiel, the greatness of the sun struggling through clouds is the image. If Daniel, the great statesman, holding the destinies of potent empires in his hand, and burning with divine light in the midst of heathen darkness, springs to view. If Jonah, a strange mixture of eccentricity, pusillanimity, and nobleness, presents itself. If Herod, horror at the miscreant who can shed the blood of the innocent curdles our blood. If the Baptist, we uncover our heads in the presence of the bold hero of the wilderness, whose severe sanctity draws a nation in professed penitence to his feet. If the beloved disciple, leaning on the bosom of his Lord, we are melted into sympathetic love. If Judas, we recoil from the perfidious serpent with unutterable loathing. If Simon Peter, we blush for his cowardice in the hall of the Roman magistrate, and exult in his subsequent undaunted bearing at the bar of the Jewish sanhedrim. And if the disciple of Gamaliel, we find ourselves at once in the presence of a man of marvellous intellectual stature and extraordinary decision of character—a man evidently born to bear rule, and who must be a ring-leader either of gangs of persecuting ruffians, or of the sect of the Nazarenes.

If the women of Scripture pass under review, the leading points in their character become similarly distinct from the light shed upon them by the impartial biographers who record their conduct. Who has not admired the picture of Eliezer of Damascus, and the beautiful Rebekah at the well of water near the city of Nahor? The scene is altogether one of such simplicity, purity, and loveliness, that we delight to gaze upon it. The faithful steward had been sent by the aged Abraham to effect a matrimonial alliance between his son Isaac and the house of his kindred in Mesopotamia. With what admirable courtesy the fair damsel replies to his request that she would let him drink a little water from her pitcher! "Drink, my lord: and she hasted and let down her pitcher upon her hand, and gave him drink;" and then with the genuine kindness characteristic of her sex, so long as they are not spoiled by artificial fashions, "when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels." The shrewd old man must have felt convinced that here was a suitable companion for his master's son.—*From the "Beauties of the Bible," by the Editor.*

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THE DEATH OF RACHEL.

GENESIS XXXV. 18.

ACT I.

The open country between Beth-el and Beth-lehem. A grove of palms, &c., with a stream of water. Tents pitched; camels, asses, &c., tethered; flocks and herds around. Time, just after sunset. Jacob stands at the entrance of the principal tent; Rachel reclines on cushions, covered with skins, &c., near him.

JACOB.

LOOK, my beloved, how our father's God
Has made Himself a temple over head,
Where through the palms the stars seem scattered wide,
Like a great flock upon the endless plains.

RACHEL.

See how they sparkle in the stream below,
And mingling lights with lights seem to dissolve
Within the rippled water, and anon
On smoother surface are renewed again—
What are the stars, O Jacob, what are they?

JACOB.

They are the lamps of heaven, and light the angels,
Who travel through the infinite abyss,
To do His high behests, who them, and us,
And all things made—Jehovah, the great God.
Why dost thou sigh (*tenderly*)?

RACHEL.

I sigh to think perhaps——

JACOB.

What, O my best beloved?

RACHEL.

Am I *indeed, indeed*, thy *best* beloved?

JACOB.

When first I journeyed to thy father's house,
And saw thy beauty, did I seven long years—
That passed as one in thy society—
When every day renewed our plighted troth—
Serve him for thee, to have my hope denied;
And, worse than all, accept a substitute;
And then, unwearied, recommence the task,
In thy sweet presence, and at length receive
The dear reward! Hast thou, O Rachel, shared
Doubly in all my love since then, and now
Canst thou, O doubting one, ask if I love?

RACHEL.

I do remember all, and doubt no more.
And yet my heart is heavy as a stone!
There seems a shadow hanging on my hope

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As I look forward. A dark mystery,
That clouds the sun and stars, and every light
That would illume the future. Can it be,
O Jacob, that I thus do prophesy
In these foreshadowings my own decease!

JACOB.

Fear not, O Rachel, nor of evil dream;
And I will pray to Him, God of my life,
Guide of our days, and answerer of prayer,
Who oft hath shielded and befriended me,
To give thee to me still.

RACHEL.

Alas, alas!
I would not die here in the wilderness.

JACOB.

Courage, beloved. Yet another day,
And we shall come unto the city gate,
And lodge in Beth-lehem, and strike our tents
For many days. And when thy child is born,
We will rejoice a second time for thee;
And thou shalt praise the Lord, and all be well.
And now the chills arise. Hie thee within,
And this embrace be token of my love. [*Exit Rachel.*
My heart misgives me too. What! do I weep?
My eyes are streaming with unwonted tears,
With agony's warm dew my beard is wet,
For I do fear a coming heavy loss.
Alas, alas! for that my woe is great,
And I will seek the Omnipotent in prayer! [*Exit Jacob.*

ACT II.—SCENE I.

Time, evening of second day. Jacob is leaning against a palm; Joseph is playing with a kid at his feet. Enter a female attendant.

ATTENDANT.

To thee, O master, from my mistress come,
I bring good tidings. She hath born a son,
A goodly babe——

JACOB.

Say, is it well with her
Whom thou hast left?

ATTENDANT.

O, master, it is well.

JACOB.

Go, bring me word before the sun hath set,
If she desires my presence at her side,
For deep anxiety pervades my soul,
And love doth struggle now with hope and fear,
As doth the sunset 'twixt the day and night.
Haste thee, lest thine attendance be required,
Or in thine absence evil may be wrought. [*Exit attendant.*

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I do remember well my early days,
And all the pleasant time which then we spent,
In wooded valleys by the murm'ring streams,
Where the great mountains rose impassable,
Round hollow basins of the quiet lakes,
Bordered with cedars, willows, and tall palms.
Our ears delighted with the song of birds,
Our souls in deeply mingled unison,
Echoing each other's thoughts, we loved and strayed
When the cool shadows lengthened. She would look
Into my face just like the evening star,
Or a most beauteous angel, when I told
How God had succoured me in every strait.
When she put back her heavy silken locks,
That in my face she might gaze lovingly,
'Twas like a cloud withdrawn that showed the stars;
And her dark eyes to me were heavenly things.
And thus, year after year, we mingled hearts
As in one being, and I fondly hoped
My full possession of her was at hand,
When she had scarce attained her womanhood.

* * * * * * *

With bitter indignation did I burn,
And but restrained mine ire at the deceit,
At her entreaty, when the cheat I knew;
But mine at last I clasped her——

Re-enter attendant hastily.]

ATTENDANT.

Hasten, O master, ere my mistress dies!

JACOB (*starting from his reverie*).

Dies! O my succouring angel hither fly,
O fail me not in this extremity!
Ah, angel, tarry not. Angel of God!
This way, where lies—— [*Entering Rachel's tent.*

SCENE II.

Interior of the tent of Rachel. Rachel lies on the couch, two women bending over her. Jacob kneels by her side.

JACOB.

Speak, O my best beloved Rachel, speak! [*She opens her eyes.*

The nurse brings her child, on which she gazes tenderly, and then on her husband.

RACHEL (*faintly*).

Ben-oni——best beloved!

JACOB.

Only and best beloved Rachel, live!
O angel of the Lord, now is thy time!

RACHEL (*closing her eyes*).

Best beloved!——Ben-oni—— [*Dies.*

[*Exeunt all but Jacob.*

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Enter an Angel.]

JACOB (*rising*).

Alas! my lord, for thou art come too late!

ANGEL.

She is departed—let her rest in peace,
For ye shall meet again no more to part.
To Him who gave, now render back the gift
With meek submission. What He does is best. [*Exit Angel.*

JACOB.

All up the slope of heaven, that glitt'ring way
That in my dream I saw the angels climb,
They lead with loving talk the wond'ring soul.
I am bereaved for her happiness.
I am a man, and yet I am a child!
I weep, but I submit. To "meet again"—
Be that the healing of my wounded heart.
Farewell, closed eyes, and silent lips, farewell.
Cold brow, pale cheek, deaf ears, and heart so still.
Star that hast set, light of these tearful eyes,
O Rachel! O my love, my wife, farewell!

J L. N.

THE LORDSHIP OF CHRIST.

OUR business as saints is to acknowledge the Lordship of Christ; and the testimony of God to poor sinners is, "Believe on the *Lord* Jesus Christ, and thou shalt be saved." I believe that the question of the Lordship of Christ was never more important to saints of God than at this moment, because it is increasingly denied. In the very last epistle, that of Jude, the apostle describes the character of things, even then, as denying the only Lord God, and our Lord Jesus Christ. The great question for our hearts is this, whether *we*, in our *several* ways, our daily walk, and gathering together, are honouring Him as our Master? We shall not find the subject of the Lordship of Christ especially presented to us in such epistles as we were noticing yesterday—I mean the Epistle to the Ephesians, which treats on the subject of the Church; or in the Epistle to the Romans, where the great doctrine of justification by faith is so blessedly unfolded. But in the first Epistle to the Corinthians, where we find disorder of almost every kind (one saying, "I am of Paul," and another, "I am of Apollos,"—flagrant sin among them, and the table of the Lord turned into a scene of confusion), there you find the Apostle Paul frequently bringing in the Lordship of Christ as the one to whom they were to be in subjection.—*H. H. Snell.*

THE CLOUD.

As Moses, when he was in the cloud, had the nearest access and speech with God, so when the Christian is most clouded with distresses and disgraces, then does the Lord often show Himself most clearly to him.—*Leighton.*

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Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

THE TEMPLE AND SANCTUARY.

DEAR SIR,—As I find in your valuable magazine two letters criticising my "Interpretation of Prophecy," I feel that I ought to offer the following replies:—

In reply to Mr. Newth on the position of Ezekiel's temple, which that gentleman places in the centre of the northern portion of the main oblation, I agree with him that there is to be a sanctuary or temple in that portion, as may be seen by reference to my map,* facing page 58. And this sanctuary, I conceive, is to be used for especial services after the ritual of the Mosaic law, which ritual the Jews will be constrained to keep, not so much for propitiatory purposes as for a memorial and confession of past omissions, during the times in which they shall have existed without a temple, and without sacrifices, under the supremacy of the Gentiles. In this temple the altar must be of stone, since upon it burnt sacrifices are to be offered, as by Ezekiel xlv.

But the great temple, the chief sanctuary of the Lord, is to be constructed upon Mount Zion, of which spot Isaiah says (xxxiii. 20), "Look upon Zion, the city of our solemnities;" and Zechariah speaks (i. 16), "Thus saith the Lord, I am returned to Jerusalem with mercies, and my house shall be built in it." In this house the altar is to be of wood (Ezek. xli. 22), or more properly it should have been rendered, the table is to be of wood, for Christian communion, since in the very same verse it is given, "this is *the table* that is before the Lord."

If Mr. Newth will kindly refer to the 55th page of my book, he will find a note explaining this very subject. And I will only add that the matter of there being two sanctuaries within the main oblation of 25,000 reeds square, caused me much thought and study ere I ventured to come to something like a definite conclusion.

And this leads me to say, by way of reply to Major-General H. Goodwyn, that these interpretations require a thorough examination of the whole subject, to enable any one to criticise particular points. Prophecy is intentionally couched in obscure language, so that one might say, "The things which are seen are not made of things that do appear," at least not on the surface. And remembering that God speaks of using similitudes by the prophets, we must rather look for underlying truths, to be searched for as hid treasure; and instead of being startled by apparent discrepancies, we must study the things which are made visible and certain, and thence proceed to look after the invisible and the uncertain. Now as your correspondent has kindly said that "what Major Phillips has adduced in reference to Zechariah xiv. 4 is generally correct," I beg leave to take my stand upon the literal method of interpretation. And so without attempting to reconcile Deut. xi. 24 with Ezek. xlvii. 13—20, I take, by way of answering General Goodwyn's first remarks, the passage from Deuteronomy which reads thus: "Every place whereon the soles of your feet *shall* tread shall be yours: from the wilderness (of Sinai) and Lebanon, from the river, the river Euphrates, even unto (implying a long way off) the uttermost sea shall your coast be." Now take a familiar illustration. The wilderness of Sinai and Lebanon extend, as it were, along the short side of an oblong table. The river Euphrates lies along the adjacent long side. Where, then, are the outermost, or uttermost, sides of the table? Are they not relatively directly opposite? That is, all along opposite to the short and the long sides of the table? Would any one be entitled to draw a diagonal line across the table and say that that

* Published by Macintosh, 24, Paternoster-row.

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line described the uttermost bounds of the table, as affecting any two sides?

And while I thus obtain the whole coast line opposite to the line of the Euphrates as by perpendiculars thereto, I likewise obtain the whole coast line on the east, opposite to the full extent of Lebanon and the desert of Sinai. What is it but a matter of sheer necessity and most rational sequence, but that having obtained the whole of the Red Sea and the Sea of Oman as giving the opposite coasts, there remains on the prolongation of the Euphrates only the coast of the Persian Gulf to complete the boundaries of Syria and Arabia? And I ask, was it needful for the Holy Spirit, reverently speaking, to have specified this small remainder, especially when on working out the whole great problem the portions of Dan, Asher and Naphtali drawn out to the East Sea or Sea of Oman include the Persian Gulf?

Ezekiel (xlvii. 18) states, "And the east side ye shall measure from," &c., &c., "unto the East Sea. And this is the east side." The portions for the tribes are consecutively stated as drawn from the east side unto the west side. Now if the east side is the Dead Sea, as General Goodwyn states, then the Dead Sea is the east side to all the several portions for the tribes. Is this possible? If your correspondent will kindly look at page 26 of my book, he will there see an explanatory note on the subject of boundaries; and I must entreat of him to reconsider this subject, which is so intimately connected with all my views upon the resettlement of Israel and Ishmael in the land of promise. My little work contains the residuum of years of thought and study, and except in those points which are set forth as merely approximate studies, I beg to say that I have seen no reason yet, anxiously as at first I scan all criticism, to change my views. Moreover, I find myself constantly constrained to hold, in some sort, double views on prophecies, seeing in them literal verities, and most beautiful and perfect allusions.

The prophecies are often "dark with excessive light;" the very duplications which enlighten the illumined seeming to confound all but those who seizing on simple clues are content to follow them out absolutely, leaving difficulties to be cleared up by further knowledge.

The people of Israel will not only inherit the land of Canaan, but every place also wherever the soles of their wandering feet have trodden. In the tribal subdivisions of Ezekiel they will inherit all Syria and Arabia. And when the "times of the Gentiles" shall be ended, and the kingdom returns to the Jews, they will be the supreme representatives of the Lord's power throughout the world. While under Jesus Christ, their acknowledged Lord, and David their king, whom God (Jer. xxx. 9) will raise up to them, they will inherit all nations, Jerusalem shall become the chief city of the whole earth, and all nations shall flow unto it.

I remain, dear Sir,
Very faithfully yours,
J. Scott Phillips, Major.

THE DELIVERING UP OF THE KINGDOM, AND THE SUBJECTION OF THE SON.

(1 Cor. xv. 24—28.)

Dear Sir,—Let us suppose the work of salvation completed; all rule and all authority and power have been put down; the host of the redeemed from among men are ransomed from sin, death, and the grave, and have put on immortality; Satan is for ever cast into the lake of fire; the wicked have met their final doom; death, the last enemy, has been destroyed; the kingdom of the Son is delivered up to God, even the Father, and the Son Himself becomes subject to Him, that God may be all in all.

We submit that in order to arrive at the meaning of those words of the apostle, we have, first, to decide upon the character of the person of the Son. It is evident this title cannot refer to His Godhead, for in that capacity He could give up neither power nor authority, much less be brought into subjection, being equally God with the Father, and the Eternal Spirit. We must therefore seek its solution in the complexity of His nature, as God and man.

When God took the human into union with the divine, we must remember that though it was but one person, it was, as it ever will be, *two distinct* natures, the human becoming from the beginning subject to the divine, and by virtue of this hypostatical union, the

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will and the action are one. "Whatsoever the Father doeth, these also doeth the Son." (See John v. 19, 20.) The nature of this mysterious oneness we cannot define, but from the word of God we learn that in His complex nature He became God's servant, and God's instrument in creation, redemption, and government.

Of creation we read, "All things were made by Him, and without Him was not anything made that was made." "For by Him were all things created that are in heaven, and that are in earth." "By whom also He made the worlds." In the account of creation we find each day's work delivered up to God the Father, from whom it received the divine approbation: "And God saw that it was good." At length the end of creation came: "And God saw everything that He had made, and, behold, it was good, and He rested from all His works." But sin being introduced,

"Marred the six days' labour of a God;"

and man, the great archetype of all His works, became subject to the curse, and death was the fearful penalty. Hence redemption became, if we may so term it, the necessary complement to creation; and in this work of redemption the Son again became subject to God, even the Father, in order to destroy the curse, and as God's righteous servant to effect salvation for lost and ruined man, and "having obtained eternal redemption for us," delivered it up to God His Father with those memorable words, "I have glorified thee upon the earth, I have finished the work thou gavest me to do," and received the divine approbation in God's raising Him from the dead, and setting Him at His "own right hand in the heavenly places." From the glory of the ascended Lord a stream of glittering light leads onward to His second glorious appearing and kingdom, in which He must reign till He hath put all things under His feet.

By decree He became God's appointed King. To this end He declared He was born, and for this purpose He came into the world; and in due time He will be manifested as such, upon the throne of His millennial glory, "reigning gloriously before His ancients." And when the purposes of God respecting it shall have been fulfilled, He will deliver the kingdom up to God, even the Father. As millennial King He puts down every foe; and death, the last enemy, he shall eternally destroy.

The work of reconciliation is finished, redemption is perfected, and now once again in relation to the government of this millennial kingdom He can say, "I have glorified thee on the earth, I have finished the work thou gavest me to do," and deliver it up into the hands of God the Father.

But by this delivering up we are not to understand that His kingship is made void, nor that He has for ever ceased to reign, since it is evident it only relates to that particular era or phase of the kingdom which has, with regard to this world, ceased; and that same great and glorious change in the administration of it is about to appear. "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

In what does this subjection of the Son consist? Man and Satan had assumed authority and power independent of God and in defiance of Him, but the Son never; therefore the subjection is not analogous, but necessarily of another kind and order. As far as concerns this present evil world, it is "burnt up;" here its history so far ends. "Heaven and earth shall pass away," but "His dominion is an everlasting dominion, and His kingdom that which shall not be destroyed." Changed from one degree of glory to yet a still higher glory is that to which it is predestined; but the glory of the millennial kingdom appears to be its highest climax under the present condition of man and the earth. At length a voice from the throne is heard: "Behold, I make all things new." Again it speaks and declares "It is done." And "The new heavens and the new earth appear." The holy city with its innumerable company of angels and glorified men descend and take possession of their new inheritance. But under what rule, authority or power are they placed? The state of things is altered. The administration of the kingdom doubtless will be altered too. Who is to exercise authority? Who is to be king in these new heavens and new earth but the Son? "The King eternal, immortal, the only wise God our Saviour?" And hence

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as heretofore in creation, redemption, and millennial power, He was subject unto *Him*, so also now in order to carry out the high behests of God in relation to the new creation, He becomes "subject to God, even the Father," that God may be all in all throughout the glorious ages of eternity.

"He shall reign from pole to pole with illimitable sway;
He shall reign when like a scroll yonder heavens shall pass away.
Then the end. Beneath His rod man's last enemy shall fall.
Hallelujah! Christ in God, God in Christ is all in all."

J. W. Drake.

Exeter.

REPLY TO MR. REES.

Dear Sir,—You will allow me, I trust, a few words of reply to my friend Rees. I know that one's own heart is treacherous; and that often the desire to maintain a view because it is ours, may lead one astray. But in this case there are two hostages for my right behaviour. 1st, I would prefer to be assured that my view is mistaken, and that nothing but faith is required for the millennial glory. 2nd, I feel the deep responsibility which attaches to erroneous doctrine, even in secondary points, and would rather retract and confess error before men than have my work burnt up in the day of the Lord. (1 Cor. iii. 10—15.)

As it regards 2 Cor. v. 1—10, I had added, in regard to this text (which is correctly cited by my friend), "generally stated." And the text, I suppose, in two places implies exclusion. The apostle says, that Christians "earnestly desire the clothing upon with their house which is from heaven;" but thereupon he adds the very necessary corrective, "*If at least* (ειγε) even when clothed upon *we shall not be found naked.*" This implies, that not all Christians, even when clothed with their immortal bodies, will be found clothed; which I believe means a want of the clothing of good works. And if in such wise "naked," they will not stand before Christ. The second part of the passage bearing on the subject is still more momentous. "Wherefore also we are ambitious, that, whether present or absent, we may be well-pleasing to Him. For we must all be manifested before the judgment seat of the Christ, that each may receive the things done by means of the body, according to the things he did, whether it be good or evil. Knowing therefore the fear of the Lord, we persuade men." (See Greek.) Now, if the doers of good are to enter the kingdom, the doers of evil works are to be excluded. (1 Cor. vi. 9, 10.)

On Matt. v. 20 I observe, that the whole address of our Lord being to "disciples," (verse 1) it supposes them to be in possession of imputed righteousness, and is throughout an appeal to them for practical righteousness. The whole sermon on the mount is addressed to true disciples only.

I stated, that I did not consider myself bound to answer all objections. But I gave a reply, *ex abundanti*, to those which seemed to me the strongest. I cannot interpret 1 Thess. v. 23, 24, and 1 Cor. i. 7—9, as importing that God undertakes that all true believers shall be blameless when they appear before Christ, in view of such passages of the same epistles, as 1 Cor. iii. 10—17, vi. 1—11, ix. 24, x. 14. Are there not many truly converted ministers who have preached on subordinate points, erroneous and mischievous doctrine, and have continued to do so to the close of life? Are there not those put out of Christian churches for sin, who have died unrestored, and yet will be saved?

I suppose that no instinct is really "spiritual" which rises against the testimony of Scripture. But for "natural" in my reply read "spiritual" if you will; and the argument holds good.

We are no judges of what shall suffice to exclude from the kingdom. It seems to me that the parallel of circumcision is a good answer. That its consequences refer to this life only is not proved. But I mentioned the other case also of eating leavened bread, which my friend might consider as quite in point. That we are now not under law, but under grace, is true; but it is true also that the day of the Lord, in which saints are to be judged, is not the day of grace, but the day of *justice*. (Rom. ii. 5.) And the example of God's dealings with Israel is declared to be a type of His future acting towards us. (Heb. iii. iv.; 1 Cor. x. 1—13.)

That the Aorist is wrongly rendered

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in general when it is translated by the English present tense, is, I suppose, certain. That in most cases there is a present continuance of the good pleasure is true; but in all, I believe, the main reference is past; as it certainly is in Heb. x. 6.

The Bride of the prophetic part of the Apocalypse is, I imagine, the city, and nothing else. The passage cited from chapter xxii. 17, I think does refer to the Church, because it is outside the prophetic part, amidst words addressed to "the Churches." (Verse 16.) But what say you to "a *city* clothed in fine linen?" I should say, keep symbols in their place; do not transfer them to the thing signified, or you will make nonsense. If treating of the symbolic lamps, we might speak of the priest as snuffing them, but it would be absurd to talk of snuffing Smyrna. I suppose that the Babylon is a city; though she may contain a system. The angel says so. (chapter xvii. 18.)

My friend's last observation, as I think he will see on referring to my letter, is hardly fair. I believe that the seven Churches of Asia were designed by our Lord to represent the Church in general. In His words of encouragement to those Churches He speaks several times of millennial reward, but He never presents the Church in it as one; nay, rather His promises are principally a dealing with individuals, in view of the failure of the body corporate. And I give after the passage which Mr. Rees has quoted, the words of the Saviour, which refer to the millennial places of the members.

His last remark suggests a large question, which must one day be deeply gone into—Whether the Scriptures of the New Testament, in uttering threats to assemblies of believers, assumes that there are hypocrites in all churches, and intends them to apply to the hypocrite only? For myself, I can say that I have tried that key, and found that it would not fit the lock.

In conclusion, I pray God that we may be kept from hastiness of speech or spirit; for the subject is a solemn one, and worthy our most serious consideration.

Believe me yours truly
In the Gospel of Christ,
R. GOVETT.

"THE KINGDOM OF HEAVEN."

SIR,—The word of God invites us to a heavenly inheritance, "reserved in heaven for you who are kept by the power of God through faith (in Christ) unto salvation, ready to be revealed in the last time." (1 Peter i. 4, 5.)

Let us "search the Scriptures" (John v. 39), that we may know what we ought to believe concerning "the kingdom of God" in *both* its callings, heavenly and earthly.

"The kingdom of heaven," or "of God," which Christ will set up at His second advent, will consist of two parts or spheres.

1. The heavenly city, "New Jerusalem" (Rev. xxi.), which will be the dwelling-"*place*" (John xiv. 2, 3) of Christ and His Church, the Bride, for ever and ever; which will come "down from God out of heaven," and remain "eternal in the (new) heavens" (2 Cor. v. 1), shining like a sun over the regenerated earth below. For proof of this (Isa. iv. 5, lx. 1, 19) "the nations of them that are saved shall walk in the light of it." (Rev. xxi. 3, 24.)

2. The new earth, or this world regenerated by fire. (2 Peter iii. 1—13 See also Isa. lxv. 17, and Rev. xxi. 1.)

Abraham looked for the heavenly city (Heb. xi. 10, 16); and it is promised to his spiritual children of the "heavenly calling." (Heb. iii. 1.)

But God gave *unconditional* and everlasting promises to Abraham for his natural seed—the land of Canaan for ever and ever. (Gen. xii. 2, 3, xiii. 14—17, xvii. 7, 8.) God's word cannot be broken, notwithstanding the stiff-necked rebellion of His chosen people. "Jesus Christ was a minister of the circumcision for the truth of God, to *confirm* the promises made unto the fathers." (Rom. xv. 8.)

Though the unbelieving Jewish nation is "cast off" for a time (Rom. xi. 2), for the national sins of crucifying their Messiah, and blaspheming the Holy Ghost (Acts xviii. 6, xiii. 45, 46), the Jews are only cast off and dispersed, at Gentile distance from God, till the Redeemer comes to Zion (Isa. lix. 20; Rom. xi. 26), and then "all Israel shall be saved." "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a

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moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Isa. liv. 7, 8.) "For the mountains shall depart, and the hills be removed (Rev. vi. 14), but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isa. liv. 10.)

And as the earth when regenerated will last for ever (Eccles. i. 4; Ps. cxix. 90, lxxviii. 69, xcvi. 10, xciii. 1, xxiv. 1, 2), God's eternal promises to the Jews as a nation will be faithfully performed upon it. "Israel shall be saved with an everlasting salvation, world without end." (Isa. xlv. 17.) "This people have I formed for myself; they shall show forth my praise." (Isa. xliii. 21.)

Because the Jews, as a nation, have never done this, all this blessing and praise is yet future. (Ps. lxv. 1, 2.)

On the new earth Israel will be the first of nations. (Micah iv. 7, 8, v. 7, 8; Isa. lxi. 9.)

Then the Jews will be sent as missionaries to all other nations (Isa. lxvi. 19), "to make known to the sons of men His mighty acts in taking His kingdom." (Ps. cxlv. 12, 13, xcvi. 10.) Then "all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and He is the governor among the nations." (Ps. xxii. 27, 28. Compare with Isa. ix. 6, 7; Rev. xi. 15.)

Till then an election is gathering out, by the word, from among the nations in Christ's invisible Church above. (Heb. xii. 22, 23.)

"In the dispensation of the fulness of times" (Eph. i. 10, 14), when Christ comes again to restore "all things" (Acts iii. 19—21), and to take to Himself "the purchased possession," He will "gather together in *one* all things in Christ, *both* which are in heaven and which are on earth;" for He is the one Lord Jehovah (Phil. ii. 9, 10), who is to be worshipped by all people.

This is the one "kingdom of heaven," in its two spheres, that we pray for in the Lord's prayer; and in it God's will will be done as perfectly as it is now in heaven. (Matt. vi. 10, 13.)

When Christ has set up His throne (Rev. xxii. 3, 5; Ps. ciii. 19) in the new heavens, and is reigning there for ever and ever with His redeemed Church, the risen saints (1 Thess. iv. 16, 17), "over His ancients gloriously" (Isa. xxiv. 23), His glory will be such that the world shall "know"—that is, be converted. (See John xvii. 20—24.)

The Lord will not *so* reign for only a thousand years, but "of His kingdom there shall be no end," as the Bible teaches us in every part. (See Luke i. 33; Dan. ii. 44, vii. 27; Isa. ix. 6, 7; Ps. cxlvi. 10.)

"The restitution of all things" at Christ's coming is clearly taught in Acts iii. 19—21. He is to remain in His glorified human nature, where He now is, at the right hand of the throne of God the Father (Rev. iii. 21), *until* He comes to take His own throne (Luke i. 32), and put all His enemies under His feet. (Ps. cx. 1.)

Yours respectfully,

H. M. L.

THE SPIRITS IN PRISON.

Dear Sir,—I have read the letter of your correspondent "Philaleethees" on this subject with much interest, and substantially agree with his interpretation of 1 Peter iii. 19, 20. We must not be turned aside in our interpretation of Scripture by the prejudices, however honest, of our brethren. The mind of the Spirit, not the opinions of men, even though they be good and holy men, must be our rule.

By way of supplementing the remarks of "Philaleethees," I would draw attention to the force of the Greek word πορευθεὶς in this passage. "Being put to death in the flesh, but quickened in the Spirit; in which also He *went* (πορευθεὶς) and preached unto the spirits in prison," &c. Surely it is but fair and reasonable that this πορευθεὶς should be taken in the same sense in which the word is used in the 22nd verse, which speaks of Christ as "*gone* into heaven" (πορευθεὶς εἰς οὐρανὸν). If it is a *personal* going into heaven that is spoken of in the 22nd verse, it is surely also a personal going to the spirits in prison that is spoken of in the 19th verse. And hence it is clear that a preaching through Noah or any other person cannot be intended, but that the apostle designs to tell us of an actual

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manifestation of Christ to certain spirits *who were in Hades at the time of this preaching;* and of such a transference of His presence as occurred when He left this earth for heaven.

Such, as your correspondent truly observes, was the interpretation of the passage held by the primitive church. Clement of Rome, in the first century, says:—"The sole cause of the Lord's descent to Hades was to preach the Gospel." Tertullian says:—"He descended to the lower parts of the earth, that there He might make the patriarchs and prophets participators of Himself." Nor were these ideas peculiar to the few, but shared by all.

"In the second and third centuries," says a learned writer, "every branch and division of Christians, so far as their records enable us to judge, believed that Christ preached to the departed; and this belief dates back to our earliest reliable sources of information. If we have evidence that the Catholics of the second and third centuries believed any proposition unanimously, it is the following:—Jesus Christ at death went on a mission to the subterranean world." (Huidekoper, "Christ's Mission to the Under World.")

But, it is sometimes said, if this be the meaning of the passage, why are those alone mentioned who were "disobedient in the days of Noah?" If Christ went and preached the Gospel to the dead, surely it was to all the dead, or, at all events, to all the dead who had never heard it in this life. The answer, I apprehend, is—they are mentioned as prominent examples of the class to whom Christ went and preached; *i.e., those to whom the Gospel had not been preached in this life.* I see, then, in this passage a door of hope opened to the heathen. Christ went and preached to the spirits of those "who sometimes were disobedient," not to Noah's preaching according to the common gloss, but who were unbelieving (απειθήσασι), even as the Gentiles are spoken of by St. Paul as unbelieving when he says, "Ye in times past have not believed ἠπειθήσατε God." (Rom. xi. 30.) Not to the Jews, "to whom were committed the oracles of God" (Rom. iii. 2), not to Christians, so called, who enjoy "the light of the glorious Gospel of Christ" (2 Cor. iv. 4), but to the antediluvian heathen *as the representatives of the heathen generally.*

I could say much more, but having the editorial warning as to brevity before my eyes, I forbear.

Very faithfully yours,

W. MAUDE.

Tranmere.

EXPOSTULATION.

DEAR SIR,—I am far from intending to bring on the forbidden subject of the "number of the Beast," but I would wish to say that the DERIVATION of Napoleon's name has been quite misunderstood by Mr. Govett. Mr. Flower, of Jersey, has settled the question for ever by his admirable tract. "NAPOLEON" is compounded of "Napos" and "Leon;" "the lion of the thicket," thus exactly exhibiting the symbolic words of Jeremiah: "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." Here we have Napoleon the "lion of the thicket"—the antitype of Jeremiah's typical lion. Now in Greek the word "Napos" is spelt with a *short* "o," or "omicron," therefore there can be only *one long* "o" in the name instead of two. Ludovicus is the Latin name of a Latin emperor, the head of the Latin race, and nothing whatever can be more appropriate than that a LATIN name should be given to a Latin prince. I am not speaking of the number of the name—I know that is forbidden ground; but I wish to show how Mr. Govett has failed in his arguments. The derivation of the name "Napoleon" is a case exactly in point, for Mr. Govett has not the slightest authority for saying that there are *two* long "o's" in Napoleon. In the same spirit he has wasted a full page of your magazine, first and last, in his dispute about the ten kings and the ten kingdoms, though every one knows that kings and kingdoms mean the very same thing for any given length of time; ten kings or kingdoms subsisting under Antichrist. Mr. Govett may very possibly be right as to Louis Napoleon not being Antichrist; for as tens of millions of men will not be Antichrists, it requires no sagacity whatever *to guess* that one individual or another will not be the Antichrist. Such a guess has ten million chances to one in its favour, and

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its being right is no merit at all. I have examined all Mr. Govett's arguments in the Rainbow, and I cannot recollect even one that is convincing or conclusive. For example, he has quoted fifty texts to prove that many believers will be excluded from the kingdom; yet when we refer to the Bible we find in four-fifths of those texts not one hint about the kingdom at all. Is this, let me ask, fair reasoning? Is it not too like a thirst for victory—a fondness for unnecessary disputation? What purpose does it serve? It has not convinced any one. Mr. Govett's letters only confirm one in former opinions by showing how feeble are the arguments that can be brought forward against them, while every candid mind admits that there is a doubt in all these cases, without being told so by Mr. Govett. All we contend for is this, that such and such opinions *may* be true, not that they *must* be true.

I cannot discover in Mr. Govett's letters the slightest argument against our former opinions as to Louis Napoleon. I can see nothing gained by writing whole pages to prove that Louis Napoleon is not Antichrist *yet*, while every one knows that Antichrist will not assume his true character till three and a half years before the end. Why waste so much time in special pleading and a struggle for victory? If Mr. Govett would argue as fairly as he did with Mr. Elliott on the "Euphratean Horseman," or as he and Maitland have done on "The Fallen Angels or the 'Spirits' in Prison;" if, I say, he would do this on any prophetic subject he might prefer, he would be doing good service; but his recent letter in the Rainbow will only occupy time and space, without producing conviction, and will leave every one, after a long race, just where he was when he first began. May I ask, finally, what has Mr. Govett done with Armillus, whom *he* calls Antichrist? Has Armillus the fatal number in *his* name?

I remain, Sir,
Yours ever truly,
Torquay. R. A. Purdon.

A PRACTICAL TRUTH.

Dear Sir,—I read the Rainbow with interest and profit. I am glad to find one of your correspondents noticing the subject of controversy between Mr. Rees and Mr. Govett as a "deeply important" one. Most surely it is so; especially as the doctrine set forth by Mr. G. is considered by some to depreciate the full work of atonement made for sin in the sacrifice of Christ Jesus, and to bring the soul of the believer back again into bondage. Now, if the *fact* that each shall be rewarded according to his works *did this*, we may rest assured that such doctrine would not be found in the Scriptures. But is not this truth taught over and over again in the New Testament? Mr. Govett's views are *startling*; such as human nature shrinks from; such as even to the spiritually-minded believer are at first distasteful. Nevertheless, if so, "*It is written*," we must submit. Now, believing the doctrine advanced by Mr. Govett in the *main points* to be true, I believe, that so far from its depreciating the blessed work of Christ, it is a truth which touches the *secret* walk with God, and if rightly secured, it brings the Christian to frequent confession of sin and prayer, and thus the heart is brought into closer communion and fellowship. It is a very practical truth, and leads to a more full apprehension of Christ in His person and character. And it is just in proportion as we apprehend the fulness which it hath pleased the Father should dwell *in Him*, that anything like a spirit of bondage departs. Whatever we may be enabled to do, or suffer for Christ, every one of us will say with the Apostle Paul—"By the *grace* of God I am what I am; and His grace which was bestowed upon me *was not in vain*, but I laboured more abundantly than they all; *yet not I*, but *the grace of God which was with me*." So that however much fruit the believer may bring forth, to God be *all the glory* both now and at the appearing of Christ Jesus. *This* should be our aim.

When my own soul was exercised on the point, it was set at rest by the 1st chapter of Hebrews. This chapter seems to me to bring before us the *twofoldness* of the right of Jesus to the kingdom of God. (Verse 8.) First, God the Father hath "appointed Him heir of all things." (Verse 2.) Second, because "Thou hast loved righteousness and hated iniquity, *therefore* God, even thy God, hath anointed thee with the oil of gladness *above thy fellows*." (Verse 9.) Then the

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thought arose—does not the blessed *fact* of our being *chosen* of God in Christ bring *us* into the position of *responsibility* that we should tread in His footsteps? Our thoughts of Jesus are selfish and low. We think of His death, but too little of His life. It is only as we apprehend Jesus in His person and character that we can be "followers of Him as dear children."

These few remarks are made with the hope of bringing out *more truth* on the subject; and if you permit them to appear in your valuable periodical, and they *do this*, it will gladden the heart of,

Dear Sir, yours sincerely,
A LOVER OF PRACTICAL TRUTH.
Norwich.

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1 PETER III. 19.

DEAR SIR,—On this deeply interesting text I have turned upon an extract copied some years since. I think it was from a number of that too short-lived "Christian Annotator." I have sent it for the consideration of your correspondents. I am, dear Sir,

Yours, &c.,
E. TURST CARVER.
Chesham Bois.

"Because Papists infer purgatory from this text, it does not become Protestants to ascribe to Noah what is obviously predicated of Christ, or by referring to Noah's time, circumstances which the context shuts in to a much later period. Now, that Christ and not Noah—Christ in His own person, and not Christ preaching by Noah—is here intended, admits of conclusive demonstration.

"1. A glance at the passage will at once make it apparent that the death, descent into Hades, resurrection, ascension, and session of our blessed Lord are mentioned in regular sequence—as regular as the Apostles' Creed. Of these events the second in order is described with more minuteness of detail than the rest. There is a peculiar propriety in this, forasmuch as to Peter it had been said, "The gates of Hades" shall not prevail against my Church. Accordingly that apostle tells us of his having gone and preached to the spirits in prison, &c. Now, to transfer this preaching to the days of Noah were violently to dislocate the order of events.

"2. The phraseology is specially to be noticed. Christ is said to have gone *in* the Spirit in which He was quickened, or imbued with life when affected with death in the flesh. By the Spirit (πνευμα) must be understood Christ's disembodied Spirit, and *in* this He went and preached to a particular class of disembodied spirits incarcerated in Hades. The antithesis of flesh and Spirit proves as much.

"3. The effect ascribed to the said preaching is a convincing proof that it belongs not to the days of Noah. These spirits are expressly stated to have been disobedient then, and as a just consequence we know that the flood came and swept them all away. Not so when they heard the Gospel of a finished salvation, with Christ Himself for the herald. Having been already judged according to men in the flesh, they were now to live according to God in the Spirit, even as Jesus lived; for an analogy between His death and their death, His life and their life, is not obscurely hinted. (1. Peter iv. 6.) By so extraordinary an act of sovereign grace did the Lord of life crown His victorious entrance into the mansions of the dead."

Literature.

Why I Hope to See "The Sign of the Son of Man in Heaven." A Letter to a Friend.

THIS very thoughtful book, the production of a master hand, is "printed for private circulation." The writer is quite aware "that the authorship is no secret," but modestly thinks that his name would not add weight to what he has advanced. In our judgment what he has advanced, in this and other most suggestive treatises, entitles his name to high

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respect. We wish this book were published. In the meantime, those who desire to have it should apply to the printers, Messrs. J. and W. Rider, 14, Bartholomew Close, London, E.C. The book consists of two parts: "Part the First—Reasons for the Hope;" and "Part the Second—The other side." The writing is calm and clear, the criticisms reverent, and the logic that of a veteran logician. We wish those who are opposed to the doctrine of the pre-millennial advent would just read it without prejudice, if possible. As to answering it, or setting aside its main arguments, let some champion of "the other side" just try it!

Quarterly Record of Evangelization in Italy. Edited by a Resident in Italy. No. 1, January. Price Twopence. London: William Macintosh.

We are glad to see this publication. Authentic intelligence regarding the religious movement in Italy is really needed in England, and this "Record" will supply it. The introductory notice says:—

"It has been thought by some who are interested in the work of evangelization in Italy, that it might be useful to commence the publication of a small quarterly magazine in England, containing intelligence regarding it, in order that Christians, who live far from that scene of labour for Christ, might be able to form a correct idea of its progress, of its difficulties, and of its requirements. Seeing that this work is every day being further extended and enlarged, we have resolved, at the beginning of another year, to act upon this suggestion, and in carrying it out we shall endeavour to lay simple *facts* alone before our readers. We will only add our hope that those who desire the spiritual welfare of Italy, will join us in imploring the blessing of God on this our humble effort, and may He use it for His glory, in as far as it shall be according to His will."

A Letter on the Free Italian Church. London: William Macintosh, Paternoster-row. Price Sixpence.

A very interesting letter, the purport of which will be understood by the following extract:—

"You ask me to write a sketch of the Free Italian Church, as you say you 'have questioned person after person from Italy about it, and have *never* obtained the slightest information, past or present, that did not betray its own inaccuracy or scantiness.' I very gladly comply with this request, and as *an eye-witness* of the work, will endeavour to give you such details as may seem needful to enable you to understand its present position. It is only too true that *but few* of the many English residents and travellers in Italy take any interest in this native Church, or ascertain the truth regarding it, by personal attendance at its services, and acquaintance with its members; and thus it is not surprising that one meets in England with much ignorance on the subject. The points to be met are, as you justly observe:—

"I. That it is a true and deep *religious* movement.

"II. That it is conducted carefully and in an orderly manner.

"III. That its teaching on vital points of doctrine is sound and scriptural.

"IV. That in its simplicity of organization it meets the wants of the Italians better than any *foreign* Protestant Church.

"V. And finally, that it cannot be incorporated in, or amalgamated with, the Waldensian Church."

The Song of Songs. An Exposition. By the Author of "The Study of the Bible." London: Printed for private circulation.

The author of "Why I Hope to See the Sign of the Son of Man in Heaven," has in this volume presented the fruit of his thoughts on a very remarkable portion of Scripture. He divides the song into four eclogues, giving, first, the literal interpretation; secondly, the mystical meaning; and thirdly, the spiritual application of each. We think he has been eminently successful. The Song of Solomon in his hands becomes a sacred illustration of some of the holiest Gospel truths. The book is harmonized with the inspired teachings of the Psalms and the prophets. He has rendered great service by this labour, and

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we hope the little volume will soon be published in the proper sense of that word.

Parable, or Divine Poesy. Illustrations in Theology and Morals; selected from great Divines, and systematically arranged. By R. A. BERTRAM. Part 1. Price One Shilling. London: F. Pitman.

THE title of this serial suggests its character. The first paragraph of the "Notice" says:—

"In one volume, and under a systematic arrangement, will be presented the choicest contributions of the greatest preachers of all ages to what Bacon distinguishes as the second branch of Theology. 'Theology,' he says, 'consists (1) of Sacred History; (2) Parable, or Divine Poesy; and (3) of Holy Doctrine, or Precept, as its fixed philosophy.' In this passage, the term 'poesy,' it will be seen, is used without regard to the poetic style."

Faithful Wounds. A few Thoughts on Christian Friendship. By Rev. FREDERICK H. KNAPP. London: Nisbet and Co.

VERY good indeed, and fitted to be useful. We give a specimen extract:—

"A true friend does not love with *selfish ends* in view, and regards not the 'possessions,' but the 'person.' Love is fixed on some excellency supposed to exist in the object regarded; the rich, powerful, and honourable, have numerous friends, so called, but many such are only as butterflies. The same blast which carries away the flowers of prosperity, sweeps away all their admiration and regard. Many, moreover, avow esteem because they perceive that thereby they will gain some advantages to themselves; but he who only loves for the sake of some benefit expected, will cease to profess love when his object is attained, or his hopes disappointed."

O Tye Kim, and the Nutmeg Trees. By LEONARD STRONG. London: W. Yapp.

A PRETTY little narrative of the conversion of a Chinaman. It is a suitable gift to thoughtless young men.

The Coming of the Lord. How should we regard it? As Distant, or near at Hand? By the Rev. RICHARD CHESTER, Vicar of Ballyclough, Mallow. Dublin: Tract Depository.

IN this penny pamphlet Mr. Chester has put a great subject in a few words with rare clearness. The coming of the Lord *for* His Church to the air, and His coming *with* His Church to the earth, are distinguished, and the distinction solves a difficulty otherwise insoluble. The result is that whilst there are great events to take place upon the earth, we are not to put any one of them before His coming, but are to watch for that constantly as an event that may take place any day or hour.

Friendship with God. By Rev. CHARLES STANFORD. London: Jackson, Walford and Hodder.

AN earnest and well-written tract. The conditions of this blessed friendship, its advantages, and its obligations, are forcibly put before the reader.

Dorothea Trudel; or, the Prayer of Faith. With some particulars of the remarkable manner in which large numbers of persons were healed in answer to special prayer. London: Morgan and Chase.

A MORE striking piece of biography we have not read for a long time. These remarkable cases of healing in answer to prayer send us back to apostolic times, and prove that the prayer of faith is as powerful as ever. The Lord does put honour upon those who entirely trust Him. The book has refreshed us greatly, and we recommend it to the thoughtful perusal of our friends.

The Dispersion of Israel Considered in Relation to the Age in which we live. London: W. Macintosh.

BY the recognition of the parenthetical nature of the present dispensation, since the death of the apostles and the dispersion of the Jews, the writer of this pamphlet finds many difficulties removed; and with the praiseworthy desire that others may enjoy the same light the pamphlet is published. The

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general line of reasoning is excellent, and most of the remarks are unexceptionable, but there are a few points which appear to us doubtful. We commend the pamphlet as very suggestive. It is a good contribution to a great cause, for the question of Israel and the Gentiles must occupy public attention immediately as it has never done before.

Joe Witless; or, the Call to Repentance. By Eliza B. Hunter. London: Morgan and Chase.

This is a book for children. The story is well told, and some parts of it are very touching. It cannot fail to be a favourite with little folks.

The Unfoldings of Grace. By C. A. H. London: W. Yapp.

A precious little treatise on some of the Old Testament titles of God. The idea is striking, and the pious author says many excellent things. The book is a gem of its kind.

Faithful unto Death. A Memoir of William Græme Rhind, R.N. Second Edition. London: W. Yapp.

Captain Rhind was no ordinary man, and his life as briefly described in this small volume is a model worthy of imitation. After his conversion, his labours for Christ were manifold, and he was honoured with great success.

Christian Conduct. A letter to a Young Convert. By Miss Whateley. London: W. Yapp.

Very much to the point, and calculated to be useful. We extract the following on temper:—

"How many, even of true and earnest Christians, think little of restraining the temper! Yet often it would cost a young person a greater struggle to keep down an angry word or harsh expression, than to give up twenty gay parties, or to dress in the plainest style. I believe it is one of the hardest things for a Christian to accomplish—to conquer a bad temper. And yet what God commands us must be possible. Yes; if we keep in mind that every feeling of irritation even, belongs to our old nature, and if we seek to put on 'the new man,' we shall be enabled to put away all evil and unkiudly and unholy tempers. We do not rightly consider what harm the indulgence of a sharp, or hasty, or sullen, or pettish temper does. Oh, if we only knew how we are watched by those who have not our faith and hope; how ready they are to triumph when we fall; and how often one who has resolved almost to be a Christian has been turned back by the inconsistencies of Christians—should we not be instant in daily, hourly prayer, so as not to have the blood of our fellow-creatures thus on our heads? And should we not also say with David, 'Let not them that wait on thee be ashamed for my sake, O Lord?' Often, often, do Christians make their brethren weep bitter tears of shame for the dishonour done to their Master's cause."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL 1, 1865.

THE PRE-MILLENNIAL RESURRECTION.

THE departure from apostolic doctrine concerning the kingdom of Christ has not only brought darkness over all right ideas of that kingdom, but it has also introduced confusion into the popular conception of many articles of the Christian faith. Truths which no man who calls himself a Christian can possibly deny, are either entirely dislodged from their proper position, or so loosely held as to be practically worthless. For example, the doctrine of the resurrection is believed by Christians, but it is the opinion of the great majority that there is to be a simultaneous resurrection of all the dead, the righteous, and the wicked; and that this general resurrection is to take place at what is called the end of the world, or close of the millennial era. The consequence is that the resurrection of the saints, though apostolic teaching is full of it, is very seldom introduced into the modern pulpit, and the animating and joyous hopes with which apostles surround it seldom gladden the souls of modern believers. The grand fact itself being misapprehended, it is no wonder that its power has vanished, and that the motives drawn from it have lost their invigorating influence. Instead of being exhibited as a transcendent deed of divine power, which is to take place at the close of the present dispensation and at the beginning of the glorious theocracy, and which, therefore, may take place without further warning or delay, it has been relegated to a period at some immensely remote distance, where the eye can neither see its true place in the revealed purposes of God, nor the heart feel its grandeur as the consummating act of redemption. Sent thus into exile, its cheering voice is not heard, nor is the form of victory and glory which it bears in the blessed Scriptures seen. Far, far away, it seems an intangible, fog-wreathed, mysterious thing, when its name at rare intervals crosses the preacher's lips. It is a strange word rather than a familiar term, expressing an essential part of the great salvation proclaimed in the word of the Lord. On this subject pre-

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eminently a reformation of doctrine is urgently needed in every branch of the Church, and a revival of apostolic doctrine here would bring with it, of necessity, the momentous truth of the pre-millennial advent of our blessed Lord; for the rising again of those that are His at His coming is clearly revealed in the Bible.

It is our purpose now to show that the resurrection of the saints is a distinct act in the declared purposes of God respecting our world, and that it will take place before the millennium.

We know well that this statement will be considered one of the peculiar positions of that unwelcome theory which a popular orator recently described as "narrow millenarianism." How any intelligent man, with the sacred volume in his hands, could call millenarianism *narrow* is utterly beyond our conception. One of its grand attractions to us, and one of the chief arguments for its divinity, is its glorious breadth. It covers a vast moral and legislative area which no other theory can embrace, and solves many difficulties which on every other hypothesis are perfectly insoluble; whilst it *alone* sheds refulgent light on some of the darkest problems which ever distressed the human mind. If we could reconcile silence with duty, and the acceptance of popular doctrines with conscience, we should spare ourselves thankless and profitless labour, and perhaps find our temporary reward in the full sympathy of those who deem us innovators on the field of orthodoxy; but whilst we emphatically affirm our natural dislike of controversy, we are forced by the absolute pressure of conviction to declare the simultaneous resurrection of all the dead at the close of the millennial era altogether unscriptural. Peace! peace! oh, how we love that beautiful and blessed thing; but truth! truth! rings from the very heavens its demands upon us, and we must and *will* obey.

On one occasion our Lord said, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." (Luke xiv. 12—14.) Why add the words "of the just," if the resurrection referred to be that of all men without discrimination of character? Does not the form of expression clearly intimate that this will be a separate act including the righteous only?

In the 20th chapter of this evangelist the children of God and the children of the resurrection are identified. They are spoken of as precisely the same parties. This could not be if the resurrection of all men were meant by our blessed Lord. In reply to an ignorant cavil of the Sadducees, the rationalists of that day, Jesus said, "The children

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of this world marry, and are given in marriage: but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." That the holy dead alone are in question is manifest, not only from the fact that they are denominated the children of God, but also from the important circumstance that they are those "who shall be accounted worthy to obtain that world" —the coming age or period of manifested glory, the millennium, as in Rom. viii.: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . . And not only they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Already Christians are the sons of God, but there is to be a second act of adoption or filiation, which is to take place at the coming of the Lord, when their resurrection bodies will be like His glorious body. It is then that believers are to "bear the image of the heavenly"— their glorious Head, the Lord from heaven. Thus in Phil. iii. 20, 21, we read: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body"—the body of humiliation—"that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." In Col. iii. 4 we have this revelation on the same subject: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." And 1 John iii. 2 cannot fail to occur to memory as declaring the present relationship of believers to God, and the resurrection honour which awaits them at the advent: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

In Phil. iii. 11, Paul says: "If by any means I might attain unto the resurrection of the dead." The first resurrection, the resurrection of the saints, *must* be meant here; for, seeing that *all* that are in their graves are to be raised, there was no necessity for anxiety on the subject. But Paul knew that at the return of His Lord the holy dead only would be raised, and His loving heart panted for the honour and happiness of that resurrection. "They that are Christ's at His coming" are to "rise from the dead," and Paul earnestly wished to be found among that illustrious company.

The pre-millennial resurrection of the saints, the thousand years' reign, and the resurrection of "the rest of the dead" at the close of the millennium, are declared in the plainest language it is possible to adopt in Rev. xx. 1—6: "And I saw an angel come down from heaven,

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having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Taking these divine words to mean just what they say, the millennium, or "thousand years'" reign of Christ and His raised saints, whilst the rest of the dead are still in their graves is, ABSOLUTELY CERTAIN.

WHICH IS FIRST, THE ADVENT OR THE MILLENNIUM?

By R. GOVETT.

THE editor of this periodical has ably preceded me in this matter;* but perhaps a word of confirmation on this important doctrine may not be out of place. Some can see a truth best as put by one person; some, as stated by another.

The title of this paper expresses simply the question to be considered. In general, Christians in this country, and especially in Scotland, assume that the millennium will arrive before our Lord's appearing. It might have been so arranged if the Lord had been pleased. If the Great Disposer of all things had willed it, the Church might have evangelized the whole world, not only by proclaiming the Gospel in every nation, but by leading each people to believe in Christ. The world might have ceased to be morally the world, and the earth might have been for a thousand years happy in the fraternal union of believers in Jesus. Satan might have been bound during all that blessed period, and at its close, Jesus might have descended from the heavens to rejoice over a world adoring Him, and reclaimed from the power of the wicked one.

Now if this were God's plan it would appear in His New Testament. The voice of prophecy would once and again return to this sunny season. To it as the fair mount of God, rejoicing in His smile, would the weary Christian's eye have been directed.

We turn, then, to our New Testament to see if this be the plan of

[* "The Forewarning," in the February number.—ED.]

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God. Jesus sends out His missionary servants two by two, to testify of His coming kingdom with signs of power. He gives them directions; He forecasts to them what they would have to experience. Does He tell them of difficulties at first, but of the blessed close, when the labours of their successors, more successful even than their own, would accomplish the world's subjection to Himself?

We look into Matt. x. and analyze it. Jesus sends forth the twelve to the house of Israel. They were to declare the nearness of the kingdom, and to confirm their words with miracles given by the God of the kingdom. They were to make no provision for the service, for they should be upheld in it by the providence of their Father in heaven. What anticipations now does the Lord form about their mission? Even in Israel they would not find in any city or town all the population in their favour. They were to inquire who in each town was likely to favour their message, and to that house were they to go.

They might not, after all, find the household to which they went worthy; and if so, the peace they wished the owner would return to themselves. They might find a household or city refusing to listen to their message at all, and in that case they were to bear witness against it; and awful indeed would be its doom. This shows that the message was *not designed to overcome all resistance.* Resistance and refusal were expected, and left for the judgment day.

They would find men in general but a pack of wolves, while they were the harmless doves, the useful sheep. They would need all wisdom to escape the snares laid for their liberty and life. Kings would not bow at their word, but call them up before their bar as persons guilty of misdemeanour, and called to plead for their lives. Then would the inspiration of their Father be upon them, and enable them to bear witness to the truth, and to defend their own blamelessness.

But what follows? That this testimony would be triumphant? No; but that such would be men's hatred against God and His truth, that the strongest of family ties would snap as burnt tow before it. Brother should deliver brother to death, and fathers their children; yea, children their parents. In such a day of persecution they might flee from city to city, for the cities of Israel should not be perfected before Christ should come. (See margin, v. 23.)

The actings of men against Himself, their Lord, would be to disciples a token of what *they* must expect, both in word and deed, from mankind. They were not greater and better than Himself. Yet persecutors were not to be feared; they were only men whose breath was in their nostrils. But He was to be feared, whose power reaches beyond death and resurrection for ever. And though they were thus troubled in His service, yet they were not forgotten. The day was coming in which Christ would appear, and present before His Father and His angels those who had confessed Him in the evil day.

The verses that follow are to my mind most convincing (34—39). Was the Gospel designed to bring *peace on earth? No, but a sword!* Perhaps it may be said, 'You are overstraining this passage; Jesus is only saying what would be the effect of His Gospel, not the *designed* effect.' I think that what I have said is the truth, as it is given by our Lord. But if you will, let it stand as you would put it.

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The actual result of the Gospel then will not be peace on earth. Its effect would be to create bitter feuds even in the sacred circle of the home. But in those strifes Jesus requires that His disciples shall cling to Himself despite every loss, yea, even when the forfeiture is of life. If obedience to Jesus close against us the doors of our father's house, for His sake we are to submit. *He* is worthy of the surrender.

Then follows a blessed promise of reward to all those who, under these trying circumstances, should aid His people. The love of disciples was to be called out to one another, and a day of reward was at hand, in which Jesus would requite the love shown to Him in the way of kindness to His members. Then closes the discourse.

Now this denial, that peace on earth would be the result of the Gospel, is most important. It stands out in marked opposition and contrast to the promises of the Old Testament prophets. *They* predicted and promised *peace on earth.* Ezekiel, after declaring that God would judge and save, promises to Israel a *covenant of peace:* "And I will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." Earth should yield her fruit; Israel should be set free, and no more enslaved. (Ezek. xxxiv. 22—31.) God would bind together the two nations of Judah and Ephraim (or the ten tribes, and the two) once more; He would restore them to their land, and one king should reign over the twelve tribes. There should be no more idolatry, but they should dwell in the land promised by Jehovah to their fathers: "Moreover I will make a *covenant of peace* with them." God would multiply their nation, and set His temple amongst them again. And the Gentiles should then be distinguished from Israel, and should perceive that Israel was become as of old, God's people. (Ezek. xxxvii. 15—28.)

Now, on the basis of such texts as these, might not an Israelite say, 'Tis clear that Jesus of Nazareth is not the promised Messiah; for Messiah, as the prophets declare, was to give *peace on earth and peace to Israel.* He was to sit on David's throne, and therefore to reign on earth; for David's throne was not in heaven. What says Isaiah? "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, *The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice* from henceforth even for ever." (Isa. ix. 6, 7.)

Now I know what you will say,—that Jesus is the Prince of Peace, as the introducer of *spiritual peace.* But that will not serve your turn; for this is a peace which is to be given to *Israel* and to *the whole kingdom of David.* It is to be peace on earth, after Israel is delivered from the Gentiles, by a battle of burning and fuel of fire (3—5), and is then to rejoice.

How could we solidly answer such an appeal? In only one way, I think; by confessing that the present dispensation, in which Jesus is away, the world in unbelief, and Israel rebellious, is not the dispensation of which the Saviour and the Old Testament prophets spoke; and that, as surely as Jesus is the Messiah, there must be another dispensation, of a very different character, in which these

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promises to Israel and to the earth must be accomplished. And this, our conclusion, would be most surely established by a passage now to be adduced. Haggai was sent to stir up the returned Israelites to rebuild the temple at Jerusalem. God's Spirit had not deserted them. "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, *and the desire of all nations shall come:* and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this house shall be greater, the latter than the former, saith the Lord of hosts (see Heb.): *and in this place will I give peace*, saith the Lord of hosts." (Hag. ii. 6—9.) In these verses is foretold a literal shaking of heaven and earth: not revolutions among the nations, for the shaking of nations is put distinctly from that of the heaven and earth; and, *after the Saviour's return*, the house at Jerusalem shall be filled with glory, *and God would there give peace.* Here, then, is the millennium; but it is *after* Christ's return, and not *before* it.

Peace is to visit earth as the result of another dispensation, totally different from this in its fundamental principle. The Gospel is a time of *mercy*, in which God is not requiting the world or individuals according to their works. On the contrary, He is sparing the sinner, and by His goodness leading him to repentance. But the Psalms foretell a day in which the righteous shall rejoice, and the meek inherit the *earth*, and shall *delight themselves in the abundance of peace.* That is a period of judgment, when the wicked are cut off; when the blessed by Christ shall inherit the earth, but the cursed by Him shall be cut off. (Ps. xxxvii.; see also Ps. cxlvii.)

The same conclusion would be reached by an analysis of the Saviour's prophecy on Olivet. (Matt. xxiv., xxv.) Will the inquiring reader see at what point in the description of the period which is to intervene between Jesus' departure and return, he can lay his finger, and say, 'Here is the happy period of the Church's triumph and earth's submission to Christ as her Lord?' Will he try the same question, laying before himself the Saviour's words in Luke xvii. 20, xviii. 8? In what state does our Lord suppose the earth will be found at His return? Full of peace and faith? No, but hardly any faith to be found; and His coming is to be, not one of grace with words of praise, but as in the days of Noah, with deeds of vengeance and universal destruction of the ungodly; and as in the days of Lot, with fire and brimstone for impenitent sinners. He who should seek still further confirmation of this would only have to turn to the scene which prepares for the millennial glory. What says the Apocalypse concerning the state of the world when Jesus returns? That all earth's kings and nations are assembled under the false Christ and his false prophet, to fight against Christ. What says it concerning the feelings and acts of our Lord thereupon? He comes as King of kings to slaughter His defiant foe, and all the birds of prey are assembled to feast on the impious sinners of the latter days. (Rev. xix.) But there is still a mighty one to be secured and imprisoned ere that day of peace for earth can come. When Satan is bound, and his deceiving power is broken, then, and not till then, do Jesus and His saints reign over the nations. (Rev. xx.)

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CHRONOLOGICAL PROPHECIES.

BY J. M. N.

CHRONOLOGICAL prophecies have an important use. Though they may not be designed to enable us *absolutely* to fix the precise time in which such prophecies shall be accomplished, yet they are manifestly intended to guide the Church in looking out, and preparing for the event predicted. It was thus that Daniel "in the first year of the reign of Darius understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet (Jer. xxv. 11) that He would accomplish seventy years in the desolations of Jerusalem." And thus the devout Jews were waiting for the first coming of the Lord Jesus Christ. (Luke ii. 25, 38.)

The first prophetical period brought before us in the Scriptures is one hundred and twenty years (Gen. vi. 3), "when once the long-suffering of God waited in the days of Noah." (1 Peter iii. 20.) The more affecting to us in these days, as the world then was in general unbelief and worldliness—in a similar state to that in which it is to be before the second coming of Christ. (Luke xvii. 26, 27; Matt. xxiv. 37, 39.)

It was predicted also in Scripture (Gen. xv. 13) that the Israelites should remain in Egypt four hundred years; that Ephraim should be broken in sixty-five years (Isa. vii. 8); that the captivity of Babylon should last seventy years (Jer. xxv. 11); and that the Messiah should be cut off in four hundred and eighty-three years. (Dan. ix. 26.) All these are like those we are about to consider, chronological prophecies, and received their accomplishment exactly at the period specified. We propose now to see if the Scripture does not supply us with certain dates and epochs of the stupendous events that are still future.

The first epoch (two thousand five hundred and twenty years) is not expressly named; but we shall endeavour to see how it comes out. It is *the seven times* mentioned in Leviticus xxvi. 18, and Daniel iv. 16, during which the Jews were to have the pride of their power broken, and be chastised for their unfaithfulness, and have their kingly power transferred to the four Gentile monarchies. The Jews were once the first nation of the world. Ages upon ages have passed away since they have been, as they still are "trodden down" by the dominant Gentile. This is not to last for ever. The "times of the Gentiles" are to be "fulfilled"—to reach their end when Judah shall again take her place as the queen of the kingdoms. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the *first dominion;* the kingdom shall come to the daughter of Jerusalem." (Micah iv. 8.)

What is meant by "the times of the Gentiles" (called also "seven times"), to which our Lord alludes in Luke? It is important to ascertain this, inasmuch as at their expiration three great events will simultaneously occur—the destruction of the Antichrist by the coming of the Lord Jesus (Dan. vii. 9—15; 2 Thess. ii. 8); the restoration of Judah (Dan. xii. 7; Luke xxi. 24; Rev. xi. 2); and the

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commencement of the millennium. (Dan. ii. 34, 35, vii. 13, 14, 27.) In prophetical language, "a time" signifies a Jewish year, containing three hundred and sixty days, each of these days being a year. (See Numb. xiv. 34; Ezek. iv. 2—6; Daniel's seventy weeks, and Rev. ii. 10.) "Seven" of the times would, therefore, be two thousand five hundred and twenty years, which is the duration of "the times of the Gentiles," and marked by four great monarchies succeeding each other—the Babylonian, the Medo-Persian, the Grecian or Macedonian, and the Roman. When we read Daniel ii. 31—45 we find the monarchies brought before us under the symbol of a metallic image, composed of gold, silver, brass, and iron; and in Dan. vii. 1—14 they are again introduced to our notice under the symbols of four wild beasts—the lion, the bear, the leopard, and "the beast dreadful and terrible." The period during which the Gentile is to have dominion is exactly measured by this metallic image, and the seals, trumpets, and vials of St. John include the same space; *i.e.*, the times of the Gentiles.

We need hardly say that in the Eastern world the practice has been to construct and then worship statues of gigantic proportions. Nebuchadnezzar's golden image set up in the plains of Dura ninety feet high, affords an instance of it. It is well known that the ancient heathen nations believed time to consist of four ages—the golden, the silver, the brazen, and the iron It was quite natural that the dream or vision of Babylon's king should correspond with the prevailing practice and belief.

This Nebuchadnezzar, king of Babylon, whom the inspired penman pronounced to be the head of the image ("Thou art this head of gold"), was born between 658 and 647 B.C. From his birth the times of the Gentiles must be dated. They would, therefore, terminate somewhere between A.D. 1862 and 1873, when "the little stone shall smite the image into dust, become a great mountain, and fill the whole earth;" "when the God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." This fifth monarchy, of which Christ is the head, constitutes the millennium. (Rev. v. 10, xx. 1—6.)

Nebuchadnezzar was a type of the colossal statue. When walking in his palace, proudly contemplating the grandeur of his empire, he was deprived of his reason, and remained in that condition "seven times," at the end of which he was restored to his right mind, and thenceforth renounced idolatry and worshipped the true God. In this he shadowed forth the "seven times," or two thousand five hundred and twenty years, during which the nations *generally* are given to apostacy from the truth—a moral madness—whether pagan, papal, Mahomedan, or infidel. At the termination of *the* period they, too, shall be restored; repudiating false doctrines, idolatrous worship, and sinful practices, embrace Christianity, and in millennial holiness adore the Most High.

Having seen that the two thousand five hundred and twenty years will terminate somewhere between A.D. 1862 and 1873, we proceed to consider another epoch of the prophet, 1260. This is the one half of the above number, and it is, therefore, termed (Dan. vii. 25) "a time,

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times, and the dividing of time;" *i.e.*, three prophetical years and a half—the last part, in fact, of the "seven times." St. John expresses the number thus, "forty and two months;" and in another place, one thousand two hundred and sixty days—terms exactly equivalent. (Rev. xi. 2, 3.) The age of the image being divided into two equal parts, of which this "time and times and the dividing of time" is the latter, we ask, is there any event which bisects them? Should there be, it will show when the one thousand two hundred and sixty years began. In Daniel vii. 8 we read of "a little horn" that sprung up among the others; and in the twenty-fifth verse we find that "the saints were given into his hand until "a time and times and the dividing of time;" *i.e.*, he should have power to oppress and persecute them throughout the one thousand two hundred and sixty years; and that the hand of "the man of sin" has not been slack the blood-stained page of history too distinctly proves. That the Pope with his cardinals, bishops, and priests have, with a merciless ferocity, employed the dungeon, the sword, and the flame to deprive man of his liberty and his life, and to subvert the Gospel of Christ, is patent to all the world. The little horn of Daniel vii. 8; the man of sin (2 Thess. ii. 8); the two-horned beast of St. John (Rev. xiii. 11); the mother of harlots (Rev. xvii. 5); the false prophet (Rev. xix. 20), all represent the same power, the papacy—that masterpiece of Satanic ingenuity for the destruction of souls, which for nearly one thousand two hundred and sixty years has covered a large portion of our earth with the shadow of hell—the direst evil that ever cursed the world—the foulest blot that ever stained it.

The commencement of the number we are now considering is dated from A.D. 532, when Justinian conferred on the Pope the highest ecclesiastical authority. To 532 add 1260, and we have 1792, the period of the French revolution, when popery received the stunning blow which will end in its dissolution. To this the prophet Daniel (Dan. xii. 11) adds thirty years, which brings us to 1822, marked by Greece throwing off the yoke of the Turk and declaring her independence. Daniel (xii. 12) next adds forty-five years more, and says, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." 1822 and 45 make 1867, when, we believe, the "little papal horn," known by the deep brand of apostacy, and distinguished by a murderous persecution of the people of God, shall sink to rise no more. (Dan. ii. 34, 35, 44, 45, vii. 11—18, 27; Rev. xvii. 16, xviii. 21.) There is also a secondary fulfilment of the one thousand two hundred and sixty years from 606—1866.

We have now to consider a third number—two thousand three hundred. The inquiry is made, Dan. viii. 13, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" or, How long shall Jerusalem be desolated by the Gentiles? The answer is, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," and Judah have her own again. Daniel's four hundred and ninety years, relating to our Lord's first advent, dated from the command to restore and rebuild Jerusalem. We have found the two thousand five hundred and twenty years commenced dating from the birth of Nebuchadnezzar; the one thousand

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two hundred and sixty years from the giving of the saints into the hand of "the little horn." And is there no important event whence to fix the epoch of the two thousand three hundred years? Yes; Ezra effected the re-establishment of the daily sacrifice about the year 457 B.C. The last reformation was by Nehemiah, about the year 430 B.C., and this brings us down to A.D. 1844 as the commencement, and to 1869-70 as the completion, of the cleansing of the sanctuary of the Holy Land by the destruction of Mahomedanism and the restoration of Israel.

If these interpretations of the prophet's numbers are correct—and we have good reason to believe they are so—we cannot fail to be convinced that on or soon after the year 1869-70 we may expect some stupendous changes—among others that long-promised millennial felicity with which the nations are to be blessed.

The belief has been entertained among all civilized people, from Egypt downwards, and by all classes of religionists, that this world is *a week* world, six working days and a Sabbath, to last seven thousand years, each day being of course one thousand years. But the great writers on prophecy, with the Bible in one hand and history in the other, almost unanimously conclude that this dispensation will close, and the promised rest commence, about or soon after 1867, which would be the five thousand eight hundred and sixty-seventh year of the world's age—a long way yet (one hundred and thirty-three years) from the end of the sixth or last week day. Here there is a conflict of opinion; the old argument of a week world is contradicted by the arguments and deductions of these eminent authors. But the commonly-received chronology, which is usually found printed on the margins of our Bibles, is no part of the inspired record. These dates are inserted from a system formed by Archbishop Usher and others. It is now agreed that this chronology is defective; that one hundred and thirty-three years have been omitted in the time of the Judges. It was stated in the London *Times* a few years ago that the distinguished chronologist Fynes Clinton had proved to demonstration the era of 1859 to be one hundred and thirty-three years behind the real chronology of the world. The first theologians of their age, wholly unaware of the mistaken era, concur in the interpretations of the prophet's epochs, and bring us by their calculations to A.D. 5992, and the greatest chronologist living, or perhaps dead, brings us to A.D. 5992; each in his own line, as it were, leading us within a few years of the termination of the six thousand years, which, to say the least, is a very extraordinary coincidence.

If, then, the present dispensation close about or soon after 1870—a conclusion which has been come to by a considerable number of pious, humble, talented, and learned Christians, both divines and laymen, without correspondence or concert, who have, during the last fifty years, given the results of Scripture chronological prophecy to the Church and the world—then we are on the eve of a momentous crisis in the history of the world. "For the Lord will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." (Rom. ix. 28.) Soon may take place *the first resurrection*. (Rev. xx. 5.) "For unto them that look for Him (the Lord Jesus) shall He appear the second time without sin unto

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salvation." (Heb. ix. 28.) The midnight cry is already made: "Behold, the Bridegroom cometh; go ye out to meet Him." (Matt. xxv. 6.) Then "the wise virgins," the Philadelphian church (Rev. iii. 10), "*they who look for Him*," shall be removed from the earth. "Them that sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thess. iv. 14—18.) And this may take place at any moment, for "it is written," "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. xxv. 13.) "Be ye ready: for in such an hour as ye think not the Son of man cometh." (Matt. xxiv. 44.) Soon may the Jews return to their own land, rebuild their temple, and re-establish their ordinances. (Zech. xiii. 8, 9.) Soon it may "be given unto the beast to make war with the saints"—*i.e.*, the foolish virgins, the Laodicean church—and to overcome them; and soon may power be given unto the beast "over all kindreds, and tongues, and nations." (Rev. xiii. 6, 7.) Soon may the "other beast (the Pope), who had two horns like a lamb, but who spake as a dragon, have power to give life unto the image of the beast that the image of the beast shall both speak, and cause that as many as would not worship the image of the beast *should be killed*." (Rev. xiii. 11, 15.) And then will come "the time of trouble" of which Daniel speaks (Dan. xii. 1), "such as never was since there was a nation even to that time," of which same time the Lord Jesus speaks (Matt. xxiv. 21) when He says, "Then shall be GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be." But at that time "Daniel's people shall be delivered, every one that shall be found written in the book." (Dan. xii. 1.) And "a great multitude, which no man can number, of all nations, and kindreds, and tongues, who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor on their hands: who had come out of *the great tribulation*, and washed their robes and made them white in the blood of the Lamb, shall then stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (Rev. vii. 9, xx. 4.) Soon may "the Lord Jesus be *revealed* from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of the Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe." (2 Thess. i. 8, 10.) "And His feet shall stand in that day on the Mount of Olives: . . . . for the Lord my God shall come, and all the saints with thee." (Zech. xiv. 4, 5.) Then shall be fought the great battle of Armageddon. "For the heavens shall be opened, and the Lord Jesus, the Faithful and True, ... whose eyes are as a flame of fire, and on whose head are many crowns, ... who is clothed with a vesture

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dipped in blood, and whose name is called The Word of God, The King of kings, and Lord of lords, shall come forth with His armies, which were in heaven, clothed in fine linen, white and clean" (verse 8); the saints previously translated in the first resurrection at the coming of the Lord in the air (1 Thess. iv. 16, 17), when the beast and the kings of the earth and their armies shall have gathered together to make war against Him that sat on the throne, and against His armies, and the Lamb shall overcome them, for He is King of kings, and Lord of lords. And then the beast shall be taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast and them that worshipped his image. Then both shall be cast alive into a lake of fire, burning with brimstone. "And the remnant shall be slain with the sword of Him that sat upon the throne, which sword proceeded out of His mouth: and all the fowls shall be filled with their flesh." (Rev. xix. 11, 21.) Then shall the "angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and shall lay hold on the dragon, that old serpent, which is the Devil, and Satan, and bind him a thousand years, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." (Rev. xx. 1, 3.) Then shall "the Lord God give unto Jesus the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." (Luke i. 32, 33.) Then shall be heard "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." (Rev. xi. 15.) Then "shall the Lord Jesus enter upon His glorious reign with the saints for a thousand years." (Rev. xx. 4.) Then shall "the earth be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 9.) Then shall the Messiah "have dominion from sea to sea, and from the river unto the ends of the earth; and men shall be blessed in Him: all nations shall call Him blessed." (Ps. lxxii. 8, 17.) And then what a change to this weary earth, which has so long been groaning! What deliverance and joy! Christ upon the throne, the beast and the false prophet in the abyss, and Satan bound in chains! The saints exalted and glorified; the wicked trod under foot, and put to shame; the curse removed; Paradise restored; Israel gathered; the Gentiles converted; creation blessed; and Jehovah, in the person of Immanuel, taking up His abode with the children of men!

"BEHOLD, THE BRIDEGROOM COMETH."

A Pastoral Address.

BY REV. E. H. TUCKETT, PASTOR OF THE PRIORY CHURCH, EXETER.

IT is with a sense of deep responsibility to the great Head of the Church that we again bring before you the subject of the Lord's second advent. Our desire is not only that you should be eminently holy, and therefore happy Christians, but that you should be also in the position of the Thessalonian church, "waiting for the Lord from heaven." In

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our last letter we suggested the possibility of our Lord's soon returning to gather "those who look for Him" into the air; and then, after a little while, with them descending to this earth, to the destruction of the Antichrist and his armies. We find no reason for altering these views, but a growing conviction that such solemn yet glorious events will speedily occur; hence arises the earnest desire to remind Christians of these expected events, to the end that they may be found watching and waiting for their Lord; to warn the thoughtless of the approaching days of "the great tribulation," and point them to that Almighty Redeemer who can and will deliver all who with simple trust look to Him for salvation.

The cry is now being uttered throughout all Christendom, "Behold, the Bridegroom cometh," and in this fact we read one of the especial signs that He will not much longer tarry.

The objection to such considerations has been made that they are of an unpractical nature. Unpractical! The very reverse is the fact; they are eminently practical. No doctrine of Scripture could possibly have a greater tendency to keep us fervent in spirit whilst diligent in business, anticipating the rest whilst occupying in the labour, than the great truth grasped by the understanding, and loved by the heart, before I have finished the very work I have now in hand my Lord may call me to meet Him in the air. Oh, call not that divine doctrine unpractical which, when known and loved with the whole heart, does under the divine guidance and sanctifying influence of the Holy Spirit constrain us to "lay aside every weight, and the sin which may most easily beset us;" to "keep the word of His patience," and to be "like unto men who are waiting for their Lord." (Luke xii. 35—40.) We sometimes meet with Christians who object to the study of prophecy; they seem to regard it as forbidden fruit, as a part of Scripture which we have no right to search, forgetting the fact recorded in Dan. xii. 9, 10, that his words were sealed and closed up until the time of the end, but that at that time the wise should understand—clearly implying that his prophecy would in the last days be studied and understood. We often find our Lord and His apostles quoting the prophets in reference to the coming future. Why, then, are Christians not to do so? And in reference to one, and the last, of the prophetic books, called "the revealing of Jesus Christ," which almost entirely refers to the future, there is pronounced a special commendation unto and upon all those who will read, listen to, and keep the things which are written therein. (Rev. i. 3.) But to whom did the prophets write, and for what purpose? The apostle Peter replies (1 Pet. i. 10—13). Those who set their faces against prophetic truth as material of thought for the believer virtually deny the apostolic aphorism, "*all* Scripture is given by inspiration of God, and is profitable," &c. (2 Tim. iii. 16.) Prophecy, then, being a part of Scripture, must be regarded as sent to us that we may be instructed. It is not given in the holy book as a sacred enigma to be opened in heaven (which must be the case if *we* are not to touch it), but as a simple and sure index of things to come. Bear in mind that the Lord Jesus, when speaking of the Holy Spirit's work in the Church after that He Himself should have departed, said that He, the Holy Spirit, should guide His disciples into *all* truth, and should *show them things to come* (John xvi. 13); but how show them things to come

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otherwise than through the word of prophecy? Beloved, for Christ's sake, say no more against the study of prophecy, "lest haply ye be found fighting against God."

But the glorious doctrine of the Lord's second advent is not merely matter of prophetic teaching; it is the plain statement of the Saviour, the continuous declaration of the apostles, the last declaration of the Son of God, "Surely, I come quickly," and the last breathing of the Holy Spirit, "Even so, come, Lord Jesus." (Rev. xxii. 20.) Some may say, Well, but, after all, those who advocate the second coming of the Lord may be mistaken. Of the immediate proximity we may; but of the great fact we cannot be; and if *we should not* be mistaken, and the call of the Church be very near, will it not be wise to be ready? What is true wisdom? Is it not the adoption of the best means to the attainment of the best end? Now suppose it to be *possible* that our Lord may soon come—for you will allow that He said He would come when the world would least expect Him, when the world would be as utterly careless of the fact as were the people in the days of Noah at the coming of the flood, and when the saying should abound, "Where is the promise of His coming?"—then as it is certain that Christ will come, and *possibly* soon, and the best end or purpose of our thought and action is due preparation for that event, let us adopt the best means for the attainment of that preparation—examine the truth, love the truth, walk in the truth.

It is of no moment whatever our being called enthusiasts or fools for Christ's sake. We stand in good company. Paul was said to be beside himself—he was mad. In Noah's days they mocked, "and knew not until the flood came, and took them all away; so also shall the *coming*" (the Parousia, the presence of Christ in the air) "of the Son of man be." (Matt. xxiv. 39.)

Rather than that you should be unprepared, we are willing to suffer reproach, be mocked and derided. Even as we write we pray that you may search the Scriptures, note the signs of the times, and not be numbered among the careless unto whom our Lord will come as a thief cometh in the night, giving no warning. The language of our Lord (Matt. xxiv. 43) affirms that He has given *His people* warning; as also elsewhere it is written, "Lo, I have told you *before*;" and the apostle Paul likewise reminds the disciples at Thessalonica that *they were not* in darkness, that that day should overtake them as a thief. Alas, how many professing godliness are in darkness as to this great truth, and *prefer* that darkness! They love their downy nests, their worldly possessions; the world is not yet embittered to them, and they seem to have no apprehension of the fact that the sudden transition from earth to glory will be the simple relinquishment of the shadow for the substance—an entrance upon a true rest, peace and joy, and the taking possession of real and permanent riches, since every redeemed one is an "heir of God, *joint-heir* with Jesus Christ."

But further, in reference to the practical nature of the doctrine of the Lord's advent and its possible proximity. The apostles not only frequently alluded to the second advent, but always presented that doctrine as pre-eminently adapted to quicken and to stir up believers to a holy life. Would Paul present it as the hope of the Church? He bids them be "looking for that blessed hope, and the glorious

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appearing of the great God our Saviour Jesus Christ" (Titus ii. 13); language which implies acquaintance with the fact—diligent search, serious preparation, and eager expectation.

Would he characterize the conversion of the Thessalonians? They had "turned from idols to serve the living and true God, and *to wait for His son from heaven.*" (1 Thess. i. 9, 10.)

Would he pray for their heart-consecration to the Lord? It was to the end that they might be found established in heart and "unblamable in holiness at the coming of our Lord." (1 Thess. iii. 12, 13.)

Would he comfort them under bereavement? It was that the sleepers in Jesus should awake and arise at the coming of the Lord. (1 Thess. iv. 13, 14.)

So also the coming of the Lord Jesus is presented as a motive to heavenly mindedness (Phil. iii. 20); to Christian consistency (Col. iii. 4, 5); to fidelity in the Lord's service (1 Tim. vi. 14; 2 Tim. iv. 1, 2, 8); to perseverance (Heb. x. 37); to patience (James v. 7, 8); to holy conversation and godliness (2 Peter iii. 10, 11); to diligence and activity, and separation from all that is unholy (2 Peter iii. 11, 14); to abiding in Christ (1 John ii. 28). And as to its general practical effect the beloved disciple also says, "And every man that hath this hope in him purifieth himself, even as He is pure." (1 John iii. 2. 3.)

Are we not told to *watch for it* (Matt. xxiv. 43—51; Mark xiii. 33—37); to be *looking for it* (Phil. iii. 20; Tit. ii. 13; Heb. ix. 28); to *pray for it* (Matt. vi. 10); to *wait patiently* for it (1 Cor. i. 7; 2 Thess. 3—5); to *most earnestly desire it* (Rom. viii. 23; 2 Cor. v. 2; 2 Tim. iv. 8); to be *always ready* for His coming? (Luke xii. 35, 36, 40, xxi. 34; Rom. xiii. 11, 12; 1 Thess. v. 6.; Rev. ii. 25, xvi. 15).

Do not such exhortations prove the necessity of constant preparedness for the event, and the blessedness of being in a waiting position for the coming of our Saviour? Do they not, moreover, assure us that the coming of the Lord Jesus for His Church was an event which His people were ever to be expecting and lovingly to anticipate? We submit that such passages of Scripture do not apply to a preparation for death. We are not anywhere exhorted either by the Redeemer or His apostles to *watch* for death, to *pray* for death, to *desire* death. Even the apostle Paul, though willing to depart, said, "Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (2 Cor. v. 4.)

Though he himself seemed conscious that he should be summoned to fall asleep in Jesus, yet to the Corinthians he wrote, "We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv. 51, 52.) Paul ever held before the Christian Church the glorious prospect of the mortal and the corruptible being suddenly clothed with the immortal and incorruptible; of suddenly passing away from earth into the presence of the Saviour without even tasting death; of being caught up "alive" to meet the Lord in the air. Not only *do not* these passages which we have quoted apply to death, but, further, there is not one single text in the writings of the apostles which declares that the believer *must* die.

It may be, you will refer to the apostle's language in Heb. ix. 27, and

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say, Surely Paul there affirms that the believer *must* die. We reply, No; even this passage does not show it. Macknight, in his translation of the epistles, makes this passage of no moment by the following note: "The apostle does not say appointed to *all* men once to die, because such as are alive at the coming of Christ are *not* to die, but to be changed, as indeed Elijah and Enoch were." Moreover it is only after the translation of the waiting, expecting Church that it will be counted blessed to die; but at that time so terrible will be the persecution of Christians then living on earth, that it will be considered an especial boon to fall asleep in Jesus, for it is emphatically written "from henceforth"—that is, after the first translation, a record of which we find in the first verses of this same chapter; then after the call of the Church which these verses represent, the next blessed thing is to die. (Rev. xiv. 1, 5, 13.) Take heed, lest haply not watching of Christ you be left to long for death.

But it has been suggested that a more literal translation of this passage in Heb. ix. 27 shows that it speaks of the death of Christ and not of men, for in the previous verse the apostle says, "He appeared to put away sin by the sacrifice of Himself;" "and as He is appointed for men once to die, and after this the crisis (or government), so Christ *was* once offered to bear the sins of many, *and unto them that look for Him* shall He appear the second time without sin unto salvation."

The whole of the apostolic writings prove that even in their day they thought the Lord might call His Church; but it has pleased the Lord to tarry, and whilst He has delayed His coming His people have through many generations fallen asleep, and the greater number has been added to those who, washed, justified, and sanctified, should arise from among the dead to enter the glory which awaits them at the coming of the Lord; that is, at His parousia, or presence in the air. Great reason have we as individual Christians to rejoice that He did not come before we were summoned into existence or became the recipients of the grace of life. But now the signs of the times, the commencement of the "perilous times" that "should come," warn us that the "crisis" to which the apostle alludes in Heb. ix. 27, that terrible crisis is at hand, and that the fearful woes announced to be poured forth on this sin-stricken world are upon the point of being fulfilled. If the momentous events, the fearful calamities alluded to by the ancient prophets, and noted more particularly in the book of the Revelation, are impending, ought we not as Christians joyfully to lift up our heads, for our redemption draweth nigh? No waiting, watching, devoted disciple will the Lord permit to pass through that "tribulation the great." His especial promise is, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. iii. 10.) That "hour" synchronizes with that "one hour" during which the monarchs of the ten kingdoms into which the Roman empire revived shall be divided, give their power to the Antichrist (Rev. xvii. 12, 13)—that wilful king whom Daniel describes him to be—a duration of time equivalent to the last three and a half years, or the last half of the seven years which are yet unfulfilled concerning God's ancient Israel. As soon as that wilful king (and he must be an emperor of the Roman kingdom revived) shall,

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according to Daniel's prophecy, have made a covenant with the Jewish people, the last seven years of the present dispensation will have commenced; there will then remain but the last seven years to run their course before the glorious descent of Jesus Christ upon this earth with all His saints, who have previously been caught up to meet Him in the air.

We believe these last years are imminently impending. There is a growing impression that great changes are at hand; every one feels that the times are critical; society everywhere is disturbed; symptoms of mysterious events meet us on every hand. The Jews are rapidly, yet quietly filling Jerusalem and its suburbs. It is stated that the elders have been invited to a conference; the result may be a covenant. The three unclean spirits of spiritualism, infidelity, and Jesuitism, are now actively leavening society at home and abroad. In the churches of Christ worldliness abounds; there is much profession, but little spiritual life; few conversions. Read the lamentable complaint of the Congregational Union, in the paper read before them, and adopted by them at Hull, October, 1864: "Making haste to be rich in consequence of the idolatry of the social status is common; the great mass of our people are unwilling to give in proportion to their income; and last and saddest fact of all, conversions are lamentably few."

Scepticism prevails; thoughts on our Lord's coming ignored; that glorious approaching reign of Jesus is, as a doctrine, met with a bitterness of feeling most heart-saddening to contemplate. "Where is the promise of His coming?" is now heard on every hand; yea, even by men professing godliness that grand scriptural truth, which so gladdened the Churches of Philippi and Thessalonica, is attributed to emanate from Satan! Such are some of the scriptural signs of our having very nearly reached the utmost limit of "these last days" and "these last times," as the apostles Paul and Peter severally term them. How truly do the words of Paul characterize the growing wickedness of our times: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, ... lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. iii. 1, 2, 4.) Believers in Christ, our Father in heaven has given us a sure word of prophecy, unto which we shall do well to take heed "until the day dawn and the daystar arise in your hearts;" that is, not until the Spirit comes—He was already with those to whom Peter writes—but until Jesus, "the bright and morning star," comes; for as the morning star is seen before the sunrise, so shall the Saviour be revealed to those who are waiting and looking for Him *before* He is revealed to the world, like the sun scattering with his beams the darkness of the midnight and the morning watches. But as the earth is yet in darkness when the morning star is first seen, so shall it be at that time with the subjects of the kingdom of heaven. The wise will be removed at the Saviour's parousia, which is the first stage of the Saviour's coming into the air; the unwise will be left to pass through the hour of tribulation, and removed just only before the Saviour's descent with all His saints; and this removal of those who are looking for Him must take place some time—that is, any time—*before* the Antichrist is fully revealed, and *before* "the tribulation the great" comes upon the world.

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Then if, as we have suggested for your serious consideration, the signs of the approaching tribulation are beginning to develope themselves, how much greater the reason for us who believe to be alive to the fact that our redemption is near. Solemn, yet blessed thought! Presumption some will charge us with for looking into these things. What! for taking heed unto prophecy, as we are commanded to, and for doing which we are commended! (2 Pet. i. 19; Rev. i. 3.) Presumption for daring to gaze upon the Jewish fig-tree, and, seeing it beginning to bud, exclaiming, "Lo, summer is nigh!" (Matt. xxiv. 32.) No, no, no; *they* are presumptuous who, with the word of God in their hands, condemn what they cannot gainsay, and will not investigate nor understand. Beloved in Christ Jesus, it is a glorious fact, "the Bridegroom cometh, go ye out" in your hearts "to meet Him." Let us gladly anticipate the event; let us warn others of its near approach; willing rather to bear the taunts and scorn that may be heaped upon us for our steadfast expectation, than be accommodating ourselves to the propriety and decorum of the worldly wise—be suddenly aroused from our lethargy by the shout, He is come!—be found unwatching and suffer unspeakable loss. What will the world's gear and grandeur be to us then? or what the world's ridicule and contempt?

Judgment will first begin at the house of God, and many Christians lose much honour in the Saviour's kingdom; and if judgment first begin with the Lord's people, what shall be the end of those who obey not the Gospel of God? If the righteous scarcely be saved, where shall the ungodly and the sinner appear? Believer, trusting, Christ-loving, stand with your loins girt about and your lamps burning, as one who waits for the coming of his Lord. Watch and pray, to be numbered not with the Laodicean harvest, but with the Philadelphian firstfruits—with those "who follow the Lamb wheresover He goeth." (Rev. xiv. 4.)

Awakened, convinced of sin, yet fearing, doubting, rest thyself on Jesus. What saith His word? "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x. 9.) You do believe that Jesus died for sinners, and that God raised Him from the dead; then believe that thou art saved by grace through faith in the name of the Lord Jesus. The Lord said, "He that believeth *hath* life." Be not fearful, but believing.

We would entreat the unconverted to consider these things ere it be too late. The promise yet holds good: "It shall come to pass that *whosoever* shall call upon the name of the Lord shall be saved." Faith in a Saviour's precious blood is demanded, and to salvation is essential. At once cast thy soul on Jesus; just as thou art, come to Jesus. Make no previous preparation; all such attempts are vain. Cast thyself with a broken, contrite heart at the feet of Jesus. Only believe; for "be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him *all that believe are justified from all things*," &c. (Acts xiii. 38, 39). By the tremendous judgments which are coming on the earth, by the imminent approach of the Lord Jesus, by the claims of thy never-dying soul, we beseech you cry to the Almighty Redeemer, that you may realize His salvation to be yours!

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THE HEAVENLY CITY.

(Continued from the last.)

BY R. A. PURDON, TORQUAY.

THERE is one circumstance mentioned in the 21st of Revelation which by itself is sufficient to prove beyond doubt the LITERALNESS of the heavenly city—to prove that it is a real CITY, and not a spiritual symbol. In verse 22 it is said, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." This verse puts an end to all idea of a merely spiritual city. By every law of symbolism it follows that if the city at large is a symbol, every part of the city must also be a symbol. You could not by any means have a *real* house built in a figurative city. That would indeed be building castles in the air. Therefore, if the city be figurative, the *temple* of the city must, by the laws of symbolism, be also figurative or symbolic. If the city at large is only a symbol of the Church, it follows beyond question that the temple of the city must be a symbol of the HEAD of the CHURCH; that is to say, of the Lord Himself. City for Church—chief building of the city—for the Head of the Church. City for Church—temple for Christ. The laws of symbolism inflexibly require this. Yet what do we find? We find no temple whatever; but the Lord Himself in His own literal person, presented to us as a substitute for the building called a temple. The laws of symbolism would be broken by such a representation as this; for we should then have the Church represented by a symbol, viz., by the city, while the Head of the Church would be represented literally in His own person. Half the house built of stone, and the other half represented by a picture on canvas! Now look at the other side of the question. Let the city be a LITERAL city. You would then ask, "Where is the temple?" Every city must have a temple of some kind; and the reply would be, "There is our temple; the Lord Himself is visible in His glory at the centre of the city, and He occupies the place of the temple." In this case there is a perfect agreement between the parts of the vision—a literal city, and a literal real person occupying the place of the temple; for the Lord in His own person is a literal thing, as much as the city or the temple are literal things. All are literal, each according to its kind, and therefore the whole vision is homogeneous. Whereas, if the city were figurative, while the Lord, as the temple, is most certainly a literal thing, we should have a most incongruous vision, and one which would be called extremely heterogeneous. It is surprising that this passage has been so long overlooked, for it is sufficient of itself to prove that the heavenly city is not, and *cannot be*, a symbol, but must be a real literal thing. The laws of symbolism leave no room for doubt, if once we fix our eyes upon verse 22. It is from entirely overlooking this verse, that interpreters have continued so long in error, and so hardened against the true nterpretation.

The natural materials and dimensions of this heavenly city come next to be considered. As to its nature, it is made up of those mansions to which our Lord refers in John xiv. It is the capital city of the millennial empire, and the palace of the great King.

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It is also the state mansion of the BRIDE. The Bride and the Bridegroom occupy the same palace, just as an earthly king and queen would do. Only this house is not for *necessity*, but for *splendour*. For though many good people fancy that they care nothing for splendour and glory, yet the word of God cares a great deal for both of them. The DIMENSIONS of the heavenly city are expressly revealed to us in Scripture. We require in this case only to believe honestly what God has declared. The city is 12,000 STADIA in length, in breadth, and in height. But 12,000 stadia are about 1,500 miles, since the Greek stadium and the English *furlong* are not very different in measurement. We can all easily understand the length and breadth of the city; we can understand a city 1,500 miles square. But the height has puzzled many. Mr. Govett and others have got over the difficulty by building the city on a hill, so that the height should be equal to the length. Others have thought that the height meant the height of the *wall*, so that the city was to stand like something at the bottom of a band-box. But the real solution is this: the city is a CUBE. It is built in a CUBIC form, being a cube of 1,500 miles. It reaches up *into* the heavens as far in height as it spreads *through* the heavens in length and breadth. The above-mentioned mistake arose from the difficulty of imagining a city hanging in the air. But divine power can overcome this difficulty as easily, at least, as it can raise the dead, or make the sun and the moon stand still in the "valley of Ajalon." The city will extend 12,000 furlongs high into the heavens, and will, therefore, be built tier above tier, street above street, square above square. For the 12,000 furlongs do not express the height of the wall, but the height of the city itself. The city itself will be built up 12,000 furlongs into the air. Each separate TIER of the city will, of course, be 1,500 miles, or 12,000 furlongs square; that is to say, each tier will be 6,000 miles in circumference, or rather in girth, for the city is not circular, but square. A square of 6,000 miles will be beyond conception magnificent, and will reduce to insignificance the most superb squares of London or Paris, of Nineveh or Babylon. And what is equally important, a square of such immense proportions will afford room indeed for the "many mansions" of which our Lord has spoken. Imagine a square of 6,000 miles in girth, each side twice as long as Italy, and the whole girth equal to that of the utmost length of Asia. What grandeur of dimensions, and what ample space for the palaces of the royal retinue! Man prides himself above all things on his architectural splendour, and on the vast dimensions of his buildings. Yet the golden house of Nero, the most superb pile that man ever has erected, was only a few miles in circuit, and only in that small extent partially *overlaid* with gold. But the golden house of the great King will be 6,000 miles in circumference, and built and paved with the purest gold. Each separate tier will be a level surface, like the square of an earthly city; but one tier of squares or streets will rise above another to the full height of the city, nearly 1,500 miles. What the interval between each tier will be, no one can tell. Let us suppose it to be fifty miles, then the entire number of squares or tiers will be thirty, each of them 1,500 miles in girth. If the interval be only twenty-five miles, there will then be sixty tiers or squares, still 1,500 miles in circumference. Here is room indeed for "many mansions"—an enormous city, worthy to be the capital of the

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millennial empire, and of the King of kings. The whole space comprised by these squares, if put together into one, would be greater far than the whole surface of the globe rolled out into one plain, with all the mountain chains flattened down into one level. No doubt many will smile at the new idea of one square of a city overhanging another in the air, and will hint at the various unpleasant consequences of having another man's house directly above your own house. But what would be intolerable on earth, will be quite harmless in the heavens. There will be no "dust or ashes" in the heavenly city, no refuse to be swept out, no decay, nothing corruptible. All will be as pure as the atmosphere itself—all will be ethereal.

It is not to be supposed that in this arrangement one square or tier will overshadow another. We can imagine the interior of the CUBE to be HOLLOW, and the streets or walks to be placed only along the edge of the mansions, like the flag-ways in our earthly cities. The centre will be a hollow square, filled up with the glory of God—with the light of God's countenance. Thus all the city will be thoroughly illuminated, and no one part will overshadow the others. Divine power will sustain the whole in an immoveable position high in the heavens, and directly above the earthly Jerusalem, the laws of gravity being suspended for that purpose.

Lastly, the WALL of the city is said to be 144 cubits in height; that is to say, about 220 feet. From this it appears that the WALL will be infinitely lower than the buildings of the city, and will surround the city like an edging or rim, or like a wall of moderate height enclosing some very lofty tower, as we often see upon earth, the wall being intended for ornament, not for defence, or security against an enemy. This will account for the comparative lowness of the wall. Yet a wall of some kind is necessary, in order to complete the resemblance to what is properly called a city, as distinguished from a village or a town.

I may here add what in the regular course should have been said before, namely, that the light poured into the atmosphere of the globe from the heavenly city, and from the face of God, will so greatly alter and improve the vegetation of the earth, that grass and straw will then be as nutritious as *animal food* is now, or nearly so. And in consequence of this, the lion will eat straw like the ox, and be able to thrive upon it without requiring any other provision. This will fulfil the numerous prophecies which foretell this circumstance, hitherto so unaccountable. But during the millennial time this prophecy will be confined to the land of Israel alone, and will, after the millennium, be extended to the whole of the new earth. (Isa. lxv. 25.)

A COMPARISON.

VERY man is but a sponge, and but a sponge filled with tears; and whether you lay your right hand or your left upon a full sponge, it will weep. Whether God lay His left hand—temporal calamities, or His right hand—temporal prosperity, even that temporal prosperity comes always accompanied with so much anxiety in ourselves, so much uncertainty in itself, and so much envy in others, as that that man who abounds most, that sponge shall weep.—*Donne.*

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THE SEVEN EPISTLES OF THE BOOK OF REVELATION.

BY REV. J. A. JETTER.

INTRODUCTION.

A SAINTED author, writing on this prophecy, said, "We approach this book with peculiarly solemn feelings, as there are contained in it such a reverential and holy tone, such profundity of thought, and such soul-stirring representations of the future, as are found nowhere else in the Bible."

The Apocalypse is the topstone of the Holy Scriptures, and forms the close of the New Testament prophecy. It *comprehends and confirms the purpose of God* expressed in His holy word, by revealing its mysterious designs and ultimate object. It may therefore be called the development of the system of prophecy, comprehending in a brief outline, in one view, the *past*, *present*, and *future* of the work of redemption in regard to this world. Wherefore, the three last chapters, xx.—xxii., answer so wonderfully to the three first, Genesis i.—iii. In *these first* we have an account of *Paradise lost;* in *those last*, *Paradise restored.* And oh, how merciful! in a far enhanced state, inasmuch as there will be no longer the possibility of a fall. (Chap. xxi. 3, 4.)

This prophecy is, in fact, the history of the triumph of our adorable Saviour, and with Him, that of His church and spouse. And it is a great means of strengthening the faith of believers in their multiplied trials during this probationary state.

The epistles addressed to the seven churches, which have more the character of *individuality* than any other portion of this book, apply not merely, as we shall see, to the *then existing* seven Asiatic churches, but have a *general application* to the Church to the end of this dispensation. In fact the whole prophecy is for believers *at all times*, and is designed for their instruction and comfort amidst their various trials.

The seven epistles in chapters ii. and iii. are to be regarded—

1. *As historical documents*, describing the state of those seven churches in Asia Minor, to which they were addressed, without excluding an application to the *then existing* church, or Christendom *in general*, to the end of this dispensation.

2. *As typical*, foreshadowing *the state of the Church* during this whole dispensation, either *collectively or individually*, not excluding *individual Christians*, as is clearly shown by the exhortation, "He that hath ears to hear, let him hear what the Spirit saith unto the churches." They represent, in fact, historical streams, which run parallel, and into each other, so that similar characters will be found in all.

3. *As prophetical*, or as embodying the history of the Church from the beginning to the end of this dispensation. The idea is gaining ground that whatever is said of the Church as existing from the day of Pentecost down to the second coming of Christ must be looked for in these seven epistles. The character of Laodicea, therefore, will be that which will characterize this dispensation at its close.

The proofs, especially for this third assertion, are—

1. Because this book is altogether prophetic, or a revelation of

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hidden things; therefore these epistles must be so likewise. In these seven epistles there appears to be a prophetic representation of the changing *internal condition* of the Church, as from chapters iv.—xx. we have a description of her *outward state* and relation to the world.

2. Because the Lord calls, chapter i. 20, the stars and candlesticks a mystery, which they cannot be by merely applying to the seven Asiatic churches to which they were originally addressed. (Compare chapter i. 19 with iv. 1.) Whatever is either blamed or praised in the seven churches is to be taken *morally*, consequently it needed not to have been made known beforehand as a mystery.

3. Because the type of the candlesticks with the seven lamps shadowed forth *not only* these seven churches, but *the whole* of the New Testament church. Under the symbol of these seven churches is evidently indicated that the Church of Christ would pass through seven periods, resembling very much the state of them. If this sense were not implied in their characteristics, why should the Lord have addressed just *these churches*, and *not others*, as Alexandria, Antioch, Corinth, Rome, or those like them?

4. Because the names already denote a secret intimation of the peculiar character of each; each name agrees in its import or signification with the actual history of the church to which it belongs, as will be seen. A late author observed on this point: "It is really wonderful how strikingly these seven churches prophetically develope the history of the Church, even by their very names, for names in Scripture are generally significant. The very order in which they are adduced here, is a prophetic indication of this significancy, and could not be exchanged with a promiscuous enumeration."

After these preliminary observations, let us give a brief commentary on

THE FIRST CHAPTER OF THIS BOOK.

This chapter is introductory to the book in *general*, but *particularly* so to the seven epistles. It acquaints us with the *manner how* and *when* this revelation was given, as well as with the *object* for which this book was vouchsafed to the Church.

By comparing verse 1 with chapter xxii. 6, 16, we shall find that the beginning corresponds with the close of this book, and that Christ is its author. This revelation was given to Him by God the Father, "to show unto *His servants* things which must shortly come to pass." Some things in this vision began to take place soon after it was received. There are, however, *pauses* contained therein, followed by *prestos*, as in music, in which events follow upon each other in quick succession. This applies particularly to the latter part of this book, or the winding-up of this dispensation.

The whole book is *a vision*, seen by the apostolic prophet *at once*, which is, however, subdivided into smaller ones, between which there are intervals of shorter or longer extent. But when a prediction begins to be fulfilled, we may expect its *rapid* accomplishment. Let us observe, this revelation is for "*His servants*," not for the world. They are thereby to be made acquainted what is to happen, both in the *visible* and *invisible* world, before this dispensation will draw to its close. It is a great condescension in our Lord to reveal to us beforehand His

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purposes regarding His Church and this world. Heaven, with its thrice blessed inhabitants, is brought to our view in this book, more than in any other of the Bible. It gives *substance* and *tangibility* to our future inheritance and happiness, such as is nowhere else to be found in the Scriptures. And because these things can only be represented by symbols, which are, however, frequently explained, and because these heavenly realities are not for the world, who would only make bad use of them, therefore this book is couched under such figurative and symbolical language—implied in the Greek word σημαίνω.

The apostle John simply "bare record," verse 2, "of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." He was therefore a passive instrument in the hand of the Lord.

If therefore in any book of the Bible we hear Jesus speaking to us, it is pre-eminently so in this. In his gospel and epistles John informs us of what he saw with his *bodily eyes*, as an *apostle;* here, what he saw *in the spirit*, as a *prophet.*

Verse 3. What an inducement this passage ought to afford to believers to read and dwell much upon this prophecy, and to pray for the Holy Spirit's enlightening grace to understand it! No book in the Bible is introduced to us as this is, yet none seems to be so neglected. What can be the reason? Is it not because we are too much attracted and absorbed by the things of time and sense? In their time and place they may be useful, but they have nevertheless the tendency to keep eternal realities out of sight. The believer should always remember that he is a pilgrim and a sojourner here below, but no citizen. God's presence and our future inheritance ought to be more abidingly realized. Such a state of mind would be unspeakably blessed here, and all-glorious hereafter.

The primitive Christians derived the greatest comfort and encouragement amidst their cruel persecutions, by the prospects held out in this book. And it ought to afford the same to believers now. The reign of Christ with His saints at His second coming afforded to the primitive martyrs the greatest consolation, and induced them cheerfully to lay down their earthly life to live and reign with Him for ever. With them religion was a reality, not a mere form, as it is too generally the case at the present day.

Verses 4—8. In the first place, the seven churches in Asia Minor were addressed. They were originally established by the apostle Paul, and afterwards watered by St. John. And after the destruction of Jerusalem these churches seem to have become the *centre* of the apostolic church. This will account for St. John's residence in these parts during the remainder of his later years. They are, however, a type of the Church of Christ to the end of this dispensation, over which the Lord watches with constant care, and in which His Spirit dwells.

"Grace and peace," &c. We must have grace before we can have peace. Peace without grace is false and ruinous, and is the work of the devil. This grace and peace flows from the triune God, "who," in Christ, "hath loved us" with an everlasting love. The mysterious name, "Jehovah," is here paraphrased. Bengel observes, "Here we meet with an explanation of the name Jehovah, which is derived from the Hebrew verb, '*Jehi*,' He will be; '*Hovah*,' He is; '*Hajah*,' He was; He was

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before, He is *now*, He *will be*, He *will come*." This name of God, throughout the Bible, has always reference to the great work of redemption, and to the development of the kingdom of God. And it implies that the world exists only because God is in it. (Acts xvii. 28.) In verse 8 it is applied to Christ, where He is described in the same manner. "The seven spirits," &c., denote the Holy Ghost in His sevenfold perfections. He is so described, Isa. xi. 2; Rev. iii. 1, iv. 5, and v. 6.

The reason why Christ is mentioned last seems to be because some further account has to be given of Him. John describes Him in verse 5 as the "faithful witness," who declared to us the counsel of God for our salvation; as "the first-begotten from the dead," or triumphant Saviour, who is exalted to the right hand of God as our great High Priest; and as "the Prince of the kings of the earth," or our King and Ruler. In what an exalted character is our blessed Lord introduced to us at the very beginning of this book! "Unto Him that loved us," &c. He *has loved us*, and *loves* us. The Greek words denote both the *past* and the *future*, being participail nouns. Had He only *once* loved us, when dying for us, we might well despair of ever participating in the blessedness of His kingdom. But His love is everlasting, and He will never rest till He has brought us into His kingdom and glory. In *reality*, though not in *appearance*, believers are *now* "a kingdom of priests." (1 Pet. ii. 9.) They will reign with Him as kings during the millennium. And there will likewise be scope for the exercise of the priestly office. The ascription of praise to our glorified Redeemer for "His love wherewith He loved us, and washed us from our sins in His own blood," will not terminate here. No; it will be the song throughout the endless ages of eternity.

Verse 7. We may say, this passage contains the substance of this book—*the second coming of the Lord*. The apostolic prophet represents here the future as if it were present, to denote its certainty. All the circumstances of this great event, those that *impede* and will *precede* it, and that will *follow*, with the reasons of them, are made known to the believer, to strengthen his faith, and to enable him to endure unto the end. The advent of our Lord will be visible to all men living. All eyes, we are here told, especially his murderers, will see Him. Whether the latter will be raised on purpose, or see Him in some other way, we cannot say. But what a sight it will be to them! They will see Him once more; not in a state of humility and weakness, but in one of great majesty and glory, about to execute judgment upon them.

"The kindreds of the earth" denote all those who are not in Christ—those that made, like the rich man in the Gospel, earth their portion, and lived in forgetfulness of heaven. Alas! all these will have to wail, instead of to rejoice, at Christ's appearing, an event so delightsome to His own. Oh, what a great and lasting change will then take place in the circumstances of man! The tares will then be bound in bundles for the fire; but the wheat will be gathered together for the granary of heaven. (Matt. xiii. 38—43.) Those nearest of kin, but not one in Christ, will then be separated to see each other no more for ever. Reader, do you reflect on this? And the apostle emphatically adds, "Even so, Amen." By these words he declares that it is right and just, and becoming God's justice and holiness, that it should be so.

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Verse 8. Here we are told what God is. He is "the Alpha and the Omega, the beginning and the ending," or, "I am the only One, and besides me there is none." There is neither life nor being out of Him, for "in Him we live, and move, and have our being." What an idea this gives us of our God and Father in Christ! And these characteristics are here applied to Christ our Saviour. He is the *manifested Deity*, the *ground*, *origin*, *centre*, and *object* of all created existences. (See Rev. iii. 14, xxii. 13; Col. i. 16—20; Heb. i. 3, &c.) In fact, He is all in all; always the same eternal God. (See Isa. xli. 4, xliv. 6, xlviii. 12, &c.) The eternity of the Father is none other than that of the Son. Christ is *the Almighty*. Hence He is able to do whatever He either promises or threatens in this book. As "God was in Christ to reconcile the world unto Himself," so will He come in Christ to judge the world; for we are expressly told that "Christ will come in the glory of His Father." Let us learn hence the power, glory, and majesty of our adorable Immanuel. May He become more and more precious to the writer and the reader!

Verses 9—20. Christ appears to John in His glorified state to prepare him for the reception of this blessed revelation.

Verse 9. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ," &c. The Church was then suffering under Pagan persecution. John himself was banished to the desolate and barren island of Patmos* by the cruel Emperor Domitian. This desolate island was suited for the glorious manifestation of our Lord to His servant John. Suffering in body, and being undisturbed by the noise and turmoil of this world, he was fitted for the reception of this revelation. Tribulation assimilates us to Christ, having been Himself "a man of sorrows, and acquainted with grief," and fits us for His kingdom. "If we suffer with Him, we shall also reign with Him." Companionship in tribulation, therefore, and in the kingdom and patience of Jesus Christ, are privileges which we, as Christians, would covet, were we fully aware of their great value, if sanctified to us.

Verse 10. "I was in the Spirit on the Lord's day," &c. John was elevated in his soul into the higher state of *knowing*, *seeing*, *and hearing*

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* The island of Patmos lies about fifty miles from the coast of Asia Minor. It has two or three other entirely barren islands near it, all apparently thrown up from the sea by volcanic action, like Patmos itself. To this place, according to Irenæus, John was banished by the Emperor Domitian shortly before that tyrant's death. It is one of the most destitute spots imaginable, and must have been still worse in St. John's time. There are now about four thousand inhabitants on the island, all Greeks. There is a convent, of very ancient date, for one hundred monks, and a nunnery. There is likewise a school of some note, in which Greek boys received a tolerable education, when the Turks would not allow them to have schools elsewhere. The schoolroom is placed over the little chapel, formed in part of the cave, in which John is said to have received the revelation. The people are very bigoted, and were not willing to accept the New Testament from the writer of these remarks. The able-bodied persons go away during summer to Asia Minor, &c., and gather provisions for the coming winter. In autumn they return with the produce of their labour, and thus support the aged and infirm. The island produces very little, having neither soil nor water. Yet these Greeks like their native island, because they are there unmolested by the Turks. They pay annually a small sum to the Turkish government, and govern themselves. So much about the place and state of modern Patmos.

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supernatural things. "The Lord's day," according to some modern interpreters, does not mean our "Sunday," but the day of the Lord's second coming in glory, spoken of in Acts i. 11 and 2 Thess. i. 7, &c. No doubt John in his solitude meditated on the glorious advent of the Lord, and was thereby in a state of mind to receive this revelation. It is a fact that in the days of the apostles, and long afterwards, Christians dwelt much more on this blessed event than is the case now. Yet we live in days which solemnly admonish us to be always found in a waiting posture in regard to our Lord's coming. His own words to the foolish virgins are, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

According to Irenæus, the Emperor Domitian was murdered September 18th, A.D. 96, after which the apostle was permitted to return to Ephesus, where, it is said, he closed his earthly life.

The trumpet is always a call to something of great importance. The revelation is a solemn call and sign to the whole Church of Christ. The symbolical appearance of Christ to John refers to His relation to His Church upon earth. Every particular trait in His symbolical character expresses an important truth. Christ is the invisible Head of the Church. He has no earthly representative, as the Pope vainly pretends to be. He dwells in it, reigns in it, as the soul in the body. (Col. i. 18; Eph. iv. 4, &c.) Christ exerts both a *moral* and a *physical* influence upon His Church. He *protects, perfects, and enlarges* it constantly. (John xiv. 18—23; Eph. iv. 16; Matt. xxviii. 20; Acts xi. 19, &c.)

Verse 11. The Lord commands the apostle *to write* the things he saw in this vision, which shows that he was simply the instrument to communicate to the Church what the Lord brought to his notice. "All Scripture is given by inspiration;" but perhaps in no other book of the Bible do we meet with such an emphatic "*write* the things which thou hast seen" as here. The more solemnly, then, ought our attention to be directed to the things presented to us in this book. This vision, as alluded to, appears to have been given to John in one day. It forms, therefore, a complete whole. All the different parts are closely connected, to observe which, helps greatly in understanding it. Probably these seven churches, lying as they do in a sort of semicircular position about Ephesus, were under the care of the apostle John, who survived all his fellow-apostles.

Verse 12. John turned to see whence the voice came, and beheld seven golden candlesticks—symbols of the seven churches. (See verse 20.) They symbolize the whole Church. A candlestick with a bowl of oil is a proper symbol of a church. The framework, denoting its earthly support, is golden; hence of no mere earthly formation. The oil in the lamp is *faith;* the flame, *love;* and the light, *truth and knowledge.* These properties must be found in every true church. Without them it would resemble Sardis, which "had a name to live, but was dead."

Verses 13—16. In these verses we have a description of our glorified Saviour. Let us notice here the seven characteristics of Christ in reference to the seven churches, among whom "He is walking." The Son of man can be present *now* wherever He wishes. Since His glorious exaltation He possesses the power of omnipresence. (Matt. xxviii. 20.)

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He is ever ready to execute in His Church whatever may promote its welfare. He is the Priest-king of His Church. His eyes, "as a flame of fire," penetrate every heart. Were His omnipresence more cordially believed and realized, we should not only be preserved from sin, but be more entirely devoted to His service.

The "fine brass" is an unknown metal to us, which may denote His unshaken fortitude and flaming steps, treading and consuming all opposing powers. (Mal. iv. 3.)

"And He had in His right hand seven stars." These signify the ministers or angels of the seven churches (verse 20), and may be said to symbolize all the ministers of Christ's Church throughout the world. He has them all under His special care and influence. They are to reflect *His light*, as the stars of our system reflect the light of *the sun*. "The sharp two-edged sword" denotes His all-penetrating word (xix. 15, 21), or "the Spirit of His mouth" (2 Thess. ii. 8), with which He will slay the wicked. His mere speaking will at last lay His enemies prostrate before Him. "His countenance was as the sun," &c. This declares our glorified Redeemer as the Sun of the world. By His Word and Spirit He is the Light of the Church, and through her He dispenses His light and truth.

Verses 17, 18. Before a great revelation of spiritual and heavenly things there always precedes a powerful prostration and death of the animal powers. This may teach us that in our present state we are not able to bear the glory of our exalted Lord; for we must consider that though St. John was so intimate with Christ while on earth, and fully prepared to enter into his eternal rest, he could not bear the glory and majesty of the Lord. May we not learn hence that "without holiness" or *conformity* to Christ's image no one will be able to see Him? *Because* we are "like Him, we shall see Him as He is." "Nothing that defileth, neither whatsoever worketh abomination, or maketh a lie, shall ever enter into the heavenly city, but they which are written in the book of life." "I am the first and the last: I am He that liveth." As Christ is the only way to God, so is He the only Saviour for sinners. He died in order to redeem us, but rose again and lives for ever. He cannot die again; and we through Him are made partakers of the *same* life. He will carry us through death and hell, or hades, because He has the power over both.

Verse 19. Here we have this prophecy divided into *three* distinct parts. "Write"—

1. "The things thou *hast seen*." (Verses 11—18.)
2. "The things which *are*." (Chapters ii. and iii.)
3. "The things which *shall be hereafter*." (Chapters iv.—xx., and xxi., xxii.)

Verse 20. The first part of this vision (chapters i.—iii.) has particular reference to *the time* in which the apostle lived; yet *not exclusively*, else the seven stars and seven candlesticks could not be called a mystery in this verse. The word "mystery" implies a thing which has a secret meaning. As additional proofs of the *typical and prophetic* character of these apocalyptic churches alluded to above, we would refer to the *meaning of their names* and the *actual condition* of them. These will be found remarkable, and may furnish a good reason why our blessed Lord chose them, and not other more important churches.

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These seven Asiatic churches appear to have been in that state which furnished a type of the *varied* character of the Church during the Gentile dispensation. The Lord shows both the bad and the good in these churches; but let us notice His kindness in first saying what is commendable, where there is room for it, before He takes notice of that which is to be blamed. Does our loving Saviour not show hereby His reluctance to find fault, and His readiness to notice those things which are to the credit of His own? The titles and the character which He assumes in addressing each of these churches individually, are likewise remarkable. They always agree with the state of each, denoting either *consolation and encouragement* (as chapter ii. 8), or *threatening and admonition* (as chapter ii. 12). And these titles are taken from the description we have of Him in chapter i. 13—18.

(*To be continued.*)

SCRIPTURE EMENDATIONS AND ELUCIDATIONS.

2 COR. v. 10: "For we must all appear before the judgment-seat of Christ; that each may receive the things in the body, according to (the things) which he hath done, whether (it be) good or bad."

Other passages will occur to the mind of a similar character, bringing before us the same solemn period and circumstance.

As to the translation "judgment-seat," there will be perhaps with some a preference for some other word, but it must necessarily have this force here, as awards follow. The thought which some hold that the present life of the believer has no bearing on the future existence is opposed both to philosophy and Scripture; and these two are one in their testimony on all subjects. Philosophy, "falsely so called," is equivalent to "oppositions of science;" but the true love of the true wisdom is ever in accord with that wisdom itself. Philosophy, in tracing cause and effect, would never make the close of time a bar to eternity; nor does the Scripture, for it says, "Lay up for yourselves treasure in heaven," and "whatsoever a man soweth, that shall he also reap."

The body referred to is not this mortal body, but "that body that shall be." We here on earth do things good or bad; there is a heaping up, and there must be a receiving of the same, but with all the unutterable difference of redeemed ones and lost ones: the latter receiving the eternal award of their sins unrepented of, unforgiven; the former beholding in the voucher of God's grace all penal sin remitted through the death of the righteous One, with a clause, however, still attesting the Father's righteousness. Righteousness and peace here kiss each other. "If we confess our sins, He (the Father) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" if we confess them not, we are uncleansed. Not, however, that we take unshriven sins with us. Such a thought is hideous. It is, however, a question of loss and gain, and the account is settled "at the judgment-seat of Christ." It is not unworthy of remark, perhaps, that the things done are plural,

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whereas the "good or bad" is singular; this last clearly referring not to the accumulations of time, but to the short work of account at the end. Is not this the loss that must ensue when dead works are to be accounted for? We have no arguments for any who assert that believers can do no dead works. Admitting that they can, where is the issue? Here or hereafter: *here*, if they will; *hereafter*, whether they will or not. Constant watching, with confessing and forsaking, and continual sorrow for sin, will effect the former; heedlessness and a seared conscience, and an unsorrowing heart, will assuredly secure the latter. Sorrow for sin is a thread running through the whole of the Christian's weft; self-judgment the unsavoury but wholesome work. "Pardon mine iniquity, for it is great," marks at once a sense of sin and of God's grace. Who would go to man with such a plea? Who would not extenuate his fault to his fellow? To make our enormity a plea, is to be tolerated only in the court of grace. The provisions of grace have, however, in some minds traduced the previsions of wisdom. "Each one shall give account of himself" has a conservative character. If all balance is absorbed in the blood-shedding, what have we to give account of? Faith in the blood brings us into the Father's house: *there* are rules for discipline; if observed, we have a reward accordingly, supplementary to the eternal salvation given by God, and apprehended by faith; if we are negligent, caring not to read the rules and so breaking them, there is a becoming, a necessary, but a sad counterpart, "he that doeth wrong shall receive for the wrong which he hath done." The consideration of this Scripture gives us the assurance that the sequel of our walk here is the life hereafter, which, though inconceivably good, will receive some bad award, if the sowing here has been with bad seed; yet will it not be bad positive, but negative. This putting away—for such it is only—will be like clearing a path of obstacles that the racer may not be stayed in his race. And is not eternity the plain of eternal efforts, where the goal is God Himself, the Infinite? To this will all bend their energies, to this will all seek; ever nearing, never reaching. It is wise and good, then, that all hindrance shall be removed: penal sin by the blood of Christ; and family transgressions, through the same blood, but by the Father's discipline; *now*, if sought and accepted; *at the judgment-seat*, if not before.

1 Cor. iii. 8—17. This Scripture is suggested by the former. The translation is sufficiently good to pass without remark, except verse 17. This should be, "If any (man) injure the temple of God, him shall God injure; for the temple of God is holy, which (temple) ye are." To leave out the last "temple" would make it ambiguous, as the words "which ye are" might be referred to the word "holy." But the "which" is really plural, and teaches that believers, as a body, form the temple of God.

The whole of this passage is eminently on works and their reward. "Each shall receive his own reward according to his own labour." (Verse 8.) This principle is expanded and illustrated in the following verses. The nature of this labour is brought before us as husbandry, a building. The latter is carried out. "*We*," says Paul, "are God's fellow-labourers; *ye* are God's husbandry, or tillage, (ye are) God's building." Whether labourers or the results of labour, all are God's. The building, "the temple of God," is composed of living stones; and God will have only

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precious stones, together with the ornamentation of gold and silver, in His imperishable temple; the "wood, hay, and stubble," brought there by unskilled or perverse, self-willed workmen, must be destroyed.

First. A foundation is laid—Jesus the Christ. It is true that God says, "*I* lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. xxviii. 16.) But it is equally true that Paul laid the same; even as *God's* husbandry and building were also the husbandry and building of Paul and others, for, says he, "I have laid the foundation, and another buildeth thereon." (Verse 10.) "*Other* foundation can no man lay;" yet Paul lays a foundation; he must, therefore, by the grace of God be said to do this.

Secondly. It is a building. Now of what is a building composed? Solid materials—stones, &c.; how, then, can doctrines *only* be meant here? Doctrines are meant doubtlessly; but even as a man's labour is inseparably connected with the results of that labour, so the doctrines taught must have some result; which is that, individuals are brought in and built up a spiritual house. If the doctrines are sound, and with them there is a watchfulness and carefulness, every stone, &c., will be examined ere it is built in. The fire, however, will try every man's work. Now we know that fire will not burn up immaterial things. Doctrines are immaterial; the figure, then, would be incongruous as applied to them. Whatever the fire may mean, God is just even in His grace (Zech. ix. 9), and He will gather out all that offends, and deliver such to be burned, even though servants of His shall have very industriously wrought with these materials. Now these are they that injure the temple of God, and such will God injure. If they build wood, hay, and stubble, God will burn up all their labour, but they shall be saved, yet so as by fire. If doctrines only are meant—and some solid, sober men think so—the great practical lesson is the same, there is a reward according to works. This is much to be insisted on; the other is a secondary matter, for whichever is taken the other is involved. If it be said the holy temple of God cannot be injured by building in false professors, this surely is begging the question. The temple may be injured; God says so, and man may do it (verse 17); and false doctrines are not less anomalous in the Church of Christ than false professors. However, let each take heed; his reward will be according to his own work. The account is not rendered till the close of the work; and that is not in this world, but in the day that is revealed by fire.

Oh, solemn thought! What are we about? Have we envies, and strifes, and petty jealousies? Are we traducing one who has more gift than ourselves? Are we afraid of being eclipsed? Oh, fatal error! "The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you." On what do we plume ourselves? On something received from God, which He may in a moment take away? Do we see something that another does not? Who gave the clearer vision? Is our understanding fruitful, when another's is dull—what use do we make of this? Do we become the more lowly? "God giveth more grace unto the humble." The wise in heart will be thoughtful and watchful over everything passing through his mind. Feeling produces thoughts; thoughts give birth to words and actions; and these are all helping to build up a hereafter. Oh for the soft heart, ever yearning over our brethren in Christ! Shall we love only those who

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love us? What manner of grace is this? What sort of building up is this? This is not building upon the foundation; or, at the best it is but a meagre grace; the world can do this. The new creature ought to be fruitful in new things; things which others, not standing in the same grace, cannot accomplish. "I can do all things *through* Christ who strengtheneth me."

2 Peter i. 3, 4: "Even as all things of His divine power that have been given to us *are* unto life and godliness (through the knowledge of Him that hath called us according to glory and virtue: whereby have been given unto us exceeding great and precious promises); that by these ye might be partakers of the divine nature," &c.

Griesbach gives δι' ὁν, which would be *through whom* instead of *whereby*.

The difference which the above translation exhibits, as compared with the received, is that all things which God hath given us, whatever their character, which we may in *our* wisdom esteem good, bad, or indifferent, are to this end—they conduce to "life and godliness;" and not that He has given us all that make for this, *whatever He may have given besides.* If God has given ability to some which He has not to others, this is the object: all gifts are to be sacred to Him. "*In* Him we live and move, and have our being;" *to* Him we are to be the same. God has not only in His wisdom given us all things needed for our life in Him, but all things we have are to build us up in Christ. Let no one say—I am ignorant and weak, what can I do? Every member in the body has its place, and no other can serve instead. Let such, however feeble, become inactive, the whole body suffers. There may not be consciousness of this; but the fact remains. Life must be maintained by activity and by nourishment. The nourishment itself becomes, in part, mischievous, without activity to assimilate it.

The above translation, and the parenthesis that is assumed, make the amazing fact, that we are "partaking of the divine nature," to be connected with "all things of His divine power that have been given to us," rather than with the "precious promises." We do not mean to dispute the latter, for "all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us," so that God's promises are verities, which no circumstances can interfere with; unless made conditionally, as some are. But it is also true that we are not in possession of all the promises; nor is it necessary we should be in order to be made partakers of the divine nature. The things we already have, though only in part the fulfilment of God's grace to us, effect for us and in us this truly wonderful transformation. There is much yet to be effected—"we shall be *like* Him, for we shall see Him as He is." (1 John iii. 2.) This is the crowning, finishing act to the process now going on. The Sun of Righteousness will imprint His own likeness on us, when we look on Him and He on us. No fleeting, perishable photograph will then be engraven by a creature sun; but He whose rays are life will multiply living resemblances, that shall also reflect the glory of His countenance.

2 Cor. iii. 18: "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being changed (transfigured, as Matthew xvii. 2) into the same image from glory to glory, as by the Lord the Spirit."

One great model is before us; to that our great modeller is conforming us; "we are being changed." Have we attained to a certain stage or

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condition of glory? to-morrow we have passed beyond it. We are partakers of the divine nature; we have put on Christ; an unattainable, but yet an imitable model is set for our study, and whilst we gaze and ponder the change is going on, which shall culminate when we "see Him as He is." Such is our destiny, such is the daily process—"to be conformed to the image of His Son." What God purposes to accomplish in full, He has already begun; and He will carry it on unto the day of Christ. Is not "the glory of the Lord" here, this same Jesus? His face is not veiled to us; and even now ours should be the reflection of His, known and read of all men; unveiled for them to read. The face of Moses had a material glory that was to cease; ours is to have even now a moral glory "that excelleth," besides the unfading one of eternity. We do not now see Jesus as He is, but only in a mirror; His very image, but not face to face. So we must understand assurely 1 Cor. xiii. 12: "now we see through (*i.e., by reason of*, or *in*, not transmission, but reflection) a glass or mirror darkly," because of the medium and the defective vision combined. Our face should be the index of a happy heart. Let us have no jealousies, no envyings, no heart-burnings, then our peace shall flow as a river, and our righteousness as the waves of the sea; and men shall take note of us that we have been with Jesus. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Sorrow in the world, peace in Jesus. But to secure this as a constant, perennial flow, we must be at peace with one another. If we contend earnestly for the faith, it must be with love in our hearts. As love diminishes, faith is eclipsed. "Wisdom is justified of her children;" they will be bad advocates in word, if they dishonour her in deed. Meetings are held to bring together Christians of different denominations; they are good, very good, but their success must depend on the success with which we cultivate the heart affections towards all who love the Lord Jesus in sincerity, wherever and under whatever circumstances they may be found. The grades of society cannot be levelled, but they must be watched in their class influence within the Church of God. The lowly Christian will know how to keep his place, without grieving those above, or those below. The Lord is at hand.

Clifton. W. H.

Note.—1 Cor. xv. treats of resurrection—first, as a fact; secondly, in its connection with service; thirdly, in its nature. The second seems introduced by the words, "they that are Christ's at His coming." (Verse 23.) Then ensues a parenthesis to the end of verse 28. The second part closes with verse 34. That the verses pointed out as the second part treat of sufferings on the behalf of others, may be granted, both from the nature of the language, and the fact of their existence, stated in 2 Cor. i. and elsewhere. For others Paul died daily, and fought with beasts at Ephesus; but if they rose not, annihilation would make all his labours fruitless. The correctness of the supplied words in 1 Pet. iii. 4 is manifest; not so here, because *the sense does not require it.* We have a wholesome Scripture doctrine enunciated without it, and in strict terms of common sense. If we may in this way supply words, the fear is that some would make a rash use of the liberty. However, we speak to wise men; let them judge of what we say. Truth must be dearer to us than opinions. W. H.

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"SURELY, I COME QUICKLY."

(Rev. xxii. 20.)

COME! for the lengthening shadows bode the night;
Satan and sin, man's first, last foes unite;
Thy loved ones watching, mark the waning light,
And long for thee and home.
Creation, "travailing," groans; but Faith's clear eye
Reads graven on all, "Redemption draweth nigh;"
And Hope expects, and Love knows, from on high,
Jesus will quickly come.

With sickening heart, with longing "hope deferred,"
They still gaze upward, trusting in His "word:"
Seek by each sign, each promise of their Lord,
The "Morning Star" to trace;
And as the darkness deep, and deeper grows,
They hail each orient tint that brighter glows,
Each point remote that may, anon, disclose
The "Sun of Righteousness."

When sad forebodings of that "burden" dread,
To Dumah's watchmen some inquirers led,
All was not peace those midnight seers had read,
"Morn cometh—also night."
Now, time foretold of peril near appears,
And pride, and unbelief, and sceptic sneers
Tell, while they manifest these latter years,
Of darkness and of light.

But though, as in God's Word of Truth foretold,
The love of some once warm now waxeth cold—
Men, evil and seducers, grow more bold,
Deceiving and deceived—
His power, and covenant sure, will still protect
From all impending evil His elect,
And their blest future with the Lord connect,
In whom they have believed.

"Where is the promise of His coming," where?
And "peace and safety," cry they, unaware
On whom that "day" is coming "as a snare."
Wake them to righteousness!
While yet the Lord still lingers on the way,
To snatch from evil all His own away,
He'll still His grace and sov'reign power display,
And suffer long, and bless.

Then saints, that sleep in dust, awake, rejoice,
Roused by the "shout," the "trump," the "Archangel's voice,"
And angel chariots, with unearthly noise,
Bear the rapt bride in air.
Woe to the world, and remnant that may stay,
When hasten yonder, far from earth away,
The "children of the light, and of the day,"
To meet the Bridegroom there!

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High above ambient clouds the Saviour waits;
"Caught up" and "changed," His church, aërial straits,
With bright, celestial convoy, threads to heights
Of glorious beauty there.
But scenes and sounds ineffable, divine,
No pencil can depict, no tongue define,
Nor human skill, though every power combine,
That glory could declare!

Ere earth's dire week of guilt and death shall close,
The mighty Conqueror will subdue His foes;
Yon fair pavilion from all future woes
Secures His saints afar.
And now His enemies on earth must cease
From Satan's power—His arm effects release;
Jesus, the "Lord of Life," and "Prince of Peace,"
Is, too, "A Man of War."

While through immensity His power extends,
His matchless grace even that power transcends!
Justice and mercy His atonement blends—
A precious, blood-wrought zone—
An emanation from the fount above,
Which when prized things, gifts, faith, and hope remove,
Shall circle e'en Eternity with love,
And radiate the throne!

Oft with the weight of sin and care I sigh;
Oft as yon bird my spirit fain would fly,
And seek a rest, around, afar, on high,
But rest awhile denied;
Though pain and sorrow sad life's journey make,
And though the lonely tomb this mortal take,
When in thy "likeness" I at length "awake"
"I shall be satisfied."

But, oh! to soar, and know I am with thee!
To reach the "place" thy love "prepared" for me,
And evermore thyself, thy glory see!
Thy many-mansioned home!
Thou saidst, "Where I am, ye shall also be."
"Come!" say the Spirit and the bride. And ye
That "hear," and are "athirst," now say with me,
"Ev'n so, Lord Jesus, come!"

Egham. M. H.

VANITY.

THE shadow, wheresoever it passes, leaves no track behind it and of the greatest personages of the world, when they are once dead, then there remains no more than if they had never lived. How many preceding emperors of the Assyrian monarchy were lords of the world as well as Alexander! and now we remain not only ignorant of their monuments, but know not so much as their names. And of the same great Alexander, what have we at this day, except the vain noise of his fame!—*Jeremy Taylor.*

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Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

ON DATES.

DEAR SIR,—Your article in the February number, entitled "The Forewarning," is precisely of the kind required at the present time, being consistent with your prospectus, and bold, plain, and well supported; except, I think, in one particular, and that a very important one—viz., the interpretation of dates, in which I must differ from you —*e.g.*, 1st. As to the seventy weeks of Daniel. (See Dan. ix. 1—27.) Daniel set his heart upon the investigation, and sought the knowledge by prayer; and the dates were revealed. As to the sealing, the wise (like Daniel) were to understand. 2nd. Though the full revelation of the dates of events, to the end of time, was *in a measure* sealed, as stated in Dan. xii. 9, 10, yet our Lord, *after His ascension,* broke the seven seals and communicated the full revelation by John, with all remaining data, by which the "wise" can understand the "times and seasons." Our Lord before his ascension said (it is true), "It is not for you to know," &c.; but He added, "*but ye shall receive power after,*" &c. (Acts 7, 8.)

With these views, fully supported, as I think, by Scripture, I fear you are committing a great error in joining with those who discourage calculation of dates in the study of prophecy as history foretold.*

Believe me, dear Sir,
Yours sincerely,
Fulham. ROBERT KING.

COMMUNION WITH SPIRITS.

DEAR SIR,—I think it is the privilege of every member of Christ's body to communicate his measure of light or knowledge received from the Lord, for every member of that body hath need of each other—yea, the most feeble cannot be dispensed with. I believe the Scriptures speak of spiritualism. The testimony is sufficiently clear to be understood; and if so, like any other Scripture testimony demands our serious and prayerful consideration.

The question is, can we in the body have communication with departed spirits? If we can, is it not possible with both good and bad spirits? I think we can with both. If this be admitted, what assurance can we have in any case of the character of a spirit, whether good or bad? May we not be deceived? We are told to try the spirits whether they are of God. Now the great evidence is that all fellowship and communications with "good" spirits is in the Holy Ghost. The departed in Christ are in the Holy Ghost. They abide in the love of God, which is shed abroad in them by the Holy Ghost. In fact, the true fellowship with saints, whether saints on earth or in heaven, is in God. Their union with each other is described by our dear Lord, when praying for His Church, that they all may be one, as thou, Father, art in me and I in thee, that they may be one in us. In this consists the communion of saints, whether on earth or in heaven; and being members of the same body, we must both knowingly and feelingly be partakers of the same spirit, and commune under the power of its present or direct influence; and this, and this only, can give us assurance as to the identity that it is a good spirit. But all communication with spirits, whether by rapping or otherwise, without the above evidence, is of Satan.

I am dear, Sir, yours faithfully,
JOHN MOODY.

* See Appendix to "Chronology of Sacred History," pp. 136 and following.

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ANALOGIES.

SIR,—I have read with much interest the papers in the RAINBOW concerning the things which are coming on the earth, and the parties expected to take a prominent part in them. The opinions of the writers differ materially, and some are very startling; but I am glad to see its pages are open to all, for the clash of opinions is the elicitation of truth.

May I, then, request a short space, to show grounds for forming an opinion as to the period of our Saviour's second advent, which I have not yet seen noticed?

In the 18th chapter of Deuteronomy we read that God said unto Moses, "I will raise them up a prophet from among their brethren like unto thee;" of the fulfilment of which promise the Scriptures so abound in evidence, that the passages need no repetition to the readers of the RAINBOW. Such was the case up to the time when Jesus, anticipating His death, said to His disciples, "I will pray the Father, and He shall give you another comforter;" as Moses, when ordered by God to prepare for death (Num. xxvii.), "spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord may not be as sheep which have no shepherd. And the Lord said unto Moses, take thee Joshua the son of Nun, a man in whom is the spirit," &c.

If, then, Moses was a type of Jesus up to the time of his death, we may reasonably look to his conduct, and to the commands of the Almighty to him, to ascertain if there be anything in his history which can guide our judgment as to the conduct of our blessed Saviour. Now we read that when Moses returned from Mount Sinai with the two tables of testimony, written with the finger of God, he found that he was rejected by the people. "Up, make us gods which shall go before us: for as for this Moses, we wot not what is become of him." And what followed from this? In the 32nd chapter of Exodus we read, "Moses said unto the people, *I will go up unto the Lord*; peradventure I shall make an atonement for your sin. And Moses *returned* unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin," &c. ("Father, forgive them"—Luke xxiii. 34.) "And it came to pass *on the morrow*, that Moses said unto the people, ye have sinned a great sin." "And the Lord said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables which thou brakest, and be ready *in the morning*, and *come up in the morning* unto mount Sinai," &c. Here, then, we see that *on the day after the withdrawal of the first covenant* God was graciously pleased to promise a *renewal* of it on *the following morning*, or *the third day*.

Taking, then, the six days of the creation of the material world, and the subsequent day of rest, to be typical of six millenaries for the perfecting of the spiritual world, with a subsequent millenary of spiritual rest—Satan no longer having dominion over us—we may anticipate that the Son of God will, *on the morning of the third millenary* from that on which He was rejected, condescend in His infinite mercy to bring a second time the offer of salvation to that people who before treated Him with such cruelty, but who are still "beloved for the fathers' sakes."

It is true that Moses was kept forty days and forty nights on the mount, before he brought a second time the tables to God's people; yet the Lord said unto him, apparently *at the first*, "Behold, I *make a covenant*" (Ex. xxxiv. 10); and as to the forty days and nights, if we consider that when God was preparing Moses for his ministry on the giving of the first tables, the latter was detained forty days and forty nights, neither eating nor drinking during that time; and that Christ, before entering on His ministry, was in the wilderness forty days and nights without eating or drinking, tempted of Satan; it seems likely that the second forty days and nights passed by Moses on the mount are typical of some event on the second coming of our Saviour—probably another conflict with Satan, who is likely at such a time to exert his power to the uttermost, but who will then not only be foiled, but "bound for a thousand years" (Rev. xx. 2); and taking it for granted

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that these forty days and forty nights are intended to be literally forty days and forty nights, as before, it will still be quite *the morning of the millennium*, should Christ not bring the covenant to those who rejected Him till the expiration of the forty days.

It well deserves our notice, too, that when Moses brought a second time the two tables of testimony "the skin of his face shone" (Exod. xxxiv. 30), typifying, I have no doubt, the glory which will attend our Saviour at His second coming as "King of kings and Lord of lords."

How many years it may want to the dawn of the seventh millenary, is a question not easily answered; but if you think this letter worthy of insertion in the RAINBOW, I hope to be permitted to send you another, relative to this point; but, God be thanked, the period cannot be far distant

"When we may 'hope no more to do
What we would leave undone;
Nor leave undone what we would do;
But will and deed be one.'"

And should it not come in our time, we can, at least, rejoice that it will not be long ere our descendants are freed from that spiritual thraldom in which Satan too successfully retains us; that they will not have to endure that terrible conflict between the flesh and the spirit, by which God has seen fit to test our love and obedience.

I am, Sir, yours truly,
Weston. W. H—— B.

"TH REMNANT OF THE WOMAN'S SEED." (Rev. xii.)

DEAR SIR,—In reading the first volume of the RAINBOW I was much struck with the letter on the Ten Virgins, by C. M., in the June number. I think we cannot insist too much on the oneness of the true Church, as to their acceptance in Christ; so that where He may be they will be also with Him. (See John xvii. 24.)

But as to the question whether any believers will pass through the great tribulation, I should like to know to whom the "remnant of the woman's seed" refers in Rev. xii., against whom (after the rapture of the manchild) the dragon vents his wrath? These are said to "keep the commandments of God, and have the *testimony* of Jesus;" which can only refer to faithful Christians, and does not seem applicable to the Jews, who are not converted until the Lord comes in glory, at the battle of Armageddon.

If these are not believers left behind at the first resurrection and rapture, they must have been converted soon after that event, and surely will partake in millennial glory with those who had gone before, whether they be martyred or kept alive to the end of the tribulation; and if this be so, there must be another resurrection and rapture at that period.

I think the statement that the *remnant* of the woman's seed "keep the commands of God, and have the *testimony* of Jesus Christ," proves that the manchild refers to believers, and not to the Jews; for I cannot see any notice of the latter receiving Jesus as their Lord and King before the destruction of the Antichrist, or in immediate connection with that event.

Perhaps some of your readers would give their opinion on this Rev. xii.

The above remarks are written on the supposition that the revelation is to have a future and literal fulfilment in some of its chief events. At the same time it would appear as if there had been a fulfilment from the commencement to the present time; for without it I cannot see how we are to reconcile the known fact of the great blessing which this portion of God's word has been to suffering Christians in all ages, and especially in times of persecutions. Martyrs under the severest tortures have been supported and encouraged in their testimony against Popish tyranny, from the light they have derived, and the blessing received from this word of God. To suppose they were under a delusion all the while, is more than I can imagine, whatever some students of prophecy may think.

Yours truly, C. W.

THE THEORY OF MR. DESPREZ.

DEAR SIR,—May I ask you to insert in your valuable periodical the following letter, just written to an intelligent working man, who lately, with much satisfaction, showed me a book entitled,

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"The Apocalypse Fulfilled in the Consummation of the Mosaic Economy and the Coming of the Son of Man." By the Rev. P. S. Desprez, B.D. Second edition. 1856. Concerning this book a writer in the "Quarterly Journal of Prophecy" most justly remarks:—"To this theory the author sacrifices everything—criticism, theology, symbol, history, chronology—with a recklessness at which a scholar may wonder, and a Christian stand aghast:"—

"LETTER TO A WORKING MAN.

"DEAR SIR,—I have attentively considered the book you lent me, by Mr. Desprez. I cannot express what I felt on reading such a perversion of Scripture; but I will at once proceed to show you the truth on the important subjects there so barbarously handled.

"Let me premise that prophecy, connected as it is with history, is to our theology what the spine is to the human body; and although while the heart continues to beat there will be life, although the framework of the body be ever so much distorted, still it will be a poor sickly life, very much like that of the Church of the present day.

"I begin with a statement which may at first sight startle you, but which you will find is borne out by fact—namely, that neither our Lord, while on earth, nor any one of His apostles, uttered a prediction which has not its root in the Old Testament! A future revelation, the Apocalypse, was given for the guidance of the Church, for the same reason that the Book of Daniel was given to the Jews—during the captivity in Babylon—because the Church had lost her Shekinah, the *manifested* presence of the Comforter, and as a visible body was sinking into the spiritual Babylon.

"The Scriptures refer to two series of judgments on the Jewish nation, besides what occurred 150 years B.C., in the time of Antiochus Epiphanes. First, the siege and destruction of Jerusalem by the soldiers of Titus, which occurred 40 years after our Lord's resurrection; and secondly, that which will take place about the time of our Lord's second advent.

"I am quite aware that Mr. Desprez, in common with many infidel writers, makes much of that declaration (Matt. xxiv. 34), where, after speaking of the appearance of the sign of the Son of man in heaven, and the angels sent to gather His elect from the four winds, from the one end of heaven to the other, he thus proceeds: 'Verily I say unto you, This generation shall not pass away until all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.' A Christian, bowing to the word of the Lord, would naturally here pause, and consider, "What did our Lord mean by the term, this generation?' He might for a season be perplexed; but by reverently searching the Scriptures with humble prayer the knot would give way without the rude treatment Mr. Desprez and others have applied.

"My Greek lexicon says that the word *genea*, here translated generation, is in other parts of Scripture translated nation, race, family; further than this, every present generation of Jews was addressed as parts of the whole nation. Thus, in Jeremiah ii., addressing the people of his day, the prophet says, 'Thus saith the Lord, I do remember *thee*, the kindness of thy youth, the love of thine espousals, when thou wentest after me into the wilderness,' &c.; and after going through their history in this chapter he says, 'O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness?' &c.

"Then remember that in the close of Matt. xxiii., from verse 34 to 39, the nation is in like manner addressed. That nation, that highly-favoured nation, despisers of so many privileges, was to receive punishment for the sins committed even from the time of Abel. And wherefore? Because the character of Cain and of all other evil-doers was strongly impressed upon them, and would be consummated in the death of the Holy One of God. And from that time to the present, from father to son, in all nations and all lands, have that nation suffered scorn, derision, contempt, and persecution; and so will they suffer, until in their own land, according to all the prophets, the last and most terrible trouble shall overtake them. Remark in the various prophecies such threatenings as those in Zechariah xiv. 1, 2. But as in Matt. xxiii. 39, so after all these prophecies a time of deliverance is promised; for, still *speaking to the nation*,

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our Lord says to them, 'Ye shall not see me henceforth, until *ye* shall say, Blessed is He that cometh in the name of the Lord'—referring to Psalm cxviii. 26, when the stone which the builders refused becomes the head of the corner. Consider Zech. xii., xiv.; Joel ii.; Isaiah x., xxix., &c. Trouble and the final deliverance of that nation are predicted from Moses even to the end of the Scriptures. Trouble while they continue disobedient; deliverance on change of heart and mind. (Deut xxviii. 15—48.) Then follows a description of the people who should be the instruments for the punishment of His people from verse 49, and then, chapter xxx., the promise of deliverance is given.

"For the time of sore trouble immediately before the second coming of our Lord, see Daniel vii. 9 to the end. Concerning verse 10, remark that this cannot be the general judgment (Rev. xx. 11—15), because only one of the four kingdoms is destroyed at the time referred to. Most probably it is the judgment on those living at the time of our Lord's return. Before proceeding further, I beg you to remark that what is recorded, Matt. xxiv., is to be found in substance, Mark xiii. and Luke xvii., xxi., and *if* you will tell me what you consider to be the meaning of the expression, 'Times of the Gentiles,' or, rather, when began the times of the Gentiles, spoken of as follows (Luke xxi. 24): 'And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,' I shall be able, I trust, to convince you that such prophecies are now only fulfilling, and that they are to be fulfilled most fully at the coming of the Lord with His saints, (Rev. xix. 11—21.) "Your sincere friend,

"E. M.

"Passages where the word genea, race, nation, generation, occurs:—Ps. xx. 30, xxiv. 6, xiv. 5, cxii. 2; 1 Peter ii. 9; Deut. xxxii. 20; Phil. ii. 15. These are a few out of numerous passages that might be adduced."

THE LIVING CREATURES.

DEAR SIR,—Your correspondent, W. H., in replying categorically to the queries inserted in the October number of the RAINBOW, passes by the 5th with an invitation to others to follow up the inquiry. Perhaps you will permit me to occupy a small portion of your space with a brief statement of conclusions arrived at after long and patient examination of the subject of the query.

The query is thus stated at page 477 of the first volume of the RAINBOW:—"V. Are the living creatures of the Apocalypse representative of redeemed humanity, or of the animal creation delivered from its groanings when the kingdom of Christ is proclaimed?"

That I may not take up too much of your valuable space, I must confine myself to simple conclusions, and risk the appearance of dogmatism, which, however, I desire earnestly to avoid.

1. I believe that the living creatures of St. John are not *representative* of anything in nature or grace, but are themselves actual existences, glorious creatures of God, living, active intelligences, possessing the forms and exercising the functions ascribed to them in Holy Writ. There has long been a rage for making everything in the Apocalypse symbolical of something else, to the confusion both of that which is literal and that which is professedly figurative. There is much difficulty sometimes in distinguishing between the two, but the real difficulties of exposition are not lessened by overlooking such distinctions as a minute examination will make apparent.

2. The careful collation of the passages referring to the cherubim of the Adamic, Mosaic, and prophetical ages, the seraphim of Isaiah, and the living creatures of the Apocalypse, convinces me that the same glorious beings are intended by them all.

3. These living creatures are mysteriously and wonderfully connected with the throne of God. John states that they were *round about* and *in the midst* of the throne—Isaiah, that they were *above* the train (or skirts) of the throne upon which the Lord sat, suggesting the idea that they were closely attached to the seat of the throne itself, and that the train (or skirts) of the throne flowed downward beneath them, filling the temple; and Ezekiel describes them as "under the God of Israel" (x. 20), whose throne "was over their heads" (i. 26), "above the head of the cherubims" (x. 1).

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4. The number of these glorious beings, whether called cherubim, seraphim, or living creatures, is only *four*. The Scriptures never speak of more. The probability is, therefore, that in the universe there are no more than four, and these are ever attendants on, and perhaps united with, the throne of the Most High.

5. This latter fact gives definiteness to the phrases, "He sitteth between the cherubim" (Ps. xcix. 1); "Thou that dwellest between the cherubim, shine forth" (Ps. lxxx. 1), and others; which give to the Divine Being a localization, so to speak, without adding the idea of circumscribed fixity. The statement that "The Lord hath prepared His throne in the heavens," makes it unquestionable that there surely is a visible, actual, palpable manifestation of the place of His glory; and the expression, "He rode upon a cherub, and did fly" (Ps. xviii. 10), superadds to the other Scripture descriptions the idea of motion, definite enough to be understood, especially in connection with the graphic pictures by Ezekiel of the glorious things he saw on the banks of the river Chebar.

6. These living creatures form the "chariot of the cherubim," upon which the Lord sitteth, "high, and lifted up," and which was one of the "things in the heavens," the patterns of which were given to Moses "in the mount" for the construction of the sacred furniture of the tabernacle.

7. There is no occult mystery or hidden meaning in the apocalyptical description of the living ones.

I am, dear Sir,
Yours very truly,
ENOCH GREGOR LEA.

HEBRAISTS ON REV. XIII. 18.

DEAR SIR,—In mere justice to those of your readers who do not understand Hebrew, and who might implicitly trust Mr. Govett's former positive statement that the name *Louis Napoleon Buonaparte* does not contain 666, as the total value of its letters in Hebrew, I wish to state that Professor E. R. Hodges, of Bath-street, Bristol, a Rabbinical and Hebrew scholar for twenty-five years, and formerly episcopal missionary of the Jews' Society, has carefully considered Mr. Govett's assertions, and states that they are unwarrantable, and that those words may fairly and legitimately be so spelt in Hebrew as to contain 666. Other Hebrew scholars also agree with this view.

AUDI ALTERAM PARTEM.

THE WILD BEAST.
(Rev. xiii., xvii.)

DEAR SIR,—There is one matter connected with the beast of Rev. xiii. and xvii. (assuming the beast to be the same in both chapters), that I would lay before your readers. I refer to the mention of the deadly wound the beast had received by a sword in one of his heads, and which head appeared in a healed state of existence to the wondering beholders. For surely this was the great cause of wonder—"the beast that was, is not, and yet is;" alive, wounded to death by the sword, and reappearing with its deadly wound healed. Now, might I suggest that these events in the history of the beast are closely connected with each other, and therefore to suppose that thousands of years intervene (as Mr. E. G. Lea does in his dissertation on the first woe) would seem to destroy the symmetry of the prophecy, and could not be spoken of as a succession of marvels that would cause all the world to wonder after the beast. And further, it seems to me that the wounding by the sword must be a fact well known and recognized by the public at large; and if this be the case, we can see a good cause for wonder at the appearance of the eighth head of the beast, viz., the seventh head, wounded to death by a sword, revived and healed of its deadly wound. There is nothing at the present day that is so likely to answer these requirements as the reviving empire of the first Napoleon, supposed to be the seventh head. I take it as an established fact that beasts, kings, and kingdoms in the prophetic writings, may be synonymous, as laid down by the interpreting angel in Dan. vii. 17, compared with verse 23rd, and horns may also be synonymous with kingdoms. (See verse 24.)

Another subject I would mention is the opinion expressed by one or two of your correspondents, that the falling

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away, or the apostacy (2 Thess. ii. 3), is still future. I was much surprised when I first read this; and the more I think of it, it seems to me untenable; when we have the whole history of Popery before us, and the so-called Greek Church, not to mention other "fallings away" from vital Christianity, compared with what the apostle says in the 7th verse, "that the mystery of iniquity *doth* already work." Surely this point, if possible, should be clearly settled.

I remain, Sir,
Respectfully yours,
C. W.

ANSWER TO MR. PURDON.

DEAR SIR,—Will you ask your readers to pray for the contributors to the RAINBOW, that we may have grace not to write bitterly of one another in the controversies which arise? Truth and love are sisters; let us not, in the fight for truth, plunge our sword into the bosom of love. The adversary will have vantage ground against us if he can say that we are just like any other men, and cannot keep our tempers when once we differ. Otherwise may not unfriendly tongues say, 'Here are men talking about Christ's appearing as close at hand, and being caught up to meet Him, yet they cannot show common courtesy to each other.'

Mr. Purdon's former letter was a nice one, and I felt thankful to think how much more nearly we were agreed than I had imagined. I hope I have not given him any offence since then.

Will he allow me a few words in reply?

Is Napoleon III. the Antichrist, or is he not?

If he fulfils Jer. iv. 7, if he be the "lion of the thicket," "the destroyer of the Gentiles," then he is the Antichrist. And if that which Mr. P. suggests be the true derivation of his name, then the first "o" in Napoleon is short. But I have not seen Mr. Flower's publication, and can pass no judgment on the argument.

But this I can say—1. In our pronunciation of the word "Napoleon," the first "o" is long. Every one's ear can tell that. And this is its quantity in poetry, as witnesses Mrs. Sigourney's beautiful piece, "Napoleon at Helena," in which she says—

"And to the echoed question, 'Who shall write
Napoleon's epitaph?' as one who broods
O'er unforgiven injuries, answered, 'None!'"

2. If there be but one long "o" in Napoleon, the attempt to make the name yield the number 666 is overset.

I think if opportunity were given me, I could justify the citation of the texts given. Too strongly do I realize our responsibility for doctrine to fight for victory against truth. Is not the Antichrist a person who has already appeared on the earth? Is not that the meaning of the expressions, "The wild beast which thou sawest *was*, and *is not*?" Does not this explain the world's wonder, when they beheld the wild beast, because he *was*, and *is not*, and shall be *present*?"* Is he not in this respect like the true Christ? For the true Christ once was on the earth, is no longer to be seen on it, and yet shall be present here once more. With thanks for Mr. Purdon's testimony to my fairness in "The Two Witnesses," and in "The Spirits in Prison," I beg to subscribe myself,

Yours very truly in Christ,
R. GOVETT.

"THE SIGN OF THE SON OF MAN IN HEAVEN."

DEAR SIR,—From the 61st chapter of Isaiah, the King of the Jews, our gracious Saviour, read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; . . . . . to comfort all that mourn." It is to be observed that He omitted one clause in the 2nd verse, viz., "*and the day of vengeance of our God*," because He well knew that the day of vengeance upon Jerusalem and its inhabitants, or if later, these perilous times, He was not then commissioned to describe; nevertheless in the same verse

* So reads Tregelles, supported by manuscripts, and critical editions.

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were two great truths placed side by side—*the comfort*, and *the vengeance*.

There is a striking analogy in the 24th chapter of Matthew and the 30th and 31st verses, in reference to the distinct stages or times of the second advent, where both comfort and terror are contained.

"And then shall appear the sign of the Son of man in heaven; and then shall all the *tribes of the earth mourn*, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together *His elect* from the four winds, from one end of heaven to the other."

There are they that mourn—the tribes of the earth, and they that rejoice—His elect over all the world. The latter, according to St. Paul in the Thessalonians, shall be caught up to meet the Lord in the air, and accompanied by all those who are called the dead in Christ and the first in resurrection. After this moment, "as in the twinkling of an eye," and after the sign of the Son of man in heaven, *then* "the tribes of the earth" shall see the Son of man coming in the clouds of heaven with power and great glory, having *then* all His gathered saints with Him, when, according to Zechariah, His feet shall stand on the Mount of Olives. There is an analogous interval here between the reception and comfort in the air, and the descent to the Mount of Olives. St. Matthew speaks of woe to the world. St. Paul says to the saints, "Comfort one another with these words."

There is something respecting the *time* of the "sign of the Son of man in heaven," and that of His coming to Jerusalem, which is worth notice; and it is that no man nor angel may know the former; but that "*the times and seasons*" of the latter have been prophetically announced, so that the latter may be calculated by us, although those times and seasons were not given to the *apostles* to know.

However, some approach, if not to a day or a year, may be intelligently *watched* for; since the sign of the Son of man in heaven is *prior* to the restoration of the Jews, to the siege of Jerusalem, and to descent on the Mount of Olives. It is now the most imminent, and most important wonder to be looked for, and "blessed is he that watcheth and keepeth his garments, lest he walk *naked*" (base and ignorant of truth), "and they see his shame."

I am, yours respectfully,
CENTURION.

Ipswich.

TWO GREAT DAYS.

DEAR SIR,—He who bears an unwelcome message, as the proverb would tell us, finds small encouragement at the hands of those to whom he brings it. But if the Lord sends it, the messenger must not shrink. If the entrance into millennial bliss be by simple faith, this can be easily established by Scripture testimonies; if it be more difficult than we had imagined, is it not better to be forewarned of the difficulty, that we may more earnestly pray and strive?

Your correspondent, "For Ever," seems to mistake the state of the case. All believers are, by their own admission, weak and erring; and God receives them as such, and has provided a Mediator and Intercessor to meet their weakness, and the Holy Spirit to purify and sanctify.

He suggests that either only martyrs, apostles, and prophets enter, or else all washed in the blood of the Lamb. I do not think either view is correct. The passage Rev. xx. 4 presents to us three classes: one, an indefinite one.

1. "I saw thrones, *and they sat upon them*."

This, I suppose, refers to the armies of heaven, mentioned in the previous chapter, who come with their Great Warrior King to reign. As with Him they fought, with Him they are enthroned. Among them, as I imagine, are found the great multitude of chap. vii.

Then come the classes of (2) the beheaded, and then (3) those who refuse to worship the wild beast or his image. But many other Scriptures speak of those who will obtain part in the millennial kingdom—Matt. v. 1, 12; Luke vi. 20 23; xiv. 12, 14, &c.—and they include many other classes than the prophets, apostles, and martyrs.

May I suggest to your correspondent that there are two great days set before us in the Scripture? 1. *The day of grace*, in which we now live, during which we are upheld before God by the

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blessed priesthood and intercession of the Lord Jesus; so that we have boldness to enter even the Holiest by His blood. The throne to which we draw near is "the throne of *grace*;" for which our God be praised! . . . . . .

2. But the Scripture testifies also of another day of a very different description yet to come—"the day of *judgment*;" that is, of *justice*. We are admitted to see the setting up of its throne in Rev. iv. 2. That throne is, I believe, the "throne of *judgment*." (Ps. ix. 4, 7, 12; Dan. vii. 9, 11.) And when that is set, "*the day of wrath and revelation of the righteous judgment of God*" begins. (Rom. ii. 5.) In the day of grace the Most High acts towards us "*not according to our works*, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. i. 9.) But in the day of justice, we read that God "*will render to every man according to his deeds*." (Rom. ii. 6.) We are taught that those who obtain the age to come, and the first resurrection, are those "*accounted worthy*." (Luke xx. 35; Rev. iii. 4.) And while the epistle to the Hebrews discovers to us most clearly the abounding of God's mercy in the work of the Great Priest of the better covenant, and our welcome before God through Him, it testifies most solemnly to all believers of the effects of their actions on their happiness in the day to come.

It presents to us our Lord Jesus in two aspects. He is the *High Priest* of our profession, as Aaron was of the old covenant. But He is also the *Apostle* of the new people of God; and thus answers to Moses. (Heb. iii. 1.) Now, in exhibiting to us Christ Jesus in this last character, the inspired writer testifies to us most solemnly the danger of our coming short of the Sabbatic rest which is preached to the people of God. (Heb. iii. iv.) He exhorts us most strongly to labour to enter into that rest, lest any fall through the like sins of disobedience (not unbelief—see *margin*). If Israel escaped not just recompense, much less shall we. (Heb ii. 1—3, xii. 25.) He presses on our attention the case of Esau, the son, the favoured son of Isaac, who sold his birthright, and in the day of award lost his blessing, and could not recover it even with tears. (Heb. xii. 14—17.) Now the judgment of the saints before Christ takes place not in the day of *grace*, but in that of *justice*. (1 John ii. 28, iv. 17.)

Are not these things worthy of our regard? Have we not overlooked the cautions and threatenings which the Lord addresses to believers? Have we not been very one-sided in looking at the character of our God? We have often the testimony produced that "God is love." Praise to our God that He is so! But do we hear the other testimony? "*Our God is a consuming fire*." (Heb. xii. 29.) Is the exhortation founded on that view of God pressed on us?—the serving God with reverence and godly fear?

Believe me,
Yours sincerely in the Gospel,
R. GOVETT.

NAPOLEON'S "JULIUS CÆSAR."

DEAR SIR,—All your readers will have heard of, and many of them may have seen, the "History of Julius Cæsar," by his Imperial Majesty Napoleon III., Emperor of the French, which is at present being translated into so many different languages, and is drawing the attention of the whole civilized world. "All the world wondered after the beast." (Rev. xiii. 3.)

You are aware that I belong to the school of those interpreters of Daniel and Revelation who believe that Louis Napoleon is the destined monarch of the world, and personal Antichrist foreshown in prophecy to confirm a seven years' covenant with the Jews (Dan. ix. 27), about or soon after 1865-7, and then (after the resurrection and the translation of the wise virgins have taken place previous to the close of the first three and a half years from the confirming of the covenant) subsequently to become completely supreme over England and most of America and all Christendom, and finally to persecute Christians during the latter half of the seven years, until he finally perishes at the descent of Christ with all His saints at the battle of Armageddon, about or soon after 1872-4.

I believe also from Rev. xvii. 12, 13, xiii. 1, Dan. vii., that there will be a division of the entire territory of the old Roman Empire into ten kingdoms—Great Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, the rest of Turkey, and, most probably, Tripoli

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with Tunis—and a union of their ten kings or a confederation under Napoleon's protectorship within three and a half years after the covenant. Now, I have read Napoleon's preface, and a few extracts from his "History of Julius Cæsar," and what I have read seems to confirm the correctness of the above interpretation of prophecy. Napoleon appears to aim at imitating Cæsar in gathering together the old Roman Empire under himself. "My object," writes Napoleon, "is to prove that when Providence raises up such men as Cæsar, Charlemagne, and Napoleon" (and of course Napoleon III.), "it is to trace out for the peoples the course they ought to pursue, and to set the seal of their genius upon a new era, and so accomplish the labour of several ages in a few years. Happy the nations who understand and follow them." Napoleon's pompous, haughty, and oracular language reminds me of Sennacherib, King of Assyria, of whom we read in Isa. x. 12, 13: "Wherefore it shall come to pass, that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent." Napoleon, like his uncle, is a fatalist. He has always believed that he had a mission to accomplish. He evidently believes himself raised up by Providence to "set the seal of his genius upon a new era, and accomplish the labour of several ages in a few years." I also believe that Napoleon has a mission to accomplish; that the Lord has raised him up as an instrument in His hands to scourge as with scorpions the Laodicean Christian Church, the foolish virgins (who will be left on earth when the Lord comes *for* His people), and the apostate nations of Christendom, as well as the unbelieving Jews; and when the Lord hath performed His whole work of judgment on the ungodly nations through his instrumentality, "He will take the Beast and the False Prophet and cast them into the lake of fire burning with brimstone." (Rev. xix. 20.) We are now looking for the covenant being made for seven years between Napoleon and the Jews. And last week a friend drew my attention to the following paragraph in the *Methodist Recorder*, a London newspaper:—"*The house of Rothschild has summoned all its agents abroad to a conference to take place at Paris.*"

It is evident from chronological prophecies, and from the signs of the times, that the second advent of our Lord draweth nigh. When ye see these things come to pass, then look up, for your redemption draweth nigh. Accepted *in* Christ now, may His servants occupy till He come, and so labour in His service, that when the Lord cometh they shall be received by Christ with the welcome words, Well done, good and faithful servants; enter thou into the joy of thy Lord. Oh, to be always ready, having our loins girt and our lamps burning! "He who testifieth these things saith, Behold, I come quickly: Amen. Even so, come, Lord Jesus."

Yours very truly,
JOHN MASON.

Ponteland, Newcastle-on-Tyne,
March 14, 1865.

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Literature.

Railway between the Mediterranean, the Dead Sea, and Damascus, by way of Jerusalem, with Branches to Bethlehem, Hebron, Nablous, Nazareth, and Tiberius. With a large Map, based upon the first actual Survey. By CHARLES F. ZIMPEL, Doctor of Medicine and Philosophy, late Chief Engineer of different railway companies in America and Europe. London: Stevenson, Paternoster-row.

THE association of the words "railway" and "Jerusalem" stirs our spirit to its centre. It causes multitudes of thoughts to rush upon us. Are we nearing the time of the great prophetical Exodus? Is preparation being made for the time of the end? We have examined the project outlined with such remarkable engineering and scientific ability in this pamphlet, and we earnestly hope it is destined to take practical shape at no distant day. We cannot give details of the plan, but we beg our readers to procure the pamphlet and study it—the price is eighteenpence—and they will find an amount of information on the whole subject which places the chronography of Syria and the Holy Land before the eye. Every objection is candidly met, and the probability is great that in a commercial point of view the proposed railway would be a perfect success. These are days of marvels; let us now have a railway from the coast of the Mediterranean to the greatest city of all history, and which is ere long destined to be the splendid metropolis of the world, and we shall have one marvel more. The entire cost of the railway, including that of a much needed harbour at Jaffa, is estimated at a million sterling, a sum not worth naming in the presence of the mighty influence it is sure to have on all that relates to the land of Israel and Judah, and the profoundly interesting eastern question which must soon engage the attention of all the cabinets of Europe. Dr. Zimpel's address is 182, Marylebone-road, New-road, N.W., and we have no doubt any one addressing a line to him would receive full information on the important project.

The Practical Works of David Clarkson, B.D., Fellow and Tutor of Clare Hall, Cambridge. Vol. II. Edinburgh: James Nichol. London: James Nisbet and Co.

THIS volume of Nichol's Series of Standard Divines, of the puritan period, contains a number of Clarkson's greatest sermons. Their titles are: The new creature; Christ's gracious invitation to sinners; Man's insufficiency to do anything of himself; Against anxious carefulness; Pray for everything; God's end in sending calamities and afflictions on His people; The conviction of hypocrites; Soul idolatry excludes men out of heaven; The children of God should not be partakers with others in their sins; Unconverted sinners are darkness; Of Christ seeking fruit and finding none; The Lord rules over all; Sinners under the curse. Here is much precious matter, subjects for deep thought and every-day practice. "Instead of troubling yourselves with cares for anything, apply yourselves to God by prayer in everything," says Clarkson; and this is one out of a thousand of his pointed epigrammatic sayings. "Then, to be sure, you are angry and sin not, when you are angry at sin," is another. The reader of Clarkson is sure to remember much of him, and this is no small praise.

The Popes not the Man of Sin: Being an Answer to the Publications of Dr. Cumming, Dr. Morison, and the Rev. E. B. Elliott on that subject. By R. GOVETT. London: James Nisbet & Co.

THAT Mr. Govett is a prolific writer a list of his publications advertised on the wrapper of this magazine proves, and our readers need not be told how frequently he appears in our pages. It may be information to many of them, however, to say that a discussion is being carried on just now with great vigour between him and the editor of the *Achill Missionary Herald*, in that publication, on the subject of the book now before us. The editor of the

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Herald holds, according to the usual "Protestant interpretation," that "the Pope and nobody else is the Man of Sin." Mr. Govett denies the correctness of that interpretation, and no impartial spectator of the battle can hesitate to declare who has the best of the argument. This gratuitous advertisement of the *Achill Herald*, however, is a favour that it does not deserve at our hands, for it has recently spoken of us as the organ of the Futurists; as if that description, even supposing its truthfulness, were enough to condemn us as unworthy of public confidence. But we are not the "organ" of any school or party. Our grand object is the exhibition of revealed truth, without the slightest reference to any body of Christians. Even in this very number we have admitted an article which incidentally calls the Pope the Man of Sin, although we are quite sure the pope was not in the apostle's mind when he used that terrible term, and although we are equally sure that the writer believes in the coming of the personal Antichrist. Our friend who wrote that article is too wise a man to retain an erroneous opinion a moment after its fallacy is demonstrated, and we beg him, and all others who have accepted the so-called Protestant interpretation, to read Mr. Govett's little book now introduced to their notice. The volume is remarkable for all the higher qualities of polemical writing. It is clear, acute, logical, Scriptural, convincing. Mr. Govett's knowledge of the Scripture is something extraordinary. The doctrine that the pope is the Man of Sin is fearful in its consequences. It blinds men to the rise of the lawless one, the false Christ who will shortly be worshipped by the world that rejects the Christ of God. We wish we were able to place a copy of Mr. Govett's masterly work in the hands of every Protestant minister in England; but as we are not responsible for the use of gold which we have not, we discharge our responsibility for the truth which we have by declaring that, in our judgment, its main position—that a personal Antichrist is about to be revealed—is unanswerable. The hideous abomination of popery is not to be met by a false assumption, and the truth of God is not to be forwarded by a mistake. Let the Bible speak, and let all foregone conclusions be given to the wind! Surely it is high time!

SPIRITUALIZING.

"LET us lay aside that base compromise of spiritualizing Scripture until it loses all its restraining power, and becomes a heap of senseless riddles, and let us look God's truth honestly in the face. Men have grown afraid of honesty—afraid of God's truth. They are afraid that the plain honest truth should not be holy enough, and pure enough, and that the revelations of the Spirit of God should not be sufficiently spiritual. Therefore, to avoid all risk, they super-spiritualize the Scriptures, and distil the pure ambrosial wine into an airy empty vapour which they call spirituality, but which is in reality effeminacy. Afraid of the armour and weapons of the sanctuary, they have exchanged them for a sword of wood, and a spear of bulrushes, and have then told their deluded disciples to go forward bravely, and to fight the world, the flesh, and the devil, with a lath and a bulrush. No wonder that they have been defeated at all points. No wonder that the Church has been conquered by the world, and has passed under the yoke a poor degraded captive. We want the real armour of God, not laths and bulrushes, in our spiritual conflict; and setting up to be wiser than Infinite Wisdom, we have proved ourselves fools at first, and made ourselves bondsmen in the end."—*The Last Vials.*

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MAY 1, 1865.

SPECIMENS OF UNCONSCIOUS ROBBERY.*

MR. HORTON'S book deserves notice. It is not one of those volumes that have neither virtue nor vice, nothing worthy of either praise or censure, but a book that claims careful examination, all errors included—an honest book, into which the author has infused some soul, some gushes of natural eloquence, and something which occasionally touches upon the region of prose-poetry. There is much in it that we admire. Many of its doctrines have the sound ring, and its literary character claims for the author an honourable place among the writers of the day But it has faults; and we have such a high opinion of Mr. Horton, both as a Christian and a teacher, that we feel it due to him to point out distinctly wherein we think his utterances defective. He is a man of sufficient mark to justify a careful effort to put him right. We should like to see such a man standing in full light, basking in the sun, and able with the slightest movement of his finger to discriminate things that differ. Indeed the fact that he has selected the eighth of Romans as the text of expository lectures challenges attention. No other doctrinal portion of the divine word surpasses this for fulness, grandeur, breadth of view, and heart-stirring disclosures of the age to come. "This eighth chapter of Romans," says our author, "is the very heart of the epistle to which it belongs. It contains the climax of a long course of preceding argumentation, and is written in a strain of unsurpassed grandeur and fervour. In it the apostle seems to burst gladly away from the trammels of logic and formal reasoning, and to give full vent to those strong and rapturous emotions with which his noble bosom always swelled when he meditated on the love of God in giving His Son for the redemption of mankind. Hence we feel, in reading this wondrous and sublime chapter, as if we were borne along

* "The Fulness of the Blessing of the Gospel of Christ. Being a Series of Lectures on the Eighth Chapter of the Epistle to the Romans." By the Rev. T. G. Horton. London: Jackson, Walford, and Hodder, 27, Paternoster-row.

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by the rolling tide of some majestic river, whose current becomes deeper and broader, and whose shores display vaster and more populous territories, stretching dimly away into the remote horizon, at every league of our delightful progress."

We have to express our regret, in the first place, that Mr. Horton falls into the common mistake of appropriating to Christian service passages of Scripture which have nothing to do directly with the New Testament Church. It is astonishing that Christians should feel no compunction of conscience in their systematic robbery of the poor Jew. If the Hebrews spoiled the Egyptians, they have been ruthlessly spoiled in turn. The Gentile nations have trodden down their territory and seized their gold, and the Church has without mercy draughted into her treasury, as if she were not rich enough without them, promises and prophecies which the prophets of Israel and Judah meant for the descendants of Abraham according to the flesh. In this cruel spoliation the translators of the Bible are conspicuous, as any one may see who will compare their summaries with the inspired text of the prophets; summaries which sometimes suggest, and at other times express, sentiments utterly foreign to the teaching they are intended to illume.

Now, in the first lecture in the book before us, on the most blessed doctrine that there is no condemnation to them that are in Christ Jesus, the lecturer says, "God is able to say unto them, 'I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins.' (Isa. xliv. 22.)" But this is no proof text of Paul's doctrine in the passage under examination. It refers not to the Christian and his standing before God in Christ, but to the redemption of Israel from national captivity by the hand of Cyrus, who was raised up as God's shepherd to perform His pleasure in this matter. "Again He saith (Isa. xliii. 25), 'I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.'" But this is said to Jacob and Israel, and he who rightly divides the word of God will not substitute other names as inheritors of the special favour in question. Again, Mr. Horton quotes Micah vii. 19: "Thou wilt cast all their sins into the depths of the sea." He will, but the people thus encouraged are "the remnant of God's heritage," when "the nations shall see and be confounded" at the marvellous dealings of the Lord when He shall "perform the truth to Jacob and the mercy to Abraham." The time for the fulfilment of this promise to Israel, and the pouring out upon the nations the terrible judgments with which it is associated, is still future, although the stirring events of the day both among Jews and Gentiles proclaim it at no great distance now. On the true preposition that "no condemnation can accrue to believers" in Jesus "in the

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future," Mr. Horton says, "Therefore it is written, 'I have loved thee with an everlasting love.'" (Jer. xxxi. 3.) Now this system of quotation is worse than fallacious, it is extremely mischievous, for it robs the divine book of everything like clearness of utterance and definiteness of character. "The dogs under the table eat of the children's crumbs," touchingly and beautifully said a Gentile mother, pleading with the Lord on behalf of her afflicted daughter; but now that we have got the table itself richly laden with the spiritual luxuries of the dispensation of grace, we have become such covetous monopolists that we refuse even a crumb to the hungry children of Israel. As a Jew recently said with bitter truthfulness, "Christians take all the blessings of our prophets, and liberally leave all the curses to the Jews!" Turning now to the passage in Jeremiah, which, according to our author, was written to prove that there will be no future condemnation to them who are in Christ Jesus, what do we find? An exceedingly beautiful prediction of the restoration of Israel to the land of promise, and of the happiness which they shall enjoy there as the Lord's ransomed flock. We must quote this splendid prophecy, not only because we wish Israel to have all that God has promised them, but also because we believe with Paul, that if the casting away of them has been the reconciling of the world, their restoration will be life from the dead.

"At the same time"—*the latter days* (Jer. xxx. 24)—"saith the Lord, will I be the God of *all the families of Israel*, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." And here follows the result of this love: "Again I will build thee, and thou shalt be built, *O virgin of Israel:* thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." And the abundant fruitfulness of the land which is now keeping her sabbaths (Lev. xxvi. 34) shall then be manifested: "Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things." And all the nations shall hear of the wonderful restoration of the scattered people. "For there shall be a day, that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall

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return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn." The nations and islands are summoned to witness this great thing: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; *and they shall not sorrow any more at all.*"

All this will be fulfilled to ISRAEL in due time, when their Lord and King shall reign over them in Mount Zion; but to "spiritualize" it as applicable to Christians, or to the Church gathered out of the nations during the present dispensation, is to make the word of God of none effect. Let two things, however, be kept in mind here. First, we do not deny the doctrine for which Mr. Horton adduces these prophetic passages as proof texts; we only say that they are wrested from their legitimate place in the wondrous book of heaven when they are pressed into service for which they were never intended. The Christian doctrine of the complete justification of believers in Jesus is established by the fullest Christian evidence, without taking from the tribes of the wandering foot and weary breast one ray of the golden light of prophecy which cheers them with hope in their world-wide exile. And, secondly, it is more with the class of theologians to which Mr. Horton belongs that we deal in these strictures than with himself as an individual writer. He has, in fact, given us the opportunity, by the publication of a book of general excellence, of pointing out what we deem a weakness in Christian theology, a great injustice to the ancient people of God, and a prolific source of error in relation to the future of the Church and the world. Let these remarks be accepted once for all; it is not the teacher but the unconscious robbery we deal with.

Passing on to the third lecture, on "The Method of the Believer's Deliverance from the Bondage of his Sins," we find some fine thoughts, expressed in apt and clear language; but then we come on this fresh act of robbery from the *Jew*, from *Jerusalem*, and even from *the brute creation!* "It is this power of the Gospel substantially to transform our moral nature, to convert an evil tree into a good tree"—spiritualizers make figures sometimes to enable them the more gracefully to turn the literal into metaphor; what a rare art this is!—"and make us new

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creatures in Christ Jesus, which is so often eulogized in the glowing language of the prophets." Well, where is the glowing eulogy? "Thus we read that 'in His days shall the righteous flourish, and abundance of peace so long as the moon endureth.' Of Zion it is said, 'They shall call thee the city of the Lord, the Zion of the Holy One of Israel.' 'Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.' 'Thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.' 'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.'"

These, then, are specimens of the prophetic eulogiums on the "transforming power of the Gospel!" If Mr. Horton were an ignorant dabbler in holy things instead of a thoughtful, educated gentleman, we should, of course, pay no attention whatever to him; but as it is, we mourn over the thick darkness with which mysticism has covered the theology of Europe for many centuries. Well does one ask the spiritualizers, in severe and yet sad sarcasm, to give us the mystical signification of the tower of Hananeel, the hill Gareb, the valley of the ashes, and the corner of the horse-gate! What things, or sects, or parties these may indicate it is not for us to say; but we can say that amidst the darkness, and scepticism, and growing lawlessness of these evil days, the prophetic Scriptures quoted by our author fill us with adoring gratitude to God. He purposes to give the kingdom to His Son—oh, that the coronation hour would strike!—and then, truly, under the benign influence of His sceptre, "the righteous shall flourish, and abundance of peace so long as the moon endureth." Not until one like the Son of Man receives from the Ancient of Days the kingdom and dominion under the whole heaven, and comes in glory to destroy His foes and reign over humanity, will this magnificent prediction of the empire of Jesus be fulfilled. The seventy-second psalm is one of those felicitous outlines of the bright future of our globe which cannot be realized in fact until after the return of the rejected King. *Then* the whole earth shall be filled with His glory, and a ransomed creation shall rejoice before Him.

The passages quoted from Isaiah lx. also refer to the same glorious era, when the REDEEMER *shall come to Zion*. It will then be "the city of the Lord," and because the Lord shall inhabit it, the name of the city from that day shall be "THE LORD IS THERE." Oh, what a weakening of the strength, what an obscuring of the splendour of these sublime words from high heaven is it which sees in them nothing but the transforming

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power of the Gospel on man's moral nature! Blessed be God for this transformation, but when the inspired penmen describe *it*, they use language appropriate at once to the transforming agent and the nature acted upon. For example: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "And you hath He quickened, who were dead in trespasses and sins." This is the way the effect of the Gospel on individuals is spoken of, and who does not see how admirably exact it is? There is here no room for doubt or cavil. The moral change is expressed in words which exactly define it; but the prediction of the wolf and the lamb feeding together is not a poetical eulogy, but a prophecy of what shall literally take place in the golden age of humanity, when paradise shall be restored by the Second Adam, and when Jerusalem shall be a rejoicing and her people a joy. The ferocious denizens of the jungle and forest shall lose their ferocity, when Jesus takes to Himself His great power and reigns. That is what the prophet sings, and a right gladsome song it is.

On the resurrection our author says some good things; but here, too, there are utterances which we cannot accept. The text is quoted, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with Him a thousand years." On this grand passage Mr. Horton makes just one remark, and it is not a little startling: "Yea, and not a thousand only, but ten thousand times a thousand." Is this an improvement upon the apocalyptic oracle, a clever way of getting rid of the milennium and identifying it with the eternal state? Where Scripture makes such marked distinction, it becomes us reverently to recognize it. This confusion of things that differ—one of the *necessary* errors of the post-millennial advent theory—disfigures several subsequent remarks. For example: "The dead in Christ will be raised incorruptible; and those that are alive at His coming, and believe in Him, will be instantaneously transformed." So far well, because true; but what follows? "*The earth will then be burned up;* and after this purification by fire it will *most probably* be converted, at least for a season, into a new and renovated residence for the redeemed." Where did Mr. Horton find these notions? Not in the Bible, most certainly. In a subsequent lecture we are informed that when the nuptial day of the bride, the Lamb's wife, shall come, "*then the earth shall be destroyed, and all that therein is.*" No, Mr. Horton; wrong again! A glorious millennium shall elapse between the marriage of the Lamb, and the creation of the new heavens and earth. But we are not surprised to find such obscurity on this subject after the author has distinctly told us, "We pray for God's kingdom to come and prevail

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everywhere, *but no man knows exactly what that petition implies.*" The italics are ours, for we wish to mark the astounding statement, as a helpless confession of the midnight darkness which must envelope all who hold that the second advent of Jesus does not take place until after the millennium. They CANNOT know what God's kingdom means, for the simple reason that their theory rejects it altogether. God's kingdom is described with marvellous clearness in both Testaments; take away all that is said about it, and the book will be reduced to very small dimensions. But gentlemen who, like our author, use the expression, "So long as time shall last, and Christ's second advent be deferred," do *not* know what they pray for when they use the petition, "Thy kingdom come." It is a sorrowful confession, but we are glad to hear it, for we trust that the really earnest men among them will review the entire question, and shake off the miserable tradition which has bandaged the eyes of Christendom for so many centuries. The Lord of the kingdom graciously help them to do so!

THE FATHERS ON THE MILLENNIUM.

THE APOSTOLIC FATHERS, or those Christian teachers and writers who immediately succeeded the apostles, have left but little that has come down to us. We have definite knowledge of but five of them; all of whom appear to have been millenarians.

1. BARNABAS was the earliest. He is referred to in Acts iv. 36, 37, and xi. 24. He wrote about A.D. 71. We have from him an epistle, called "The Catholic Epistle of St. Barnabas," consisting of twenty-one chapters; in the 15th of which he refers to the millennium, the coming of Christ to abolish the wicked one, the judgment of the wicked, the renewal of all things, and the introduction of a new order into the world. There can be no doubt, from this chapter, that he understood the predictions of the Scriptures in the millenarian sense.

2. CLEMENT was Bishop of Rome about A.D. 91-93, and is supposed to be referred to in Phil. iv. 3. We have from this father an epistle, called "The First Epistle to the Corinthians," consisting of sixty paragraphs or chapters, in which we find statements, exhortations, and allusions which have satisfied many that his views accorded with those of Barnabas, and were decidedly millenarian.

What is called the Second Epistle of Clement, is referred to a much later period, and is supposed to have been written by a different hand. It is thought to belong to the fourth century. But whenever written, or by whomsoever, it is millenarian in its tone and general conceptions.

3. HERMAS, generally allowed to be alluded to in Rom. xvi. 14, is supposed to have written his work entitled "The Shepherd" about A.D. 100. That he was a millenarian is evinced in various parts of the book. In Vision I., latter part of section 3, in Wake's Fathers, the doctrine of the reign of the saints in the renovated world seems clearly

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to be taught. Vision IV. seems also to be framed, in divers particulars, to millenarian anticipations.

4. Ignatius, surnamed *Theophorus*, received his Christian training under John and Peter, succeeded Peter at Antioch, and died an illustrious martyr under Trajan, A.D. 107. He has left seven epistles which have come down to us. He nowhere touches with much definiteness upon any points from which his views on the millennium might manifest themselves. But his letters refer frequently to the anticipated nearness of Christ's return.

5. Polycarp, also one of the disciples of John, and the Bishop of Smyrna, supposed to be the person referred to in Rev. ii. 8—11, lived to a great age, and died, a martyr, A.D. 167. There remains to us from him but one brief letter, called "The Epistle of St. Polycarp to the Philippians," where he incidentally alludes to the resurrection, and the reign of the saints with Christ after His return, and to the kingdom to be inherited by the truly pure, in a way which seems as if he had conceived of these matters only as millenarians do.

The Primitive Fathers, or those who constituted the next several generations after those who enjoyed the personal instructions of the apostles, have, for the most part, given very decided evidence of their earnest belief of millenarian doctrines.

1. Papias, Bishop of Hieropolis, was the most ancient of them. Indeed, Irenæus asserts that he was one of St. John's hearers, and a personal friend of Polycarp. He is supposed to have written about A.D. 116. His five books, entitled "An Explication of the Oracles of the Lord," have been lost, with the exception of a few fragments preserved by Eusebius. But enough remains to show unmistakeably that he was a decided millenarian, and that he claimed to have received his opinions on this subject from those elders who had been taught by the apostles themselves.

2. Justin, *the Martyr*, the next in the order of time, was born A.D. 89, and martyred A.D. 163. He was the contemporary of Papias and Polycarp, and was a learned and admirable Christian writer. Several works from his pen still survive. He was not only a decided millenarian, but claimed that all orthodox Christians, and such as were in all points right-minded, believed as he did on the subject; thus also attesting the millenarianism of Polycarp, with whom he was contemporaneous for about seventy years.

3. Tatian, a writer of numerous works, only one of which, his "Oration against the Greeks," remains. There is nothing in this from which to ascertain his views on the subject of the millennium. But as he was one of the disciples of Justin Martyr, who regarded millenarianism as a test of orthodoxy, it is to be presumed, until evidence to the contrary is produced, that he believed and taught upon this subject the same as his preceptor.

4. Melito, Bishop of Sardis, was also a contemporary of Justin Martyr, and is to be included among those orthodox Christians to whose millenarianism Justin testifies. He died about A.D. 170, and was one of the most eminent bishops of his time. He was distinguished for holiness, eloquence, and learning. He is supposed by some to have been the person addressed in Rev. iii. 1—6. Among a large number of works, he wrote one on Prophecy and another on the Apocalypse.

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None of his writings remain; but Guennadius (*De Dogm. Eccles.* c. 52), who seems to have been familiar with them, quotes him as a millenarian; and the annotator of the Oxford translation of Tertullian, on the authority of Guennadius, classes him with "the maintainers of the millennium" (pp. 124, 125). Jerome is also given as authority that he was a millenarian (Taylor's "Voice of the Church," p. 66), and there cannot be much doubt of it.

5. IRENÆUS, the eminent Bishop of Lyons, born about A.D. 140, was also a decided millenarian. Having been a disciple of Polycarp, he was an earnest promulgator of the views which his teacher held. His great work "Against the Heretics" consists of five books. The original Greek, with the exception of a few fragments, has been lost, but the contents have been preserved in an ancient Latin translation. The whole of the fifth book of this work, from chapter 25 to the end, relates to the subject of the unfulfilled prophecies in the book of Revelation, Daniel, &c., and supplies the clearest intimations that, in the expectation of a kingdom of Christ yet to come in this world, his opinions agreed with those of Papias and Justin Martyr.

6. CLEMENS ALEXANDRINUS was also a distinguished teacher and writer in the early Church, who flourished about A.D. 192. His works do not furnish anything very decided on the subject, but numerous expressions occur which intimate that he was a millenarian on some points at least. And as he was for many years contemporary with Justin Martyr, and was always regarded by the ancients with great respect, the presumption is fair that he was one of those right-minded and orthodox Christians all of whom Justin declares to have been believers in the millennium. He connected the belief of a general renewal of the world with the seventh thousand years from the creation of man, and believed that the kingdom of heaven was to be introduced with judgments; which necessarily involves some of the most important points of the millenarian faith.

7. TERTULLIAN was born about A.D. 160. Spanheim assigns him "a place in the first rank of the Fathers, in erudition, acumen, and eloquence." He wrote a work on the subjects involved in millenarianism, entitled "*De Spe Fidelium*," which has been lost. He himself gives an account of it, and elsewhere informs us what was the nature of the doctrines which he therein elaborated more at large.

There are some valuable remarks on Tertullian's testimony on this subject, by Greswell, "Parables," vol. 1, pp. 300—309.

APOCRYPHAL WRITINGS OF THE PRIMITIVE CHURCH.—Of course we do not refer to apocryphal works as *authorities*, for authorities they are not; but, as witnesses to the fact that certain doctrines were actually current in the times of their authors, no reasonable objection can be raised against them. The doctrine of the millennium we receive upon the testimony of the Scriptures alone; but the manner in which those Scriptures were understood at the time certain apocryphal books were composed may be learned as well from such apocryphal books as any other. They are a part of the history of the Church. The references given below are not in proof of the correctness of millenarian views, but simply as corroborations of the fact that those views were held by the primitive Christians, and by them proclaimed as part of their faith.

1. THE BOOK OF ENOCH. This is an apocryphal production, often

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referred to by the Fathers, but which was supposed to be lost, until Bruce brought it from Abyssinia, where he found it in an Ethiopic version. It was translated by Dr. Laurence into English, and published first in 1821 (3rd edition, Oxford, 1838). There is also a German version, by A. G. Hoffmann, entitled, "*Das Buch Henoch in vollständiger Uebersetzung, mit Commentar, Einleitung und Excursen;*" 2 Abth., Jena, 1833—38. It was written some time during the first century. Lücke places it in the time of the Jewish war, probably after the destruction of Jerusalem; Credner, in about the same time the Apocalypse was written; and Greswell, between the Jewish war under Vespasian and that under Hadrian. Christian elements certainly are contained in it. The doctrine of a personal reign of Christ on earth, and of a state of things analogous to what may be expected under the millennium, occurs in various parts of it. In the first chapter there is a plain allusion to the second coming of Christ with the holy angels; and in the 24th, to the personal residence of God on earth, whilst the saints enjoy authority and great peace.

2. The Second Book of Esdras. This apocryphal production has been preserved through the Latin vulgate and an Arabic version, the Greek original having been lost. Laurence and Merkel fix the time of its composition about a quarter of a century before the birth of Christ; but Corrodi, Lücke, Gfrörer, Wieseler, and Greswell, with more reason, argue that it was written, by a Christian hand, about A.D. 96. It exhibits great familiarity with the writings of the New Testament, and in some parts is but little more than a reproduction of them. Its visions, predictions, and declarations are largely of a millenarian type. It tells of the return of the hidden tribes of Israel in the time of the end, of great commotions and tribulations preceding that restitution, of an infidel antichristian contest at the end of this dispensation, of a first resurrection, and of the reign of Christ with His saints, or what is equivalent to it.

3. The Sibylline Oracles. (*Sybillinorum Oraculorum*, Servatius Gallæus. Amst. 1689, 4to.) The exact origin of this production is not known. Some consider it a Christian work, written in the time of the Emperor Hadrian, and some regard it as a Jewish effusion, composed in the second century before Christ. Others, again, consider it of Jewish origin, but subsequently modified, interpolated, and enlarged by some Christian hand. It is just such a composition as would be likely, above all other writings of the time, to gather up and set forth what were the expectations and doctrines of the primitive Christians with respect to the future. It has, of course, suffered much in its transmission to us, and bears the appearance of a very ill-sorted and ill-connected composition; but still it contains a variety of allusions sufficiently intelligible to bear witness to the fact that the millenarian faith existed at the times in which it was written, and that this faith was a part of the common Christian creed as then received and held.

Bishop Russell testifies that "so far as we view the question in reference to the sure and certain hope entertained by the Christian world that the Redeemer would appear on the earth, and exercise authority during a thousand years, there is good ground for the assertion of Mede, Dodwell, Burnet, and other writers on the same side, that down to the beginning of the fourth century the belief was universal and

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undisputed." (Discourse on the Millen., p. 236.) Eusebius, too, who flourished about A.D. 300, in what he says of Papias, and his declarations concerning what he had heard from the apostles, acknowledges that there were πλεῖστοι ὅσοι—VERY MANY—*Church Writers* who expected that there would be a thousand years after the resurrection of the dead, when Christ would reign personally on the earth. (*Euseb. Ecc. Hist.*, lib. 3, cap. 39.) Upon which Greswell very justly observes, "This admission virtually implies that the belief in the future millennium was the orthodox or catholic notion in the second and third centuries."

THE LATER FATHERS.—The fact that the primitive Church was thoroughly, if not universally, millenarian, must go very far towards establishing the presumption that these doctrines were derived from the apostles and Christ Himself, as Papias testifies that they were. The testimony of later teachers can add nothing to the force with which this conclusion urges itself upon an honest mind. We refer to the later Fathers, not in the way of proof of the correctness of our doctrines, but as additional human testimonies, and as belonging to the ancient literature of the subject.

1. HIPPOLYTUS, Bishop of Porto, flourished about A.D. 222, was in early life a disciple of Irenæus, and was evidently a believer in the views so earnestly inculcated by his teacher. Most of his works have been lost, and some directly on the subject of the millennium, the prophecies of Daniel and John, the Resurrection, &c. Some fragments from his pen, however, remain. His tract, "De Antichristo," which is admitted to be genuine, is thoroughly millenarian in its methods of interpretation and in many of its statements. The succession of worldly empires is regularly traced down to Antichrist, and his destruction by the personal appearance of Christ, and the setting up of "the kingdom of heaven" in their place, which is to be enjoyed by all "them that are worthy."

2. CYPRIAN flourished about A.D. 248. He had the very highest regard for Tertullian and his writings, and had no hesitation in ranking himself as one of his disciples. He must therefore be regarded as a millenarian, as his works also indicate that he was.

3. COMMODIAN, a cotemporary of Cyprian, and a poet, wrote about A.D. 270. Clarke ("Sacred Literature," p. 194) says of him that "he received the doctrine of the millennium, which was the common belief of his time."

4. VICTORINUS, Bishop of Pettau, flourished about A.D. 290. In the fragment of his "Tractatus de Fabrica Cœli," his concurrence with the primitive Church in the expectation of a reign of Christ with His elect upon earth for a thousand years, is amply manifest.

5. METHODIUS, Bishop of Tyre, flourished about the same period. Neander says of his "Symposium" that it exhibits "a decided leaning to Chiliasm" (Ec. Hist. 1, p. 721), and refers, in proof, to *Orat.* 9, 75. So also, in his "Feast of the Ten Virgins," ninth discourse, he follows the Fathers generally in making the seventh day of the creation a type of the millennial sabbath, to enjoy which there is to be a literal resurrection of the saints, to be followed, not by the annihilation of the world, but by its purification.

6. NEPOS, an Egyptian bishop, also of the third century, was another

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decided defender of millenarian doctrines. He wrote a book, entitled "A Confutation of the Allegorists," which was specially directed against the school of Origen, which explained the millennium figuratively. This work has not come down to us, but it is admitted to have been a work of eloquence and ability, and decidedly millenarian. Cave pronounces Nepos a man skilled in the Holy Scriptures, a poet, and a millenarian. Even Whitby admits that he taught that there shall be a kingdom of Christ upon earth a thousand years after the resurrection, in which the saints are to reign with their Redeemer. And Mosheim states that the book in which Nepos set forth these opinions was specially admired, and excited great interest and pleasure. (Historic. Comment. 2, pp. 249, 250.)

7. LACTANTIUS flourished about A.D. 300. He was a very eloquent and accomplished Christian teacher, from whom we have more on this subject than from any other of the Fathers. The clearness and decidedness of his views on the millennium render it very probable that Arnobius, from whom he had his Christian instruction, was also of this way of thinking.

8. APOLLINARIUS, Bishop of Laodicea, who flourished in the first half of the fourth century, is also known to have been an advocate of millenarianism. The testimony of Epiphanius on this point is conclusive. Jerome also puts him down as believing, with Tertullian, Lactantius and Victorinus, that there is to be a personal reign of Christ upon the earth.

9. THE COUNCIL OF NICE, A.D. 325, composed of about three hundred bishops of the Church from all sections of the world, has also expressed itself upon this subject, in those forms or models of doctrine which it set forth for the use of the clergy, much in the way of the Homilies published in the reign of Edward VI. Mede (Works, p. 813) gives an extract from one of these forms on the doctrine of the resurrection, as it is recorded by Gelassius Cyzicenus, in his history of the Acts of the Council of Nice, which explains the Scriptures in favour of the millennium, or a happy, triumphant state of the Church on earth, in which the saints are to have a blessed inheritance and reward under the reign of Christ our Saviour. The extract is also given in an English translation, by Thomas Hartley ("Paradise Restored," pp. 225, 226), who observes upon it that it is to be seen from it that "THIS DOCTRINE [OF THE REIGN OF CHRIST WITH HIS SAINTS ON EARTH] STANDS UPON THE SAME AUTHORITY AS DOES THAT OF THE NICENE CREED; and that this Council interprets that promise of our Saviour, that the meek shall inherit or possess the earth, into a confirmation of, and identity of sense with, the same prophetical declarations to be found in many places of the Psalms and Prophets. See in particular, Ps. xxxvii. 11, lxix. 35, 36, cxlvii. 6, cxlix. 4; Isaiah xi. 4, xxix. 19.

10. SULPICIUS SEVERUS, who lived about the middle of the fourth century, also believed in the same doctrine, as may be inferred from his "Sacræ Historiæ" (ii. 4), where he recounts Nebuchadnezzar's dream respecting the little stone. Jerome also, in the passage referred to above, alludes to a book of his called "Gallus," in which he reports him as teaching on this subject the same as Lactantius, Irenæus, and Apollinarius. See Greswell "On the Parables," vol 1, pp. 335, 336.

11. AUGUSTINE, the distinguished Bishop of Hippo, who flourished about the end of the fourth century, by his own confession was also

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once a decided millenarian, though he subsequently somewhat modified his views. See his work "De Civitate Dei," liber 22, cap. 7. And a careful examination of his opinions will show that he never wholly relinquished his millenarian ideas. See his "De Civ. Dei, lib. 20, capp. 5, 14, 16; "Homilies," vol. 1, pp. 43, 70, 83, 252, 358 (Oxford ed.). He is usually rated as an anti-millenarian, as he doubtless was, in some particulars, in the latter part of his life; but his views do not harmonize at all with the doctrine of the conversion of the world and a millennium of peace and righteousness *before* Christ comes.

12. JEROME, even, held that the world would reach its consummation in six thousand years, and that Christ would come at the end of that period, though he looked for no reign on the earth. See his Letter (139) to Cyprian, on Psalm xc. 4; also his comment on Micah iv. Nor could he rid himself of certain misgivings in refusing to accept the doctrine of a literal millennium, but on several occasions declared that he did not dare to condemn it, because of the high authorities by which it is supported.

From the days of Jerome, and Augustine, however, but little is heard of the doctrine of the millennium and the personal reign of Christ with His saints on earth. As remarked by Professor Bush, "through the dreary tract of the ages of darkness, scarcely a vestige of millenarian sentiment is to be traced." But this is a consideration which makes much more in its favour than against it. During that same period there was hardly a doctrine of the Gospel which did not suffer a like eclipse. The Church had become vastly corrupt, and the peculiarities which were most prominent in the primitive faith were all overlaid and thrust out of sight. It is enough to know that the doctrine of the millennium and personal reign was the orthodox and catholic persuasion of the primitive Church; that it held its ground as a vital part of the faith until heathen elements began to affect and mould the persuasions of certain prominent Christian teachers; that it only began to wane as men began to Platonize, allegorize, and explain away the Scriptures, and to reject such portions as spurious which could not be made to harmonize with the new philosophy; and that the days of its greatest darkness and depression were the days when popery reigned, and which all men have agreed to consider "the dark ages."

We close with a quotation from Newton, who says, "The doctrine of the millennium was generally believed in the three first and purest ages; and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians: they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection. Afterwards the doctrine grew into disrepute, for various reasons. Some both Jewish and Christian writers have debased it with a mixture of fables; they have described the kingdom more like a sensual than a spiritual kingdom, and thereby they have not only exposed themselves, but (what is infinitely worse) the doctrine itself, to contempt and ridicule. It hath suffered by the misrepresentations of its enemies, as well as by the indiscretions of its friends; many, like Jerome, have charged the millenarians with absurd and impious opinions which they never held; and, rather than they would admit the truth of the doctrine, they have not scrupled to call in question the genuineness of the book of Revelation.

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Besides, wherever the influence and authority of the Church of Rome have extended, she hath endeavoured, by all means, to discredit this doctrine; and, indeed, not without sufficient reason, this kingdom of Christ being founded on the ruins of Antichrist. No wonder, therefore, that this doctrine lay depressed for many ages, but it sprang up again at the Reformation, and will flourish together with the study of the Revelation." (Bishop Newton's "Dissertations on the Prophecies," Analysis of the Rev., chap. xx. p. 527.)

THE SEVEN CHURCHES OF ASIA.

I.—EPHESUS. (Rev. ii. 1—7.)

WE enter now upon the exposition of the Epistles addressed to the once flourishing seven Churches of Asia Minor.

Ephesus is first addressed, evidently because it characterized the whole Church at the close of the *apostolic age*, when the *first love* began to decline. It formed the centre of a semicircle, round which the other six Churches lie. The formation of this Church by St. Paul, about A.D. 54, is recorded in Acts xviii. 19, &c., and xix. 1, &c., and the same apostle addressed his epistle to them, showing the truly flourishing state of it, A.D. 64. She appeared then to be the metropolitan Church of all Asia Minor, as well as of the adjacent islands.

The name *Ephesus* signifies "*the lovely*, or *beloved*," and according to some, "*the church of missions*." It certainly furnishes us with a picture of the Church towards the close of the first century, when *the spontaneous glowing love* of the primitive Christians had well-nigh vanished, and when believers were no longer of "one heart and soul."

This state of things was a sufficient reason why the Lord should have suffered persecutions to overtake them.

It is at all times cause of grief when a person, enlightened by the Spirit, declines in religion, and loses his "first love." Alas! the word of God, as well as experience, furnish instances of this kind. St. Paul had to reprove the Galatians, saying, "Are ye so foolish? having begun in the Spirit, are ye now made perfect in the flesh?" Not that there is no possibility of being reclaimed from such a deplorable state, else our blessed Saviour would not have exhorted the angel of the Church of Ephesus to "repent." Upon sincere repentance the soul so situated will be restored to her first love and affection to the Saviour, and will receive grace to "do the first works."

Let us now notice—

I. What our Lord *commends* in the Church of Ephesus.

At the time when this epistle was addressed to it there was yet much to commend in this angel, or *presiding* minister. He had a high regard for the truth as it is in Jesus. Likewise he had the spirit of discrimination to judge of characters. "Thou hast tried those which say they are apostles, and are not, and hast found them liars." This the Lord approved. The prophecy of St. Paul, (Acts xx. 29), had been only too strictly fulfilled: "For I know this, that after my departing shall

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grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." This spirit of lies and error, having made its appearance at Ephesus, was however manfully encountered by this angel, unmasked, and put to shame. However these characters succeeded at a later period, at this time they obtained no admittance at Ephesus.

These false teachers endeavoured to draw away believers from the simplicity of the Gospel, by introducing a religion more congenial to reason and self-righteousness, and the carnal mind.

In those days they generally tried to enhance Christianity by an admixture of heathen philosophy and Judaism. Many of these errors were so plausible that unwary and inexperienced souls were deceived to their ruin.

But this angel acted likewise with firmness and holy indignation against the *wilfully* blind and evil-affected of his flock, which was well-pleasing to the Lord; wherefore He said, "I know how thou canst not bear them which are evil." Evidently these characters made efforts to spread the false doctrines of the lying apostles. It is rather remarkable that in the other six Churches we should hear no further of false apostles. A holy intolerance becomes us, as Christians, against all lying teachers. The latitudinarian spirit, so prevalent in these days of lukewarmness, is not the Spirit of Christ, nor of His apostles. Let us hear what St. John says: "If there come any unto you, and bring not this doctrine (see 2nd. Epistle, 10, 11), receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." Such intolerance doubtless is offensive to the world, but well pleasing to God our Saviour.

The Lord commends this angel also for His devotedness to His cause. His words are, "Thou hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted." No doubt, in an idolatrous city, where every evil was practised, this angel had much to bear and to suffer. Likewise the weak in faith, and the inexperienced of his flock, who were particularly liable to be misled, would exercise his patience greatly.

Moreover, the words of our Lord, "I know thy works and thy labour," etc, show that this angel and his Church were diligently employed in the extension of His kingdom, by preaching the Gospel wherever they could. The orthodox faith was still had in honour by this Church. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." They attended also to the wants of the needy, and were not neglectful in the performance of acts of charity and benevolence.

There is yet another commendation. Our Lord adds, "This thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." The little we know of this sect is, that they were a body of carnal men, who abused the doctrine of free grace, for a cloak of licentious practices. They were Antinomians of the worst form, and in some respects answering to the socialists or communists of the present day. It is remarkable that the Greek word Nicolas, and the Hebrew word Balaam, have the same signification; *i.e.*, *conqueror of the people*. In the epistle addressed to Pergamus these names are found together.

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These commendations bestowed by our blessed Lord upon this angel with his flock, would naturally dispose us to regard him as the very pattern for our imitation. To be told by Christ Himself, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them, which say they are apostles, and are not, and hast found them liars," etc,—this language would certainly seem to indicate the soundest state in which a Christian minister with his people can be, but the Searcher of hearts adds—

II. "Nevertheless I have somewhat against thee, because thou hast left thy first love." Upon this charge follows the admonition, "Remember, therefore, from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent."

As to outward appearance, the Church of Ephesus was far from being in an unfavourable condition, but the heart was not in a sound state. There was a canker wasting the inward and spiritual life of its presiding minister. The angel and his flock "had left their first love." When Timothy laboured among them, and St. Paul addressed his beautiful epistle to this Church, they were yet in possession of their first love. But now the state of things was altered; while the form remained, the vital power was gone. A religious zeal for the apostolic doctrines, and a horror against the licentious practices of the Nicolaitans, existed among them. They suffered patiently the reproaches of the world, and the troubles occasioned by the false apostles; they were active in the promotion of Christ's kingdom, and in the practice of religion; yet the performance of these Christian duties derived no longer its main spring from that spontaneous flow of love to Christ as before, but rather from the legal principle of fear—the soul was wanting in the discharge of their Christian duty; the vitals were sick—the first love was gone!

Whilst to a superficial observer everything would appear cheering in this Church, to the heart-searching God there was a melancholy deadness in the soul which deprived their actions of their essential quality; they did not flow from true love and heartfelt regard and thankfulness to the blessed Saviour; "they were not the first works."

The feeling of entire dependence on the free grace and mercy of God had well-nigh vanished from their hearts. This was the sad result of self-sufficiency and self-confidence, which, instead of humble affiance in Christ, engender pride in the heart. Such a state of mind interrupts our oneness and communion with the Saviour, whereby alone the divine life in the soul can be sustained. As our bodily existence can be maintained only by the help of our daily food, so our inner and spiritual life can only be sustained by constant communion with our blessed Lord and Saviour. His own words show this:—"Without me ye can do nothing."

Love is a most faithful guardian, but when it begins to wax cold many things are allowed which we should never have done before. Where there is genuine love in the heart to Christ there is no consulting with flesh and blood in the discharge of our duties—no conformity to the world and craving after its vain delights, as is so constantly witnessed with persons who are strangers to this true and self-forgetting love to Jesus. Should any of my indulgent readers ask,

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"Where can this love be obtained?" we reply, "*Not there*, where Christ is only held up to us as our *great example;* but *there*, where He is exhibited as *the Lamb of God*, as *our atoning sacrifice*, as *suspended upon the cross*, and as *the sin-bearer* of this guilty world." *There* the angel of the once flourishing Church of Ephesus with his flock would have recovered his first love; and *there*, any one *now* conscious of having lost this heavenly flame may recover it. Because there the love of God in Christ is manifested in its highest degree; and because there God's hatred against sin, and His tender love to the sinner believing in Christ, are displayed in a manner that is calculated to soften and break the hardest heart and to quicken it into love. But we would notice—

III. The promise given to those who overcome in the Church of Ephesus: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

To overcome, implies *a conflict, a struggle, a warfare.* And such is the Christian's life in this world. We have conflicts from *within*, and from *without.* From within, we are tempted by our unbelieving and deceitful hearts; and from without, by the devil, the world, and the pleasures of this life. The angel of the Church of Ephesus was not watchful enough in this respect. Therefore, he left his first love. And who, let us ask, is sufficiently on his guard against these enemies? Yet, overcome we must, if we would inherit the promise held out to us, and "eat of the tree of life, which is in the midst of the paradise of God." If any one ask, "What is the tree of life?" we answer, "It is a tree that bears fruit which renders the partaker of it immortal." Now, a believing view of the cross of Christ renders us immortal. "Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel." He calls Himself "the way, and the truth, and the life." There is no essential life out of Christ. He is *the life.* The tree of life in paradise is a type of Christ. Therefore "the tree of life" must be looked for by the believer in Him. Through His life-giving blood we obtain life—life everlasting, which enables us to enjoy the bliss and glory of heaven. In Christ, then, the fruit of the tree of life can be partaken of with profit.

Adam and Eve in their fallen state could not have eaten of this tree without irremediable consequences to themselves and to their offspring. Had they eaten of it, they would have perpetuated their fallen state for ever. Therefore God drove them out of paradise, and "placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

"He that hath an ear, let him hear what the Spirit saith unto the Churches."

EPHESUS IN ITS PRESENT STATE.

Though at the time when this epistle was addressed to Ephesus by the Lord there was still a flourishing Church and a prosperous state of things, alas! long since, no salutary effects being produced upon the angel with his flock by the solemn admonition of the Lord, the candlestick *has been removed*, and the few Christians that survived the ruin, *have been left* in almost heathen darkness. Ephesus, the once lovely and prosperous city, "the worshipper of the great goddess

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Diana," yea, where the blessed Gospel achieved such triumphs over heathen superstition and idolatry, and where there were so many devout and spiritual worshippers of the Lord, so that she was constituted the metropolis of all Asia Minor, has become a deserted, desolate, and most unhealthy place. Thorns and briers grow now on the spots where her ancient palaces stood; and instead of domestic birds, the owl makes now her nest in her ruins, lays her eggs, and hatches her brood; and instead of human melody and song, the scream of the jackal and other doleful animals is heard now. It presents a most solemn spectacle to the Christian traveller, and is calculated to impress him most sensibly with the vanity of all earthly greatness and glory.

It is worthy of remark, that the very elements have combined to render the locality of ancient Ephesus desolate. Formerly it was a seaport town; vessels could come up under her walls to load and unload their burdens. Now it lies full three miles from the sea.

The river Cayster, which winds its sluggish course through the plain, has brought down so much soil as to fill up the inlet from the sea, and thus has made much new land. The right bank of the river, by the action of the water, has become much higher than the plain, stretching out to the right to the opposite mountains, whereby the winter torrents coming down from thence in the rainy season (finding no longer an outlet through the former channel) inundate the greater part of the plain; for the seashore to the west (by the continued swell of the sea), being also much higher than the plain, affords no outlet there to these waters. Thus an extensive lake-like swamp is produced, where formerly rich crops of corn, &c., were procured.

Then, the burning summer sun, drying up a considerable portion of this swamp, induces a most luxuriant growth of rushes and rank vegetation, which rot in autumn, and produce a most pestilential malaria; and by the sea breezes prevailing in the hot season (formerly the very life of the inhabitants of Ephesus), this malaria is carried into the whole neighbourhood, and renders ancient Ephesus unfit for the habitation of human beings. At certain seasons, the sleeping one single night at the place will cause most malignant fevers, which have sometimes proved fatal, and are always very difficult to be cured. On this account there is not one human dwelling of any description to be met with on the spot, much less a Christian Church.

The Turks in their days of triumph and glory built a fortress upon a mount, about a mile and a half from old Ephesus, which was constructed mainly with the ruins of it, and called the place Aiasaluck; but this little town was abandoned years ago, by reason of its unhealthiness.

There are now only a few shops near this place, selling the common necessaries for travellers, as the high road to Aidin, a pashalic town, lying in the magnificent plain of the river Meandor, passes through the place. But even these people have their families on the mountains, on account of the fever, which prevails there more or less all the year round.

The writer of these remarks travelled on one occasion across the plain of Ephesus, from north to south, in the month of November (for there is a causeway over it, in going to Scala Nova, or new Ephesus), and then observed the pestilential character of this marsh.

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The smell issuing from it is very offensive and deleterious to health. This causeway is all made of the ruins of Ephesus. Finely polished marbles, and all sorts of stones, were thrown into the swamps to raise a path, fit for horses to walk over it.

We will introduce here what the late devoted and successful missionary, the Rev. John Hartley, M.A., has left on record about Ephesus. He writes, "We reached Aiasaluck (the place mentioned above—the people pronounce it variously) about half after one o'clock. It was with feelings of no common interest that my eye caught from a distance the aqueduct and the castle, and with still greater delight that I afterwards proceeded to examine the ruins. Ephesus had at one period extended to Aiasaluck, but the principal ruins of that celebrated city are a mile distant. At this place we see chiefly the ruins of the Mahomedan town, which flourished for a time after the destruction of the other, and had been erected in a great measure by the spoils which it furnished. Innumerable are the inscriptions which are either lying about in disorder or neglect, or which are built into the aqueduct and the Turkish structures.

"No ruin struck me so much as the large mosque, which some travellers have ventured to suppose the Church of St. John. The front of the building is reckoned one of the finest specimens of Saracenic architecture, and in the interior are some stupendous columns, which, there is no reason to doubt, once graced the celebrated Temple of Diana." (There are about half a dozen of them, each 60 feet high, and about six feet in diameter at the base, and of one entire block of stone.

"I cannot describe the feelings which came over my mind on viewing the mosque, the castle, and the multitude of ruins which are strewed on every side. What a scene of desolation! With the utmost truth and feeling has it been observed by a celebrated traveller, 'It is a solemn and most forlorn spot; and at night, when the mournful cry of the jackal is heard, and the night-hawk and the shrill owl are flitting around the ruins, the scene awakens the deepest sensation of melancholy.' *As for the stork*, the ruins of Ephesus *are her home.* Its large nest, like the capital of a column, is seen in all directions upon the buildings.

"We spent one night in one of the miserable cottages near the ruins. These are all tenanted by Turks. In a missionary point of view, Ephesus offers now no attractions; her ancient Church has vanished, the candlestick has been removed, and even the Turks who dwell near are few in number. We found only a single Greek inhabiting the place of Aiasaluck."

Mr. Hartley directs now our attention to Ephesus proper. He continues:—"March 31, 1826. This morning we crossed the plain to the ruins of Ephesus. One of the first objects which attracted our notice are the numerous places of burial on the declivity of Mount Prion. They consist of excavations in the side of the hill, arched with stonework. It is here that tradition informs us Timothy was buried. We surveyed with pleasure the stadium; but nothing at Ephesus was so interesting as the remains of the theatre. It was here that the multitude collected by Demetrius and his craftsmen excited the uproar which threw the whole city into confusion. I have no doubt that

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upwards of thirty thousand persons could have conveniently seated themselves in the theatre of Ephesus. Before them they had the most striking view across the market-place, and at no great distance they beheld that splendid temple, which was one of the seven wonders of the world, dedicated to *the great goddess Diana, whom all Asia and the world worshipped.*

"Contrasting the state of Ephesus as we found it, there was room for astonishment at the mighty change. The plough has passed over part of the site of the city, and we saw the corn growing. We saw the supposed ruin of a Christian church, and at the east end the cross of the Knights of Rhodes engraved on one of the stones; and 'here was perhaps held,' we said, 'the general council, so well known in ecclesiastical history,' etc., etc."

Who, then, that knows what a renowned city Ephesus once was, distinguished not only on account of its great wealth and heathen greatness above every other city in Asia Minor, but likewise because it had been the centre of that continent whence the everlasting Gospel with its benign rays issued into all that country, and where St. Paul and the beloved apostle John bestowed so much of their precious time and labour, and where St. John's earthly remains were deposited, and so many flourishing churches stood; I say, whoever reflects on these things and beholds its state now, does not see that it is the Lord who makes a nation or a city to prosper for the religion and piety of the people, and reduces and blots out another nation or city for the ungodliness and wickedness of the inhabitants thereof?

The Lord has been strict at all times with those who called themselves by His holy name, and were, or ought to have been, acquainted with the truths, while He left the heathen, ignorant of the truth, unpunished for their sins. The Lord is the same to-day as He has been, and will remain unalterably the same for ever. That the Lord is not slack in executing His threatenings, as well as in fulfilling His promises, may be witnessed in His dealings with these once flourishing apocalyptic churches.

Will He, who has removed the candlestick from Ephesus and made her a desolation, not soon come and do the same with every church that may resemble her at the present day? The delay in executing His judgments solely arises from the earnest desire of our Lord that "all might be saved and come to the knowledge of the truth."

(To be continued.)

LANDMARKS OF TRUTH.

By T. George Bell, LL.D.

The investigation of prophecy requires a simple, childlike spirit. The subject is very extensive; it is connected with many points of difficulty; and many conflicting theories and opinions have been held and promulgated. An inquirer feels lost among them. Those who are further advanced, and even well-instructed, get their judgments warped and prejudices stirred up. For conflicting theories each gains adherents; thus parties are formed; the flesh works as well as the spirit, and strife

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and contention come in. We each range under our own standard to defend our own opinions; whereas we should be all coming together in much love and true fellowship to the feet of Jesus to learn of Him. Instead of bringing forward so prominently the many points on which we differ, it would be well at least to begin by finding out those on which we can agree.

Set up *landmarks of truth*—acknowledged truth—and then proceed from these step by step in that spirit of love which in honour prefers each the other, and desires, not to conquer an opponent, but to instruct and edify a brother, and be instructed and edified by him.

To do this, it would appear necessary to begin with some points of doctrine, for doctrinal and prophetic truth are interwoven together.

May we now briefly endeavour to set up a few of these landmarks?

THE CHURCH. It is one body. It lives in Christ, its risen and glorious Head. The bond of union from that Head, and through and in all the members, is the Holy Spirit. Have we received the Spirit of God? Does He dwell in us? Then, we have *life in Christ*, and are of the Church, being members of the body of Christ. That we are respectively "Churchmen," "Dissenters," "Baptists," "Methodists," &c., does not alter or in any wise interfere with the blessed fact that we have been *regenerated* by God's Spirit, united unto Christ, made the children of God, and heirs of everlasting glory. There are many who think that the external manifestation should correspond more with the internal spiritual reality; that the Church should everywhere meet as one; necessarily meeting in divers places all over the earth, but meeting everywhere as one body, so that an individual in communion at one place, would be held to be in communion at all places, and received at any time, at any place, on the simple proof of having been received elsewhere. This is not the suitable place to give an opinion on such a matter; but apart from it altogether, the great majority of the Lord's believing people hold that life in Christ, wherever found, shows a member of the body of Christ, and therefore a member of the Church. We also agree in holding that all on earth at this time, who are thus regenerate and alive unto God, make up the Church in the world at this period.

THE GATHERING OUT OF THE CHURCH. It will be admitted as a landmark of truth, that God's purpose in this dispensation is to gather out the many members of this one body; as it is expressed in Acts xv. 14: "God at the first did visit the Gentiles to take out of them a people for His name." The Holy Spirit has been gathering out sinners in past times, and many of them are gone before. All who have "slept in Jesus" are waiting in the disembodied state—a state of perfect rest and conscious bliss, though not the full glory—for the glorious time of "the first resurrection." The Holy Spirit will go on to gather, until God's purpose in this respect shall have been accomplished, the last member of this body of Christ having been gathered out.

ETERNAL REDEMPTION. We have a landmark of truth distinctly declared or set up by Paul in writing to the Hebrews. He says that Christ, when He "had by Himself purged our sins, sat down on the right hand of the Majesty on high." He thus (as Paul further declares) "entered in once into the holy place, having obtained eternal redemption." He went "into heaven itself now to appear in the presence of

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God for us." It will be fully admitted that all the glorified inhabitants of "the Father's house," when assembled together at last, are there because Christ obtained this eternal redemption for them. These glorified ones are the regenerated ones of all ages. They are those who from time to time were called out, receiving by the Holy Ghost the life in Christ already referred to. Christ, who is their life, will then have appeared, and they, therefore, appear with Him in glory.

SALVATION NOT OF WORKS, BUT OF GRACE. Salvation is a general term, including all that Christ has done, and all that He will do for His Church, up to the time of its appearance with Him in glory. It includes the atonement: "Christ Jesus came into the world to save sinners." Also the regeneration of the sinner dead in sin: "According to His mercy He saved us by the washing of regeneration." It has reference to the future also: "Now is our salvation nearer than when we believed." There are enemies and many hindrances on the homeward journey. From them all Christ will deliver us—through them all He will bring us; and when He has brought us safely through, even into His own presence, then shall we know the full meaning of that Scripture—"Salvation ready to be revealed in the last time." Is any of this deserved by us? Have we wrought for it—does it come to us of wage or reward? Is it not, rather, God's free gift? The Scriptures set up the *landmark of truth* here. "Not by works of righteousness which we have done, but according to His mercy." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "The gift of God is eternal life through Jesus Christ our Lord." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." "A man is not justified by the works of the law, but by the faith of Jesus Christ." "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast." "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

THE CHURCH RECEIVED BY CHRIST. It will be admitted that the words of Jesus (John xiv.) are addressed not only to the disciples who listened to them, but also to all who should afterwards believe in Him: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." So likewise the words of His prayer to the Father: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." The apostle refers to the same event when he writes to the Corinthians: "Behold, I show you a mystery; we shall not all sleep, (in death he means; many will be alive on the earth when the Lord comes), but we shall all be changed (those who are alive at that time changed without dying) in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible (only the dead bodies of those who slept in Jesus; 'This is the first resurrection;' for '*the rest* of the dead lived not again until the thousand years were finished'), and we (those believers who are still alive on the earth) shall be changed." He writes on the same wonderful events to the Thessalonians: "We which are alive and

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remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." When these great events take place, God's purpose in this dispensation shall have been fully accomplished. The Church will then not only have been redeemed, but also saved and glorified; and God will return to the working out of His purposes, according to that we read in Acts xv.: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Let us put these *landmarks of truth* together, and see how far we have got.

1. The Church is one.
2. Christ has obtained for this Church, eternal redemption.
3. Salvation also—past, present, and future—has been and will be entirely accomplished by Christ.
4. The Holy Spirit has been and is gathering out the many members of this one body.
5. Of these many members multitudes have "slept in Jesus;" tens of thousands are now alive on the earth; and it may be that multitudes more are yet to be gathered out. The Holy Spirit is gathering souls to Christ day after day through the incorruptible seed of God's word.
6. Christ will receive that redeemed, gathered out, and saved Church to Himself at His coming, and it shall be with Him for ever.
7. And grace—free, unmerited grace—has done and will do it all. The redemption by Christ upon the cross; the regeneration of each member by the Holy Spirit; the preservation and full salvation of each, with the final deliverance of all; the bringing of the whole together; the kingdom on which they enter; "the inheritance of the saints in light," of which they had been "made meet to be partakers;" the place prepared for them, and Christ's glory which they now behold and enjoy,—all is theirs through grace—not of works, lest any man should boast.

Another *landmark of truth* may now be set up in the words of Paul to Titus: "This is a faithful saying, and these things I will that thou affirm constantly, that *they which have believed in God* might be careful to maintain good works." What is the "faithful saying," and what are "these things" to which he refers? Surely to that which he had written just before—"According to His mercy He saved us;" and also, "That being justified *by His grace*, we should be made heirs according to the hope of eternal life." The epistles contain no exhortations to good works addressed to unregenerate men. They are addressed to those "which have believed in God." He who has the Spirit of God is exhorted to bring forth all the fruits of the Spirit. He who has put on the *new* man is told to put off the deeds of the *old*. We have this very clearly stated to the Romans: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be

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married to another—to Him who is raised from the dead, that we should bring forth fruit unto God." In this Scripture we have *first* union to Christ, *then* fruit unto God. We serve God, not that we may find mercy at His hands, but having received mercy, we love Him, and desire to keep His commandments. No man was ever saved by his good works; but no really saved man ever failed altogether to maintain good works. We have two natures working in us, the old and the new. This creates and maintains in us a continual conflict. But the Spirit of the Lord works through or in the new nature, and the proof of its existence is, therefore, that we love Christ and desire to please Him. The new-born child breathes because it lives, not that it may get life. The Spirit-born child of God has spiritual and heavenly breathings after God because he lives, and lives in Christ.

The writer of this article thinks that the above landmarks of truth, where they are admitted as such, will exercise an important influence in the deciding of questions pertaining to "*the kingdom*," as distinguished from the "*everlasting glory*." Very grave questions arise through certain statements made in these days. It has been said that a lack of good works, or the amount of evil ones, will exclude from "the kingdom" some who have eternal life in Christ. Does not such a statement entirely set aside the doctrines of free grace so fully set forth in the word of God? Students of prophecy, taking the pre-millennial view, believe that at Christ's coming He will establish a kingdom, and reign over it for a thousand years, this reign being succeeded by the everlasting glory. Does not the Church, the one undivided body of Christ, reign with Christ in that kingdom as well as live with Him in the everlasting glory? The Church is said to be "the bride, the Lamb's wife;" does she meet her heavenly Bridegroom in the kingdom a maimed and imperfect bride, and only reach her full proportions when she reaches the heavenly glory? What means, then, the cry, "The marriage of the Lamb is come, and His wife hath made herself ready?" We feel that the question involves the integrity of those statements of free grace which are made in God's own word. If *free grace* has given the everlasting glory, has it not given the kingdom too? The man having life in Christ, who has been redeemed by Christ, expects to meet Christ at His coming, and to be for ever with Him. This was the promise to him; given in grace, not for works. With Christ, remember; so the promise declares. If Christ is in the kingdom, this man expects to be there. If in the everlasting glory, he also expects to be there. Is he to be in the one and not in the other? If *grace* has brought him so far, and given him so much, have *works* now to come in and separate him from his Lord? The kingdom is made up of two portions, heavenly and earthly. There is a people called out on earth with an earthly calling, and we are the "holy brethren, partakers of the heavenly calling." It is important to distinguish between the earthly aspect and the heavenly. There are also undoubtedly rewards to the saints—rewards *according* to works, not for works—rewards given in *grace*. Let us, however, distinguish between different places in the kingdom and exclusion from the kingdom.

But these points require to be investigated, and the whole bearing of this article will be better seen after it has been followed up by another. In that (which will follow next month, with the editor's kind per-

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mission) an attempt will be made, in dependence on the Lord's help, to set forth—

1. The kingdom in its two parts, heavenly and earthly. The heavenly calling of the Church, and the earthly calling of Israel.

2. The four separate and distinct judgments referred to in the word of God; one of which is the judgment of works—Christ reckoning with His saints for the use of the talents committed to them.

3. Scripture proof for the doctrine of a reward to the saints to be given in grace, but according to their works.

4. This and the setting up of the kingdom, illustrated by the kingdoms of David and Solomon, and especially by the recorded list of David's mighty men, including that one who "sat in the seat, chief among the captains;" the other who "smote the Philistines until his hand was weary, and his hand clave unto the sword;" the "three of the thirty chief" who went down to David in the cave of Adullam, and who as "three mighty men brake through the host of the Philistines and drew water out of the well of Bethlehem;" and that one who "lifted up his spear against three hundred, and slew them, and had the name among three." How suggestive this record is! May the Lord teach us by it.

Lynmouth, Devon.

WHAT IS MEANT BY CHRIST'S COMING?

By R. GOVETT.

THIS seems a question almost too simple to be asked. But the subject has been so beclouded by false explanations, that it will probably clear the matter to the minds of some if a few words, accompanied by Scripture proofs, are said upon it.

I. It is frequently affirmed that by the Saviour's coming is meant *the Roman destruction of Jerusalem.* Now this is never the meaning. Nor are any Scripture proofs of such a meaning ever given, so far as I have read. There is, indeed, one passage where the *Father* may be said to have come to destroy Jerusalem. The Saviour's parable of the wicked husbandmen sets forth the Jews' sin in slaying Himself, the Son of the Lord of the vineyard. After He has led the hearers up to that point He says, "When *the lord therefore of the vineyard cometh*, what will *he* do unto those husbandmen?" (Matt. xxi. 40.) The *King* makes a marriage for His Son, and after the first-invited guests have slain His servants, *He sends His armies, and burns up their city.* (Matt. xxii. 7.) But that is not the coming of the Son.

That the Roman destruction of Jerusalem did not fulfil our Lord's prophecy of His coming is easy to prove.

It is true that the Lord's words in Matt. xxiv. were so far fulfilled that stone was rent from stone till no part of the temple remained; and previously thereto many had come in Christ's name, and wars and rumours of wars had taken place. (Verses 4—6.) But at this very point the Saviour utters His word of warning to inform them "*the*

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Between verse 6 and 7 of the prophecy on Olivet intervenes the space of eighteen hundred years.

At verse 7 begins the description of the signs which are to precede the Redeemer's return in person, and many of those signs have never been accomplished. I will state some of them.

1. "Ye shall be hated by all the nations for my sake. And then *shall many be stumbled, and shall betray one another, and shall hate one another. And because lawlessness shall have come to the full, the love of the majority shall grow cold.*" (Verses 9, 12.) This was not fulfilled at the destruction of Jerusalem. Lawlessness cannot attain its height till every command of God and man is despised in principle and in practice. Nor does ecclesiastical history tell us of these fearful treacheries and hatreds in the assemblies of Christ's disciples as having then occurred.

2. *No miracles* were wrought by the false Christs who arose at the past destruction of Jerusalem. This is the great distinction between our Lord's first and second notices of false Christs and false prophets. In verses 5 and 11 He foretells false Christs and false prophets, but *without miracles.* But *when the end comes* (verse 14), when the days of God's vengeance have arrived, then rise false Christs and false prophets *showing great signs and wonders.* (Verse 24.) Nor, if these deceivers had worked any wonders at the Roman destruction, could they have deceived the elect, for the Christians had before that left the city for Pella.

3. It is commonly said that the Roman eagles were "the abomination of desolation." I do not believe that they were. They were many; the abomination of desolation that is to stand in the holy place is a single object. Next, the Romans planting their eagles outside Jerusalem could not accomplish the prophecy; for outside the city was not the holy place. As the city was the holy spot, the part outside it was profane. Outside the city were the dead buried; outside the city were the unclean to withdraw. By the "holy place" is meant the temple. (Acts vi. 13, xxi. 28, 29.) "But was not this word fulfilled when the Roman standards were brought within the temple itself?" There is no proof that the eagles were ever planted within the temple courts. Josephus says, "And now the Romans upon the flight of the seditious into the city, and the burning of the holy house itself, and of all the buildings round about it, brought their ensigns *to* the temple, and set them *over against its eastern gate,* and then did they offer sacrifices to them." (Wars vi. 6. 1.) It would seem, then, that even at this late period the eagles were set outside the temple, as no doubt the burning and smouldering ruins would be no fit place in which to offer sacrifice.

This erection of the standard, moreover, comes in too late. Jesus directs His Jewish disciples as soon as they beheld the abomination of desolation to flee with headlong speed out of Judea and Jerusalem into the mountains. But when the Roman eagles stood in the city, *flight was impossible.* When the Jews, after the Roman sacrifice just spoken of, requested leave to depart from the city, Titus was very angry, because "they were *in the case of men already taken captives*" (par. 3); and he gave them no permission.

4. Again, Jesus requires His disciples as soon as ever there was the

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appearance of an invading army to flee with unresting speed to the mountains. They were not to take anything out of the house, nor to look behind, remembering Lot's wife. But from the time that Cestius Gallus first attacked Jerusalem to the time when it was besieged by Titus, there were three years and a half interval. Greswell gives as the dates—Cestius defeated, October 15, A.D. 66; Jerusalem besieged, April 13, A.D. 70.

5. The Saviour declares that at that period shall be a time of such calamity, that unless the days were cut short "*no flesh should be saved.*" (Verse 22.) Now this can never refer to the Roman destruction. Had the siege lasted ten years, only the Roman army and the inhabitants of Palestine would have been cut off. But of the future day of wrath and its universal sweep it is written, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." (Isa. xiii. 12.) That is, so great will be the destruction of human life that it will be easier to pick up an ingot of gold than to find a living man.

6. Again, our Lord asserts that immediately after that greatest and most universal trouble and day of calamity the heavenly bodies should be darkened, and the stars fall from heaven. (Verse 29.) Did this take place? Then the principalities and powers in the heavens were to be shaken. Did this take place? The sign of the Son of man was to be seen in the sky. Was that fulfilled? All the tribes were to mourn. Was that accomplished? They were to "*see the Son of man coming in the clouds of heaven with power and great glory.*" Was that fulfilled? We know it was *not*. Jesus was to send His angels with trumpet of loud blast, and assemble His elect from all quarters of the world. Was that accomplished? By no means.

But there is one objection which is rested upon with extreme confidence, and till that is wrested from the opponent's hand all other observations will be made in vain. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (Verse 34.) 'There! what do you say to that?'

I observe, first, that all depends on what we suppose to be meant by the words, "this generation." It is commonly believed that a natural generation of men is intended, and, therefore, that the Saviour designed to foretell that all His words would be accomplished in forty years after that date. Now I am persuaded that that is not the meaning. As far as I can learn, the Redeemer never uses the word in that sense, whereon I shall speak further presently. And I would observe that it would be better to translate the words, "This generation *will* not pass," than "shall;" for the Lord is not giving this as a promise, but as a prediction only.

Some believe that the word translated "generation" should be rendered "race," and that it refers to the Jewish nation. I once thought so myself, but do not find that Jesus employs the word in that sense.

There is one signification, however, of the word, employed alike in the Old Testament and the New, which fully meets all the necessities of the case, and yields a very appropriate sense. The word "generation" is taken *morally*, both by the writers of the old covenant and of the new. Moses speaks of "the perverse and crooked generation"

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(Deut. xxxii. 5, 20), as does Paul (Phil. ii. 15). When God says to Moses, "Surely there shall not one of these men of *this evil generation* see that good land" (Deut. i. 35), we might, perhaps, be ready to limit it to the perverse ones of Moses's lifetime. But Ps. xcv. 10 regards the Lord's threat as still in force, and Paul by the Holy Spirit applies the word to us also. (Heb. iii.) That is, the evil generation is a *moral* one, subsisting to this very day.

Ps. xiv. 5 speaks of "*the generation of the righteous.*" Ps. xxiv. 6 of the generation of those who seek God's face. See also Ps. xxii. 30 lxxiii. 15, cxii. 2. Prov. xxx. 11—14 is a very good example: "There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.

But what is of especial importance, our Lord frequently uses the word in this its moral sense. He speaks of the "*wicked and adulterous generation,*" of "the *faithless and perverse generation.*" (Matt. xii. 39, 45; Mark viii. 38; Matt. xvi. 4, xvii. 17; Luke ix. 41.) He employs the word in this signification just before the prophecy was delivered on Olivet. He tells His hearers that He would send *prophets* to them and *scribes*, and some they would *crucify*. And then the blood of all the martyrs would be avenged. (Matt. xxiii. 34—36.) Now the avenging of the martyrs' blood and the crucifixion of prophets has yet to take place. (Rev. xi. 7, 8, vi. 9—11, xvi. 4—7.) And this guilt lies not on Israel only, but on the Gentiles also. Seven evil spirits worse than the first are to possess the whole generation of mankind. (Matt. xii. 45; Rev. ix. 20.)

Perhaps as striking an example as any of this meaning of the word in question may be found in Luke xi. 29—32. When great multitudes were assembled to hear, Jesus said, "This is an *evil generation:* they seek a sign; and there shall no sign be given to it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to *this generation.*" Now the Saviour's death and resurrection, which was His resemblance to Jonah and His superiority to him, still abides as God's test of men, whether Jews or Gentiles. And the cry of Christian ministers is still that of Peter at Pentecost, "Save yourselves from *this perverse generation.*" (Acts ii. 40.) *That is, the generation is a moral one, and it is still abiding.* Moreover, there is a prediction concerning it which still lacks its fulfilment, (Luke xvii. 25): "But first must He (Jesus) suffer many things, *and be rejected by this generation.*" This refers to the apostacy or abandonment of faith in Christ by most nominal Christians; and that has yet to come. The generation, therefore, is a *moral one*, and continues to this day. And our Lord's meaning is, that in spite of all the signs which He gives, and of their fulfilment, the evil heart of unbelief will continue among men. Accordingly, so it comes to pass; up to the very moment of the final judgment of the dead, Satan prevails to deceive men. This view is confirmed by the Saviour's next words, "Heaven and earth shall pass away, but my words shall not pass away." The evil generation is not destroyed for ever till earth, their

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sin-stained habitation, is itself destroyed. Even the glories of the Saviour's personal reign do not put an entire period to the presence of the faithless and perverse generation. It appears, then, that there is no hindrance to our regarding the coming of Jesus spoken of in this prophecy as literal and future. How otherwise, indeed, can we understand such plain words as, "Then shall they *see* the *Son of man* coming in the *clouds of heaven* with power and *great glory?*"

II. But others would persuade us that the coming of Christ means *the believer's own death;* for can we not be looking and waiting for that? Does not that fix our destiny as much as the Saviour's personal advent?

Certainly, no one would have derived such an idea from the study of Scripture. It seems to have sprung out of incipient unbelief, owing to the long delay of the Redeemer's advent. For the apostles generally were expecting *the Lord's coming before their death, and as doing away with the necessity of it.* "Not that we would be unclothed, but clothed upon *that mortality might be swallowed up of life.*" "We that are *alive and remain unto the coming* (presence) *of the Lord.*" When Jesus said to Peter concerning John, "If I will that he *tarry till I come*, what is that to thee?" the disciples interpreted that saying to mean, "*that that disciple should* NOT DIE." (John xxi. 22, 23.)

"The Son of man shall come in the glory of His Father with His angels; and then shall He reward each according to His works." (Matt. xvi. 27.) Is that true of the death of every believer? Does Jesus come on each occasion from heaven in His Father's glory and with His angels? What the Saviour intended was soon after represented to the eyes of some of the apostles. Jesus told them that some should see the Son of man coming in His kingdom before they died; and accordingly He took three of them to the mountain's top alone, and showed the glory of His coming and kingdom in His transfiguration. To this Peter alludes as establishing the reality of the Saviour's presence and kingdom in the day to come (2 Pet. i. 16—18): "For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." Here was the coming of Christ displayed, and yet it was neither the death of Peter nor of his Lord.

In the prophecy on Olivet the Lord speaks first of His coming to the *living* saints. (Matt. xxiv. 40—51.) "And if I go and prepare a place for you, *I will come again*, and receive you unto myself, that where I am, there ye may be also." (John xiv. 3.) Jesus is to come to His people in the same sense that He came before. But death is the individual saint's departure to his Lord. "Having the desire to *depart*, and *to be with Christ*, which is far better." (Phil. i. 23.) The Saviour's coming brings His disciples before Him in masses. "After a long time the Lord of those servants cometh and reckoneth with them." (Matt. xxv. 19.) It occurs, too, in another dispensation, when He renders both to the living and the dead according to their work.

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And Paul comforting the saints about the departed tells them, not of the joy of the separate spirit as at once with the Lord, but of our Saviour's descent with shout and trump from heaven, and of the assembly of multitudes of the saved both from among the living and the dead, who will be gathered to His secret presence on high. (1 Thess. iv.) It will be a real bodily presence, as the angels informed the apostles. "This same Jesus, which is taken up from you into heaven, will *so come in like manner as ye have seen Him go into heaven.*" (Acts i. 11.)

And lastly, Peter foretells that in the latter days the coming of Christ will be the subject of the scoffs of ungodly men. They will say, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. iii. 4.) Now the world will not disbelieve the existence and prevalence of *death*; the very verse quoted assumes the regularity and constancy of death, but asserts the folly of expecting *the Saviour's literal presence*, which, nevertheless, the Holy Ghost and apostles testify.

Let us take, as a concluding passage, one from the Old Testament. "*The Lord my God shall come*, and all the saints with thee." In what sense shall He come? "HIS FEET SHALL STAND *in that day upon the mount of Olives, which is before Jerusalem on the east.*" (Zech. xiv., 5 4.) And where was He when He spoke His last prophecy? "He sat upon the mount of Olives." As surely then as His feet were set on that mount when He foretold His departure and return—as surely as from that mount He ascended to heaven, so surely when He comes again will He return bodily to that mountain, which may God speed!

THE HEAVENLY CITY.

(Continued from the last.)

BY R. A. PURDON, TORQUAY.

IN the last number I proved by the laws of symbolic interpretation that the heavenly city must be a real literal structure, and not an unreal fiction of what is called "Spirituality." For if the city were only a symbol, then as the city at large would be a symbol of the "Bride," so the principal building in the city should be a symbol of the Head of the Church, or the Bridegroom; the city TEMPLE should be exhibited as a symbol of Christ. Whereas we are told that there is no such thing in the heavenly city as a temple of any kind, for the "Lord God Almighty and the Lamb are the temple of it." (Rev. xxi.) This one fact decides the whole question, and proves the city to be a real and a literal one, or else we must give up all the rules of symbolic interpretation.

Let us now consider the structure and the materials of the heavenly Jerusalem. Those materials must be as literal as the city itself, for we need not say that a literal city cannot be built of figurative gold. If the building be real, so must be the materials. A real town cannot

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be built of golden virtues, or have gates composed of pearly spiritual gifts. In the first place, the city itself is built of pure gold—of gold so pure as to resemble glass, and to be transparent and clear as crystal. Earthly gold is always opaque. We cannot imagine such a thing as translucent gold upon earth; but we can imagine it in heaven. Gold is known by its colour, weight, malleability, and ductility. These are its chief characteristics. If we add one property more—namely, transparency—we do not destroy the other properties. This can even be PROVED, for if you melt gold in a crucible it becomes at once a transparent liquid, as we may all have seen, and yet the melted gold is gold as much as ever, although it has lost its opacity and has become transparent. Therefore, let no triumphant spiritualizer point to the *transparent* gold and say, "Transparent gold is an impossibility in nature, and, therefore, the city must be a figurative and not a literal one;" for even common earthly gold when melted becomes transparent. The city, then, is built of golden, amber-coloured crystal. Such are its mansions and its towers, and its streets and highways. It has twelve gates—three on each side of the lowest square, which is parallel, of course, to the city wall. Each gate is made of one solid pearl—a miraculous jewel indeed. Cleopatra's pearl was valued at millions, yet it was so small that even her delicate lips could swallow it at once when softened down in vinegar. What will be the value of a pearl which shall be large enough to form a gate for so vast a city? Its price will be far beyond calculation. Its shape, we may suppose, will be that of an ordinary city gate, or it may be a revolving globe with the shape of ordinary pearls. Around the city will be a wall built of JASPER, and one hundred and forty-four cubits in height. It will of course be parallel to the buildings of the lowest square of the city, to what we may call "the entrance square." That wall is to rest upon twelve foundations, and each of the twelve foundations will be composed of one enormous precious stone. Each of these stones will be about one thousand five hundred miles in length, for they will be placed four square, one on each side of the city, and underlying the wall. Here, therefore, are forty-eight precious stones in all, each of them one thousand five hundred miles long. An enormous display of the riches of heaven and of the magnificence of God! A precious stone on earth, one foot long, would be a miracle, and would sell for millions. Imagine, then, a precious stone one thousand five hundred miles long, and forty-eight of them together. Lit up with the ineffable light of God's countenance, their splendour and brightness will exceed all the pomp and vanities of this perishable world. Eastern brides delighted in the splendour of gold and jewels, and so did eastern bridegrooms. And is not our Lord a native of the East, and not of the foggy west? Was He not born under the eastern sun, and shall not HIS bride appear in all the oriental radiance of gold and jewels? Shall she not eclipse in glory all the glory of kings and sultans and queens and sultanas? Be assured of it that she will. The jewels *at her feet* will transcend all the jewelled pomp of earthly-crowned heads, and the jewels on her HEAD no language can describe. If she treads upon inestimable riches, what must be the riches of her crown of GLORY?

We wish that we could transfuse a little ORIENTALISM into the minds

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and hearts of others. Man first rose in the EAST; in the East he fell and was redeemed. The King of kings is from the East. The poetry, the romance, the glowing thoughts, the burning life, the splendour and the majesty of the East, shall all be renewed again. Eastern kings have always been absolute, and the reign of the King of kings will be the most ABSOLUTE of all. Eastern monarchs are monarchs indeed, for they reign, without control, over life and death. So will the Universal King when He has established His throne in the oriental city of Jerusalem. The East was the fiery centre of all impulses and all power, and as the fiery rays have diverged from the centre towards the West, they have lost their glow, and have cooled down into icy RATIONALISM, the vilest influence that can corrupt the heart. When the Lord comes to reign He will "restore all things." He will revive the East with all its oriental glow. He will put down for ever the icy rationalism of the West. He will call out all the vital warmth so long oppressed under the frozen surface of modern conventionalism, and will teach the heart to beat once more with the impulses of nature. He will break up the dead level of this monotonous age, and give society once more its valleys and its hills, its ever-varying scenery, its rivers of free thought, and its secret springs of fancy. He will orientalize the world, and scatter the dull clouds of science with the light of His countenance. This grand renovation must have its centre of action and its visible representative. Both will be found in the heavenly city. The golden splendour of the city and its jewelled gates will proclaim to all men that the "gorgeous East" has been raised. Its beauty and brightness will fascinate every eye, and men will return to their earthly cities, to their brick and stone, indelibly impressed with the glory of the great King. They will laugh to scorn the pretensions of philosophers—the pedantry of our men of science. They will say, "The Lord has produced in a moment before our eyes a scene of wonder and beauty, which all *your* boasted science could not produce nor ever anticipate. The Lord is the true philosopher, the real man of science. Henceforth we will look to Him, and not to you, for wisdom and knowledge." Thus the rationalism of the West will be put to shame for ever, and SENSATION will take the place of dull, God-denying REASON. This is orientalism, and it is now the only remedy for the hideous atheism of half the world, and the morbid conceitedness of the other half. And one glance at the heavenly city, with its ineffable light, will do more to revolutionize the age than all the sermons that were ever preached, or all the "spiritualizing" that has ever poured cold water upon the fire of Scripture. This will be the use and end of the heavenly city. It will put a final stop to reason, which means atheism, and establish in its place true sensationalism, which means the love of God.

Let us, therefore, not grudge the gold and jewels which will be expended on the heavenly Jerusalem. They will cost us nothing. He who expends them can afford the expense. They will not hurt you in the least; they will not make you carnal. They will not arrest your thoughts halfway to heaven; they will only attract the eyes of men to show them the point where the true Light shineth. The jewels are outside. Inside is the ineffable Light. You see first the golden towers, and then you think of the King who dwells within,

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and of "the household of God." This is REALITY, and reality in sensation will inevitably lead on to reality in inward feeling. But what have we gained by all our "spiritualizing?" We have gained just this: That in nine cases out of ten I have found those who talk most of "spirituality" are the most earnest in the pursuit of worldly riches, and those who shudder at the thought of gold in heaven are the most peculiarly fond of silver and gold UPON EARTH.

SCRIPTURE EMENDATIONS AND ELUCIDATIONS.

JOHN iii. 19: "Now this is the condemnation, because the light has come into the world, and men loved darkness rather than light, for their deeds were evil."

Our translation makes this verse declare another cause of condemnation besides the one given in the previous verse. This is wrong, for it is not a cause of condemnation that men love darkness rather than light; but that they do not believe in the Lord Jesus Christ. Nor would even *this* be a cause of condemnation in itself, which the 19th verse shows. The condemnation is, that a way of salvation is provided, and light shines thereon to light every man coming into the world; but men love darkness rather, despise this light, hate it, and still walk in the darkness, and so stumble, and fall, and are broken. The verse is corroborative, giving a valid reason for the previous assertion. And so Jesus says elsewhere, "Ye will not come unto me, that ye may have life." And so again, in chapter ix. 40, 41, "And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; *therefore* your sin remaineth." This principle is very important; he that knoweth not his Master's will, and doeth it not, is beaten with few stripes. But this is not a willing ignorance, and, therefore, of a less guilty character. The neglectful are the wilful. If we are diligent, and yet ignorant, the Lord is very pitiful. "Slothfulness casteth into a deep sleep." "Be thou diligent to know the state of thy flocks, and look well to thy herds," is eminently wise counsel in spiritual matters. "He also that is slothful in his work is brother to him that is a great waster." Truly so, for loss is the consequence.

1 John v. 6, 7, 8: "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And the Spirit is He that witnesseth, because the Spirit is truth. For there are three that bear witness, the Spirit, and the water, and the blood; and the three are in one."

Out of 170 manuscripts only three have the words which we have omitted; they are, therefore, considered spurious. With respect to the translation we give, "the three are in one," we remark that "agree" is a supplied word unacknowledged; or that the meaning thus given to the word εἰσι is on the principle that we may give to it any meaning we like, a latitude that some will think too great.

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The water and blood are usually considered to refer to the issue at the crucifixion, when "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." But would it not then rather be, "not by blood only, but by blood and water?" as John xix. 34. The blood would issue from a living heart when pierced, but there was water too, proving death. We "receive this witness of men (John xix. 35); the witness of God is greater." Now, what is the witness of God? "The Spirit, the water, and the blood;" a trinity in unity. These are representative witnesses—the Spirit that quickeneth, the water that cleanseth, the blood that maketh atonement. These are infallible witnesses of the work of God. These three are in the One, Christ Jesus, who is made unto us "wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.) Verse 11th seems confirmatory of the previous proposition, as John iii. 19, already considered. "And this *is* the witness, because God hath given to us eternal life, and this life is in His Son." This is God's seal, which we read by the light of faith; then do we know of quickening, of cleansing, and of redemption or atonement.

The change of prepositions is remarkable: "by (διὰ) water and blood," and "not by (ἐν) water only, but by (ἐν) water and blood." We would hazard the suggestion that the full meaning is brought out by the combined force of the two: διὰ, through, suggesting *pervasion*; ἐν, in, *continuance* as well; the both having the force also of "by means of."

We should be sorry if a fondness for novelty had any place in our heart, or even the appearance of it. The above Scripture was presented by a Christian friend and honoured fellow-student of the word of God, and the results are given. That "the three are in one," we may cite the following:—"The Lord is the Spirit" (τὸ πνεῦμα). (2 Cor. iii. 17.) "God giveth not the Spirit by measure unto Him." (John iii. 34.) "The last Adam was made a quickening Spirit." (1 Cor. xv. 45.) As to the water, "Now ye are clean through the *word* which I have spoken unto you." (John xv. 3.) "That He might sanctify it, having cleansed (it) by the washing of the *water* in the *word*." (Eph. v. 26.) For the blood we need cite no Scripture.

To the washing, at least a typical or ceremonial ordinance, none would object; but the word of God is precise—"not water only, but water and *blood*." This the natural heart cannot endure. Pride is rebuked and revolts; exposed, and it blasphemes. "How can blood save?" was uttered in our youthful hearing by one who was preaching to others, and this challenge is still repeated virtually by all who remain strangers to Him who shed His blood.

Acts xii. 4: "Intending after the passover to bring him forth to the people."

Of course this mistranslation is well known, yet there are not a few who do not suspect it, still more who do not conjecture the gravity of it. The many, perhaps, would dismiss the matter with the thought, "Oh, these were in effect similar institutions, the one substituted for the other, and it is of little consequence which term is used, as the period of time, at least, was the same for both feasts." Not so; the festival kept by the early Church, not apostolic, was called Pasch, or the Passover, evidently copied from the Jews, and known then only by

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that name. This festival is supposed to have been kept about the 25th of March, and was preceded by no Lent. The feast of Easter was pagan, very anciently observed, and is still, in one pagan country at least, kept up, but at a different time.

In Genesis ii. 23, we have in the margin Isha, the Hebrew for woman. This in Chaldaic is Ashta, or, as found by Layard on Assyrian monuments, Ishtar; Phœnician, Astarte; and hence our own Easter, the very name of an Anglo-Saxon goddess. How can the name of a heathen goddess be applied to a Christian festival? How, indeed! Rome can answer this question. Just as Huc, in his travels, and others, tell us of their surprise on finding the virgin and her son in China, so history speaks of the same in Babylon, Egypt, and elsewhere, and hence Rome's leading festivals. We must, however, shun the charge of superfluous learning, and cut this short by saying that the festival was instituted in honour of the mother, who anciently as well as in the Romish system eclipsed the son in the esteem of their worshippers.

A remark was made before that the translators were not faithful in their efforts. Perhaps in that instance the charge might not clearly be sustained. But what shall we say here, and in the translation of the word ἐπίσκοπος, by the two words *bishop* and *overseer*? Connect the dictum of the king, "not to interfere with established terms," and the address to him printed in some of our Bibles, and the translators' honesty is gravely assailed.

2 Cor. v. 20: "We are ambassadors therefore on behalf of Christ, God as it were (so John vii. 10 for ὡς) beseeching by us; we pray on behalf of Christ. Be ye reconciled to God."

We should scarcely have thought of selecting this passage for comment, but that we have met with two ministers of the word, who are close students thereof, holding, as we think, wrong views of it. The one objected to the practice of *offering* the Gospel to the unregenerate, alleging that the Scriptures do not sanction such a mode of presenting the grace of God. Our answer was, "Truly so; but only because it is too poor an expression of God's love to sinners. He does not *offer*, but *beseech* and *pray* men to be reconciled to God," adducing the passage under consideration. This view was combated, demanding the passage for the Church at Corinth alone. A well-known commentator was consulted; by him the objector's view was sustained. Similarly, also, the other. There may be others, also, who have considered the words, "be ye reconciled to God," as addressed to the Corinthian saints. This would be just as if we said to an intimate friend, who is sitting down with us in loving intercourse, "Now put aside all reserve, and make one with us." No; Paul is telling the Corinthians of the grace of God: "All things are of God, who *hath* reconciled *us*, . . . and hath given to us the ministry of reconciliation; . . . and hath put in us the word of reconciliation . . . Be ye reconciled to God." The "you" twice inserted clouds the meaning. How could the Spirit beseech and pray those to be reconciled who were already so? Truly, Paul is here magnifying his office. We remember how a devoted man of God, a missionary in South Africa, when told that his son, who had been a preacher of Christ, had become an ambassador for some earthly court, said, "What, is he drivelled down to that?" Oh, to be an ambassador for Christ! It is, indeed, only

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an earthen vessel; and that advances our amazement. To speak to fellow earthen vessels—to beseech—to pray, "Be ye reconciled to God!" How doth such a message exalt the love of God! We do not understand the wisdom of God; but we know there is no double dealing here. Not offer, indeed! Oh, no; *beseech*, PRAY. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon him."

One other remark may be made in connection with this passage—that the believers at Corinth are besought in the next chapter: "We then (Paul and Timothy), as co-workers, beseech (you) also that ye receive not the grace of God in vain." Then, after a parenthesis to the 14th verse, he urges on them those things which, if observed, will prevent their forgetting that they had been "purged from their old sins." Thus will there be no barrenness, no shortsightedness, no vain efforts by those who watch for souls, as those who must give account. If watchers are responsible, so are those watched over; and *all* must stand at the judgment-seat of Christ and give account. "Behold, I come quickly." (Eph. ii. 1.) This must be read with the latter part of the first chapter, from which it should not be severed. "The Church, which is His body, the fulness of Him that filleth all in all, *even* you who were dead in trespasses and sins."

This is an instance of the misuse of supplied words. No wrong doctrine is enunciated by the insertion of the words, "hath He quickened;" but this comes in where the Spirit intended it, in the 5th verse, where the condition of those quickened is repeated from verse 1. The object in the passage under consideration is to connect two amazingly antagonistic facts—that the body of the Holy One should be a concrete of beings, "who were dead in trespasses and sins." Thus is grace magnified. How could this be effected? "God quickened us." No longer dead, corrupt, corrupting; but made alive unto God, "being born again of incorruptible seed." (1 Peter i. 23.) This is one of the many instances of a supposed ellipse, and a damaging supply. Instead of adding to the number, we have to narrowly inspect the ones existing: necessity alone justifies the resource. An instance of this may perhaps exist in 2 Thess. ii. 3: "Let no man deceive you by any means, for (that day shall not come) except," &c. This, however, is probably an example of what grammarians call zeugma, as applied to the verb translated "deceive."

That the translation "even" is legitimate here, we remark that καὶ is so translated *frequently;* it occurs twice besides in this chapter, and three times in chapter v. Brethren, consider the deep import of "even as" in verse 25. Does Christ love His Church less because of her careless, unloving, unlovely ways? Neither let the husband his wife. The *exhibition* of love must be less, and the *apprehension* of it in the Church and in the wife; but even as Christ has made the sins of the Church His, so let the husband deal with the wife's *as his* at the mercy-seat, confessing his own short-coming in the measure, "even as Christ also loved the Church."

Clifton. W. H.

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THE PRISONER OF PATMOS.

By S. H. Errington.

I.

On a bare rock, whose jutting capes
Gloom o'er the Icarian sea,
A stony waste, where all things pine,
They set the prisoner free.

They set him down among the crags,
A saintly man and old;
"Greybeard, within this pleasant place
Thy fables may be told.

"Here to the storm-winds prate the creed
Of Him we crucified;
A better fate might have been thine,
If thou hadst Him denied.

"But if He be a God and lives,
Perchance He'll set thee free;
Or, from the heaven He dwells in, come
To keep thee company."

No word the aged saint replied,
Who Roman bonds had worn,
But in his tranquil eyes there shone
An answer to their scorn.

Perhaps he thought of days long past,
When on a living breast
He leaned a youthful head, or when
Through mocking crowds he prest,

To stand beside a lifted cross,
Fronting an angry throng,
While on him eyes of love looked down
And love-strength made him strong.

Perchance that hour a rifted cloud
Revealed the lights within,
And showed the glory there retired,
Which he should enter in.

For in his aged face there glowed
The brightness as of one,
Who, sitting on some summer height,
The sun shines full upon.

He who the face of Christ had seen,
Shrunk not from human rage;
He whom the Lord's strong arm had saved,
Feared not a Roman cage.

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II.

In darkest mines he patient wrought,
He mused in caverns dim,
And through the rock, through rifts unseen,
All heaven came down to him.

Above the noisy gale there rose
The ever-nearing voice
Of the white angels, singing clear,
"He comes! rejoice, rejoice!"

Atween the distant starry lights,
Through leagues of ether rare,
There opened wide a golden track,
And slid a crystal stair.

Adown the stair like sunbeams swept
Seraph and Æon by,
And the saint knew that heaven had come
To keep him company.

The jutting capes with splendour glowed,
The caverns bloomed like bowers,
The dark peaks were as clustering suns,
The stones all changed to flowers.

From east to west, from north to south,
The isle with brightness shone,
And, with His face of love unveiled,
The Lord Himself came down.

III.

In after years, to Ephesus
There came an aged man;
Strange was the glory in his face,
Although his face was wan.

A hundred summers glowed in him,
Through many winters white,
And in his unquenched eyes there shone
More than a youthful light.

He had outlived whom once he knew,
Outlived both friend and foe;
As from the gates of death he came
Back to the earth below.

By few remembered, yet well known,
He walked the public ways;
And as he passed with feeble step,
Men stopped that they might gaze.

They spoke of bonds which he had worn,
Of torture-flames that ran
About his limbs, yet hurt him not,
And blessed the bright old man:

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Something about long banishment,
And of strange visions seen,
Of heaven, and hell, and doom revealed,
As ne'er to man had been.

Around him, of the fold of Christ,
Both old and young drew near,
That of the marvels shown to him,
They might some portion hear.

And oft he told them much—not all;
But more of one deep truth,
Which underneath all wonders lies,
That heaven itself is ruth.

He learned it midst the stars that glow
Nearest the central throne,
From seraph tongues, but most from Him
Whose name is love—love's own.

And when his strength grew scant to speak,
He with his weakness strove,
Lifted his hands to bless, and said,
"My little children, love!"

Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

ELIJAH.

DEAR SIR,—I would be glad to see the opinions of any of your correspondents on the passage in Malachi—"Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

The disciples asked Jesus (see Mark ix.), "Why say the scribes that Elias must first come?" and the Lord, in His reply, says, "Elias is indeed come, and they have done unto him whatsoever they listed." The mission of John the Baptist could only be a partial fulfilment of Malachi's prophecy. He came "in the spirit and power of Elias;" but when he is plainly asked the question, "Art thou Elias?" he answers, "I am not."

Are the students of prophecy agreed in the expectation of a future and the full accomplishment of this declaration: "Elias truly shall first come and restore all things?" And are we to expect, literally, Elias himself, or some messenger in "the spirit and power" of that prophet? I am yours truly,

T. GEORGE BELL.

Lynmouth.

THE REMNANT.

DEAR SIR,—I was rather startled by the observation of C. W., in your last journal, that "the remnant of the woman's seed, who are said *to keep the commandments of God and have the testimony of Jesus*, can only refer to faithful Christians, and does not seem applicable to the Jews," for I have always looked on that passage as a most beautiful and appropriate representation of the state of the Jewish people.

In Rev. xix. 10, we learn that "the testimony of Jesus is the spirit of prophecy."

Now, let us consider the whole of the passage, they "keep the command-

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ments of God, and *have* the testimony of Jesus." Here God the Father and God the Son are spoken of separately. That the Jews keep the commandments of God as contradistinguished from those of Jesus Christ, no one can doubt. Then, as to having the *testimony* of Jesus Christ, as that expression is subsequently explained, it appears equally undeniable that the Old Testament—the Jewish Scriptures—abounds in prophecies relative to Jesus Christ. This has ever led me to believe that "the remnant of the woman's seed" refers to that people, and that the manchild spoken of in chapter xii. is Christ Himself (in corroboration, see chapter xix. 15), whom Satan stirred up Herod to slay, and was afterwards "caught up unto God and to His throne." I give you these ideas with diffidence, though not without having many years ago reflected much upon them; but I hope others better gifted and with more leisure, will ponder the subject, and favour us with the result.

I am, Sir, yours truly,
W. H.——B.

THE CONNECTION OF κτίσις WITH REDEMPTION.

(Romans viii. 20.)

DEAR SIR,—I have just read an article in a previous number of the RAINBOW, by J. E. W., on "Rightly dividing the word," and it has so approved itself to my mind, that I cannot refrain from expressing my thanks to the writer for the instruction it has afforded me, and it would be well if many of us (especially those who are beginners in the study of the prophecies) kept in view the different positions there laid down. There is one point, however, on which I desire more light. It is, whether the glorious results to the material world, which will, sooner or later, undoubtedly come to pass at the Lord's second coming, are the immediate effects of His blood-shedding (*i.e.*, that the precious blood of Christ was intentionally shed, for ground, trees, rocks, animal life, &c.), or else that they follow as a consequence, when the curse of a broken law, by Adam's transgression (which was fully atoned for by Christ suffering on the cross for His people's sins), has been taken away in the manifested redemption of His chosen people at their full glorification, when Satan is bound in the abyss, and finally cast into the lake of fire?

The apostle Paul says, in Romans viii., "For the creature (ἡ κτίσις) was made subject to vanity, *not willingly*, but by reason of him who hath subjected the same in hope." (I have heard this read with a comma after ["the same,"], and referring ["by reason of him who hath subjected the same,"] to Satan.) Now it seems that this does not apply to Adam's personal transgression, because he *willingly* fell, but was a consequence of that fall; and when the one has been removed, the other will follow, for the "earnest expectation of the creature waiteth for the manifestation of the sons of God." If any of the readers of the RAINBOW, who may feel inclined, would give their remarks, I should be obliged.

C. W.

THE RUSSIAN PLAGUE.

DEAR SIR,—I was hoping to find in your April number an article on, or at least some allusion to the "Russian Plague," now rolling like a mighty wave athwart the continent of Europe. From all I can learn it seems to be a form of Asiatic cholera of the most deadly character, intensely infectious and probably contagious.

In 1831, when the Asiatic cholera spread from Russia over Europe, there were no railroads on the continent, nor any steamers plying between the ports of Russia and other countries. Its progress was then dependent, under God, on its own wave-force and to the slow methods of intercommunication at that time in use. It was not till October, 1831, that it descended on our shores, being brought by a sailing vessel from St. Petersburgh to Sunderland. There and in that neighbourhood, after performing its deadly office, it slumbered till the spring of 1832, when, assisted by the wave which had then reached this country, it spread throughout England, carrying panic and death in its train.

These are indeed fearful days to recall, but what are they to what may be possibly awaiting us in a more deadly form of epidemic—steamboats only awaiting the breaking up of the Neva to be with us in a fortnight, and railroads traversing

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England and the continent in every direction!

I have performed my task in recalling these things to mind, and pointing out possibilities. To some of your able interpreters of the "signs of the times" I now commit this most important and most fearful subject; remaining,

Dear sir, yours truly,
FREDK. SMITH.

Teville House, Worthing.

TRACTS WANTED.

DEAR SIR,—Will you permit me, through the medium of your columns, to ask your readers if they can recommend suitable and cheap tracts upon subjects discussed in these pages, for distribution?

I fear that this is a matter too much overlooked by us in our attempts to draw the attention of our brethren in Christ to our opinions and belief, with regard to "the second advent," &c.

So far as my own experience goes, I find it difficult to get those who differ from us in opinion even to listen patiently and attentively for any length of time to our aspect of the various matters discussed in these pages.

Some plain, short, and pointed tracts upon those subjects would be of great assistance, I am persuaded, in loosening old and prejudiced notions, and in leading the readers of them to "search the Scriptures" concerning the various subjects.

I shall feel indebted to any brother or brethren who can and will afford me information with reference to such tracts.

I am, dear Sir,
Faithfully yours,
"HENRI."

QUESTIONS FOR MR. GOVETT.

DEAR SIR,—I should like to ask my friend Govett a question or two through your pages.

His theory is that multitudes of true believers, regenerate souls, the sons and daughters of the Lord God Almighty, will be excluded from the millennial kingdom in consequence of their excesses and defects. May I inquire whether repentance, however tardy, will not obliterate these sins, and if so, whether they will be *positively* punished in another world. I say *positively*, for I admit that no degree of regret for past conduct can place the believer hereafter in the same position that he would occupy if no such regret were needed. Misspent time cannot be recalled by sighs and tears, and seed not sown cannot produce a harvest, though bitter weeping, like that of Esau, may invoke it.

But *positive* retribution for repented sin is quite another matter, and, as far as I am instructed, is opposed to the whole genius of the Gospel. Yet, I presume my friend will allow that exclusion from the millennial kingdom is positive punishment of a very severe kind. If, however, he replies that repentance *will* neutralize the positive effects of sin, then in *principle* every true believer *does* repent of *all* sin; nay, he repents of it while he commits it. (See Rom. vii. *passim*.) John goes further still when he says, "Whosoever is born of God *doth not commit sin*, . . . and he *cannot sin*." No true believer therefore will be excluded from the kingdom.

I know that text upon text may be heaped together against this conclusion, but I know too that text upon text may be heaped together in defence of it; just as there are heaps of antagonistic, *not* contradictory, texts on the great question of election and free-will.

But whereas the construction above stated is in harmony with the *entire spirit* of the Gospel, the theory of Mr. Govett is opposed to it—at least, that is my judgment; and if my friend were to bring out all the *details* of his view, the legitimate consequences of which he holds, I am sure that the almost unanimous voice of the saints would be that it was "another Gospel."

Deeply sorry am I to differ from one so unquestionably devout and learned as my friend, and I would affectionately entreat him to reconsider whether his extreme literality of interpretation and his stiff Euclidian logic may not have led him to overstretch the truth—whether he may not be confounding *positive* with *negative* retribution; in other words, a lower place both in the kingdom and after it, with an utter exclusion from its glory.

I am, dear Sir,
Yours faithfully,
ARTHUR A. REES.

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ALL BELIEVERS ENTER THE KINGDOM.

Dear Sir,—We have certainly express Scripture warrant for saying that reward will be according to works; but surely we have as much warrant for saying that all believers will be in the kingdom. It is part of their inheritance, as the following texts will show; but before giving them I wish to make it clear what I mean by the term believer, which is rather indefinite. Simon Magus was said to have believed, but yet was "in the gall of bitterness and the bond of iniquity." If Mr. Govett means such believers as that, they will assuredly not be in the kingdom; but then neither will they be saved if they continue in that state. It will surely be admitted that there are but two states—in Christ, and out of Christ; but two places—heaven and hell. There are seekers of Christ, and "if they follow on to know," will, according to promise, be sure to find; but they may turn back, and if taken away in that state, whilst out of Christ, they must be lost, and not simply be out of the kingdom, in some third region, which is nowhere named in Scripture. We only hear of "Well done, good and faithful servant, enter thou into the joy of thy Lord;" or, "Cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." And here it should be observed, that to the one who had only gained two talents instead of five it was also said, "Enter thou into the joy of thy Lord." The above is confirmed by the following texts: "I have manifested thy name unto the men thou gavest me out of the world. . . . . I pray for them. . . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . . And the glory which thou gavest me I have given them, ... I in them, and thou in me, that they may be made perfect in one. . . . . Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." (John xvii.) Can anything be more conclusive than that all who really believe on Christ, to the saving of their souls, are one with the Father and the Son, and will be with Christ where He is, and be made partakers of His glory? But further proof: "Ye are all the children of God by faith in Christ Jesus." (Gal. iii. 26.) "And if children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. viii. 17.) "Whom He called, them He also justified; and whom He justified, them He also glorified." Thus all in Christ, we are told, He wills to be with Him where He is, and, therefore, must be in the kingdom. But when received into the kingdom they will be rewarded according to their works; some made rulers over ten cities, some over five. "If any man serve me, let him follow me; and where I am, there shall also my servant be." "If any man serve me (it does not say how much), him shall my Father honour."

I am, Sir, yours truly,
A Reader of the Rainbow.

THE WOUNDED HEAD OF THE BEAST.

(Rev. xiii. 3, 12, 14.)

Dear Sir,—Perhaps you will allow me space for a few remarks in reply to C. W.

It is by no means clear to me that the phrases referring to the wounding of the beast are to be interpreted by those other phrases which are intended to instruct John in the peculiarities of the beast's existence; and I think it probable that the two sets of phrases describe totally different things. We are told that—

1. One of the heads of the beast was wounded to death. (Rev. xiii. 3.)
2. His deadly wound was healed. (Rev. xiii. 3, 12.)
3. The wound was given by a sword. (Rev. xiii. 14.)
4. It was this beast whom the world should wonder after, worship, and make an image to at the instigation of the false prophet. (Rev. xiii. 3, 12, 14.)

These are all to be peculiar characteristics of the beast when he shall exist in his last form as the Antichrist, and belong to that one head, and to that one period of his appearance among men.

But the other phraseology to which C. W. makes reference, "the beast which was, is not, and yet is," is clearly applicable to a much more extended

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period of time, and to the successive forms in which the beast existed. For, speaking personally to John, then living in Patmos, the angel said, "The beast *was*, and *is not*, and *shall ascend* out of the abyss." (Rev. xvii. 8.) It appears to me that the grammatical form of this sentence will bear no other construction than that which I have given it at pages 58, 59, of my little work; namely, that the beast thus described *had lived* before the days of John, *did not live* in John's days, and *should live again* at some day future to John, coming up from the abode of the dead for that purpose. This is a totally different thing to being wounded to death, *as it were*, by a sword in the last stage of his existence, and still continuing to live, though both are to be wondered at.

But it may be useful to notice that the circumstance of the beast being wounded to death, *as it were*, and his deadly wound being healed, distinctly classes him with the locusts of Joel ii. 8, who "*when they fall upon the sword shall not be wounded.*" Presuming the locusts of Joel to be identical with the locusts of the first woe, both they and their king, THE ANTICHRIST, are distinguished by the characteristic of having ascended out of the abyss (or *hades*); and the probability is that in this their second appearance upon earth their bodies will be unassailable by the weapons of destruction that are used among men in their present state.

The whole grammatical force of the passage, Rev. xvii. 8—11, forbids the supposition that the so-called *eighth* head of the beast is a revival of the *seventh*. The seventh fulfils none of the conditions of the angel's description, but has the important bearing of being the last form of the great wild beast before the appearance of the Antichrist.

C. W. rightly understands that beasts, kings, and kingdoms, in the prophetic writings, are synonymous; yet it would be more correct to say that kings and kingdoms are represented by symbolic beasts. The heads of a beast, however, symbolize kings also, and this fact furnishes additional confirmation of the accuracy of my view of the grammatical meaning of the passage last referred to; for while of the beast with seven heads and the ten horns it is said, he was, is not, and shall be, of the heads as seven kings it is declared to John, five are fallen, one is, and one not yet come. The construction is exactly the same, and occurs again when the revived head is enumerated as the beast that was, and is not, even he is the eighth.

These remarks need not be further extended, but I will close with the statement that all the conditions of the prophecy are exactly met by this method, while the exposition which makes the Apocalyptic wild beast to be a representation of worldly power from the usurpation of NIMROD down through all history to that of the MAN of SIN, seems to me to be most accordant with the design of the revelation that shows how the world is to be delivered from all its tyrants and oppressors at the coming of its rightful King.

I am, dear Sir,
Yours very truly,
E. G. LEA.

RAVINGS OF NECROMANCY.

DEAR SIR,—As among your protests against various errors of these last days you have lifted up your voice in opposition to spiritualism, *alias* necromancy, I have no doubt you will gladly insert the following proof of the pernicious character of that "black art."

The well-known writer William Howitt may fairly be called the high priest in spiritualism in England, and the effect of this on a mind so able and cultivated as his may be well taken as a criterion of its influence on less critical converts.

In an article entitled "What Spiritualism has Taught," in the April number of the "Spiritual Magazine," this clever writer pours forth, what I am sure you, your readers, and most evangelical Christians would regard as a torrent of envenomed blasphemy, dashing its headlong course from necromantic sources and heights against the rocks of orthodoxy.

Take the following extracts in proof of this charge:—"All souls, according to the Protestant faith, pass at once to heaven or to hell. . . . By this arbitrary extinction of some of the loveliest regions of creation . . . God's whole being was blackened, and every one of His eternal attributes dislocated and driven pell-mell into the limbo of atheism. I say atheism, for such a God

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could not possibly exist as this Protestant theory would have made Him; a God with less justice than the most stupid country squire ever established in the chair of magistracy, with less mercy than an inquisitor or a torturer with red-hot pincers and iron boots. These atrocities were but the work of moments, but this system made the God of love and the Father of Jesus Christ sitting in endless bliss amid a favoured few, whilst below were incalculable populations suffering the tortures of fires which no period even of millions of years should extinguish; and that without any profanation whatever in the offences of the sufferers. All who were not 'spirits of just men made perfect' were, according to this doctrine, only admissible to this common hall, this common receptacle of the middling bad, and the most bedevilled of devils. Never could any such monstrous, foul, and detestable doctrine issue from any source but that of the hearts of fiends themselves."

In other words, the doctrine of the punishment of the lost, according to Mr. Howitt, is a "doctrine of devils," but according to most Christians it is a doctrine of Christ and His apostles.

Again: "A gentleman passing along a street in Bristol saw an infuriated crowd collected before a baker's shop. They had dashed in the window, thrown his bread into the road, and were wildly vociferating that if they could catch him they would scarcely leave him alive. 'What has he done?' asked the gentleman. 'What has he done, the monster! he has thrown a dog into the oven, and burnt him to death.' 'Is that all?' said the gentleman, coolly. 'Is that all!' shouted the enraged crowd; 'do you side with the villain?' 'By no means,' answered the gentleman; 'but what extraordinary creatures you are! You are taught to believe that the God of all love and mercy is for ever employed in sending whole hosts of your fellow-creatures into the furious fires of hell, where He will continue to burn them for ever, and ever, and ever, and you think of it with the utmost confidence; and yet you are mad with fury against this baker for burning one dog, who would be dead in less than a minute.' And with this he walked on. Spiritualism condemns the baker, and refuses to believe our generous God is infinitely more cruel and unjust than the baker."

In other words, according to Mr. Howitt, this baker would be infinitely better than God if he inflicted eternal punishment.

Again: "But the lovers of eternal torments for their brethren, whom they are commanded to love as themselves, immediately cry out, 'Take away eternal damnation and you take away all fear of sinning.'" This is not true, Mr. Howitt, and you are a calumniator for calling those who hold the doctrine you denounce "lovers of eternal torment for their brethren."

Again: "The spirits, without exception, deny the Moloch doctrine of eternal damnation."

Mr. Howitt's misquotations and misrepresentations of Scripture I have observed in several of his writings. For example, in the article before us: "This was precisely the declaration of St. Paul, that everything here on earth is made after the pattern in the heavens. Thus they have everything in the heavens that we have, only more perfect, and being only made after their patterns and of inferior or only physical materials." This is very bad. What Paul "precisely declares" is no such thing; he is speaking exclusively of the pattern of the tabernacle, and not of "everything that we have on earth." Is not this "a doctrine of devils, *speaking lies* in hypocrisy?"

Again: "Swedenborg showed that spirits in their next state of existence . . had their cities, houses, trades, arts, pursuits. . . . And this was just what Christ and the apostles had said."

Again: "This doctrine of Swedenborg and of all succeeding mediums is no other than the doctrine of St. Paul. In the 15th of 1st Corinthians he explains the transition which we call death in the most lucid and luminous terms. But some will say, how are the dead raised? . . And he adds soon after that he has given the spirit such a body already. There is a natural body and there is a spiritual body!" In other words, Mr. Howitt makes Paul deny the resurrection of the body in the sense in which the Universal Church understands it.

Again: "If anything be the plain end of Christ's coming, it is this glorious re-

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sult—it is declared that Christ came to restore all things." Where? But enough. I recommend your readers to peruse the entire article, than which I have seldom read a more bitter or more erroneous production; and when we consider that the *animus* displayed and the views taught are held forth as the genuine fruit of spiritualism, we need no further proof that this new religion is the last born of the father of lies.

I am, my dear Sir,
Yours faithfully,
ARTHUR A. REES.

"THE TRANSLATION."*

DEAR SIR,—Will you kindly afford me a small space in your journal, of which I have been an interested reader since its commencement? For some time past it has been much pressed upon my spirit to bear a testimony to you in the cause of truth, and the time seems arrived for me to do so, before the opportunity is for ever lost.

Much controversy has from time to time taken place in your columns upon the subject of "Who shall have a part in the translation of the living saints at the coming of the Lord?" Most assuredly this is a solemn question, and it has an equally solemn answer. The answer is this, "*None other than those who have* RECEIVED THE HOLY GHOST *by the laying on of apostles' hands.*" Many of your readers will be startled, and possibly offended, at this sweeping announcement, but it is a fact—*a fact* written in the word of God, which will soon be read in letters of living fire.

Let us explain a little; turn to the parable of the Ten Virgins. When the cry was heard, "Behold, the Bridegroom cometh, go ye out to meet Him," they ALL arose and trimmed their lamps. The only point of difference between the wise and the foolish consisted in this, that the foolish had NO OIL in their vessels with their lamps; they had not "received an UNCTION from the Holy One;" the ANOINTING which should have been abiding in them was absent. Neglecting to go to those who SELL, choosing rather to borrow of others than to buy (without money and without price) of the appointed ordinance, they return too late to enter in to the marriage through the "open door" "set before" Philadelphia; and when once the Master of the house shall have arisen and shut to that door, they shall begin to stand without and knock, saying, "Lord, Lord, open unto *us*." Now mark the characteristics of those who are too late; in every case there is *surprise* that an entrance is not ministered unto them. They are not the indifferent, the lukewarm, or the openly ungodly, but active servants of the Lord, who will be able to say, "Have we not prophesied in thy name? and in thy name cast out devils and done many wonderful works?" "We have EATEN and DRUNKEN in thy presence, and thou hast taught in our streets." "We have been looking for and expecting the coming of the Bridegroom, and have been waiting to enter into the marriage. *How is it* WE *are shut out?*" The answer is, "I know you not, ye WORKERS OF INIQUITY." Not unholy sinners! Oh, no—sincere, good, God-living and God-fearing men; but for all that, "workers of iniquity." INIQUITY—what is it? Perversion; the turning aside from that

* In the exercise of that independence which is essential to the discharge of our sacred duty, we give insertion to this letter. Of course we say nothing concerning the opinions of our correspondents, and when any of our readers find fault with us for admitting sentiments contrary to their own, we are blamed for that which we consider one of the chief merits of this magazine. It is not, and never shall be, the organ of any "party." Of parties the Church of Jesus has had only too many. We *cannot* get Christian brethren to understand how it is that we open our columns to doctrines which they don't hold. Such men should not quarrel with the infallibility of the Pope; for that infallibility is the logical sequence of their own notions. When will the brethren of the Lord cease to exercise this intolerable tyranny over one another? What will they say to the Master, when they meet Him, about this thing? It may be necessary to add, for the sake of those readers of the RAINBOW who, possibly, may not know the fact, that there are many Christians who believe that shortly before the coming of the Lord the apostolic office would be revived, and that it has been revived accordingly: Right or wrong, that is their belief; and this, we presume, is the key to our correspondent's letter. We shall be happy to hear from intelligent representatives of all the Churches what they believe and *why* they believe it; and if those who think that they have all truth on their own side cannot understand us, we at least have the consolation of knowing that we love all who love our Lord Jesus Christ.—ED.

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which God has ordained for blessing; the refusing to walk in God's ways, and the walking in ways of *our own choosing* —this is iniquity. It may be holding the *truth*, but holding it in *unrighteousness*.

Now God's way of preparing a company for translation is to SEAL them with the "*seal of the living God*," given expressly for this purpose to "an angel"—*a ministry* "ascending out of the EAST," *coming in the power of the resurrection from Him who was raised from the dead;* "Not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead;" and it is at their intercession the four winds of judgment are stayed till the servants of the living God are SEALED in their foreheads, a hundred and forty and four thousand, afterwards seen standing with the Lamb upon Mount Zion, "kept" "in the pavilion" "from that hour of temptation," "the tribulation of the Great One."

Intimations of this purpose of God are scattered throughout the length and breadth of Scripture. Take one instance: "The *early* and the *latter* rain." How was the Holy Ghost given *as the early rain?*" Through the instrumentality of APOSTLES. The gift of the Holy Ghost was first *immediately* poured out upon the disciples assembled at Jerusalem, but ever afterwards, with exception of the case of Cornelius, it was *communicated*. The holy anointing flowed upon and in every member of the body of Christ, only through the laying on of apostles' hands. "Then laid they hands on them, and they received the Holy Ghost." (Acts viii. 17.) "When Paul had laid hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." (Acts xix. 6.) And Paul, writing to the Corinthians, who were beginning to doubt his apostleship, says, "Ye are manifestly declared to be the epistle of Christ ministered by *us*, written *not with ink*, but with *the Spirit of the living God;*" and, therefore, "the SEAL of mine apostleship are ye in the Lord;" "SEALED with the Holy Spirit of promise," "*the* SEAL *of the* LIVING GOD." And writing to Timothy he says, "Stir up the gift of God which is in thee BY the *putting on* of MY *hands*," and that good thing that was committed to thee, keep by the Holy Ghost which dwelleth in us.

The "spiritual gift" of the Holy Ghost, concerning which the apostle says, "*I would not have you to be ignorant*," are the ornaments and jewels with which the mystical bride is to be adorned in preparation for the coming of the Bridegroom; "coming behind in NO GIFT, waiting for the coming of the Lord." And it is apostles alone who are "jealous over her with a godly jealousy, having espoused her to one husband, that they may present her as a chaste virgin unto Christ." (2 Cor. xi. 2.)

In the time of the latter rain the outpouring of the Holy Ghost will be *no second Pentecost*, but will flow through the divinely appointed channels originally "set in the body," and again restored for that purpose, "that we may all come in the unity of the faith, &c., unto a PERFECT MAN, unto the measure of the stature of the fulness of Christ."

The essential difference between the first and last apostleships consists in this, that the one wrought at "*seed time*," and the other works "*in the time of harvest;*" consequently, having entirely different spheres of action.

In conclusion, I am by no means sanguine that any of your readers will give credence to what I have said; quite the contrary; but this "one thing I know," that sooner or later "those who are of the synagogue of Satan" (*Satan* as the rival opponent)—that is, *at present* opposed to God's way of working—will be made to come and worship at the feet of the translated Philadelphian Church, and to know that Christ indeed loved her; the sheaves must bow before Joseph's sheaf, and when there is a sore famine in the land—not a famine of bread, but of hearing the word of the Lord—they will be glad to come and buy corn of Zaphnath-paaneah, the "steward of the mysteries of God."

I am, dear Sir, yours in the Unity of the One Spirit,

GEO. C. PHILLIPS.

Chelmsford.

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Literature.

Truths for the Times. No. 1. *On the Intermediate State.* By JOHN CONYNGHAM M'CAUSLAND, M.A., Rector of Clonmore. 1860.

Evangelical Ethics; or, the Place Assigned to Works in the Gospel Economy. Same Author. 1863.

The Hope of Israel; or, the Testimony of Scripture to the National Restoration and Conversion of the Jews. With Incidental Notice of Colemporaneous Events; and an Introductory Essay on the Principles of Prophetic Interpretation. Same Author. 1860. Dublin: Hodges, Smith and Co., Grafton-street.

THE time which has elapsed since these books were published does not in the slightest degree affect their value; on the contrary, as they deal with matters whose importance deepens as the time of the end draws near, when the seals shall be broken that the wise may understand, we consider them as fresh lights to keep the inquirer in his search for truth. Knowing something of our own ignorance from the necessity which has been imposed upon us of altering views which we held in former years, we should be sorry to commit ourselves to all Mr. M'Causland has written; but his works exhibit such a reverence for Scripture, such a desire to believe and teach only that which the Divine Word authorizes, and such a manly independence of Churches and parties in the investigation of sacred subjects, that we heartily commend them to the careful study of the reader. If he is not made wiser by them in relation to matters connected with immortality, resurrection, the future of Israel, and the destiny of the world, it can only be because he is already well instructed in these great themes. And even the rejection of some of Mr. M'Causland's positions, if they are found to be inconsistent with the Bible, will be a useful exercise of Christian intelligence, and tend to strengthen the mental powers. Our great desire is to see proofs that men are beginning to look into the Holy Scriptures for themselves. Of hereditary faith, which is no faith at all, we have had enough; and of traditional theology, so much more than enough that the Church in general is more like a man with his eyes bandaged than one walking gladly in the light and looking joyfully on the future on which that light casts its glorious rays.

The Wells of Salvation; or, Salvation Considered in its several Scriptural Aspects. By the Hon. SOMERSET R. MAXWELL. London: W. Yapp, 70, Welbeck-street.

THIS book is like a refreshing soft south wind fanning the temples. We are drawn on and on by it, until the gifted and devout author exhibits the depth and breadth of that wonderful word "salvation" as it is very rarely exhibited. "Too many in the Church of God," says Mr. Maxwell, most truly, "are satisfied with what may be termed mere *surface dealing* with Scripture, laying themselves legitimately open to the apostle's rebuke in Heb. v. 11—14; and perhaps there is not a word traced by the pen of inspiration in general more *superficially* dealt with than *salvation*, a word which implies and involves *all* that the Father has to bestow, in His grace, of what the Son has purchased by His blood, even reaching forward to His given glory." That is the key-note of this book of profound and frequently original thought and transparent utterance respecting the Church, the Gentile, and the Jew, and the implied promise contained in it is amply fulfilled. We have no space for quotation, nor is there, in the present case, any matter for regret, as the book itself will be read by many with profit and delight. We thank the hon. author for this feast of good things.

The Line of Prophecy. By EDMUND HEALD. London: William Macintosh, Paternoster-row.

THIS is really a valuable little book—a sort of handbook on the times of the Gentiles. The author believes that the Antichrist is to be developed and established in Syria, Babylonia, and Egypt. He has searched the Scriptures very carefully, and the result deserves study.

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The Sealed People. By a Clergyman. Third Edition. London: Nisbet & Co.

We noticed this pamphlet in July last year, and now we are glad to see it in a third edition, and again recommend it to those who are studying the question whether the Church or any part of it shall be left to go through the great tribulation.

Spiritualism Prophetically Considered. By William Maude. London: Partridge.

Our readers will remember the remarkable articles under this title which appeared in the Rainbow some months ago. We are gratified to see them reproduced in an enlarged and more complete form in the neat sixpenny book before us. Our talented contributor is rendering great service by thus putting the public on its guard against "one of the most portentous signs of the times." We hope the friends of truth will place Mr. Maude's book in the hands of some of the dupes of this fearful delusion. Men are giving heed to deceiving spirits and teachings of demons. It is an unmistakeable evidence that we have reached "the latter times." Let Christians shun, as they would the pestilence, every "medium" of necromancy.

Popery, Ancient and Modern: its Spirit, Principles, Character, Objects, Prospects, Checks, and Extirpation; with Warnings and Counsels to the People of England. By John Campbell, D.D. London: John Snow, 35, Paternoster-row.

Here are thirty-five terrible chapters. Dr. Campbell has sworn "no peace with Rome!" and through a long and vigorous life he has kept his oath. We need not say that this goodly octavo is full of most masculine writing. There is no child's play—no mincing the matter here. As a commentary on popery the book stands alone; but, in our judgment, the doctrine that the Pope is the "Man of Sin" cannot be proved from Scripture, and cannot be held without veiling the eye to the true character of that predicted monster. St. Paul's Man of Sin, the Antichrist, the blaspheming atheist who shall *deny* the Father and the Son, the Wild Beast, the last of the Gentile monarchs, has not yet been revealed, but the time of his manifestation is evidently not far distant.

Angel Visits, and other Poems. London: Smith, Elder & Co.

Welcome, most graceful poetess! for the poetry is graceful and the writer must be a lady. There are touches here which none but delicate fingers could have given, flashes of exquisite sensibility which speak of a refined taste and a vivid imagination. We say, then, to the reader, in the author's words:

"So listen! listen! in the woods,
Upon the lone sea-shore,
Or 'midst the mountains—thou wilt hear,
What other men ignore,
Sweet parables of human things,
And hints of something more."

There are gems of perfect poetry in this beautiful volume. Just take one and then go and buy the book and find the rest for yourselves:—

"Earth, like a child in bed,
Lay still in wintry sleep, not long ago;
But Spring came like a nurse, with noiseless tread,
And drawing off the coverlet of snow,

"Stooped down and kissed her brow
Softly, again, again, till Earth awoke,
And opening violet eyes, looked up to know
Whose touch it was that thus her slumber broke.

"And straightway knowing Spring,
Whose own warm smile of love was on her face,
In winsome smiles she broke forth answering,
And leaped up joyously to her embrace.

"Spring washed her first with showers,
Then dressed her in a robe of tender green,
And lastly filled her lap with fresh bright flowers;
And Earth forgot how sleepy she had been."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE 1, 1865.

MELCHIZEDEK.

WE meet with few more remarkable or significant figures on the sacred page than that of Melchizedek, "the priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him." The narrative in the 14th chapter of Genesis, wherein he is historically presented to us, is not only in itself most striking and interesting, but also in its typical teaching profoundly instructive. Suddenly and altogether unexpectedly he appears before us a kingly form, but clad in priestly robes, and with the mystic emblems of bread and wine. We see his priestly hands raised to bless; we see the great patriarch Abraham bowing before the priest-king, and presenting to him the tithes of all his spoil; and then, as abruptly as it appeared, the vision fades away, and for a thousand years the voice of inspiration utters not the name of Melchizedek. Then, however, in an ecstatic psalm descriptive of the exaltation of Messiah in the day of His power, we meet with it again in the solemn declaration, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Ps. cx. 4.) Some thousand years again pass on, and then, once more, the great apostle of the Gentiles takes up the subject of this mysterious personage, who "Without father, without mother, without pedigree,* having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually." (Heb. vii. 3.)

Without attempting the solution of the difficult or rather insoluble question, Who was Melchizedek? there are a few thoughts in connection with his typical character, as the representative of the Lord Jesus Christ, which I desire to submit to the readers of the RAINBOW. "Thou art a priest *for the age* (εις τὸν αἰῶνα) after the order of Melchizedek." (Heb. v. 6.) So I would render a sentence so important and full of meaning that the apostle quotes it not less than five times

* See margin.

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and makes it the basis of a lengthy argument. "Thou art a priest *for the age.*" What age? the reader may be disposed to inquire. I answer, *the age to come*—the millennial kingdom; for then, but not till then, shall be seen the *combined* priestly and kingly offices (typified in Melchizedek) exercised by the Lord Jesus Christ. Christ is indeed, even now, a King *de jure*, but not so *de facto;* for still on the head of Satan, and not on the head of Jesus, there rests the likeness of earth's kingly crown, and still the great usurper can point to "all the kingdoms of the world and the glory of them," and say with at least a measure of truth, "that is delivered unto me, and to whomsoever I will I give it." (Luke iv. 6.) But "this Melchizedek" was not only "the priest of the Most High God," but at the same time "King of Salem, which is, King of peace." (Heb. vii. 1, 2.) And so we read in the sixth chapter of Zechariah (verses 12, 13), "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and *he shall be a priest upon his throne:* and the counsel of peace shall be between them both." Christ is *now* verily our great High Priest: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (Heb. viii. 1, 2.) But He is not yet *a priest upon His throne.* In the age to come, however, He shall indeed be "a priest upon His throne," after the likeness of Melchizedek, having not only *pardon* to bestow upon His friends, but *power* also to deal with His enemies; and the blessed result of this joint exercise of the priestly and kingly offices will be *peace;* "the counsel (or mystery) of peace shall be between them both;" that is, *between the two offices as exercised in conjunction.* In other words, that peace which was heretofore sought in vain by the exercise of the separate offices—of king, as in the case of Israel, and of priest, as in the case of the Christian Church—shall then be perfectly ensured by the concurrence of the two offices, in active exercise, in the one Messiah. For when Christ, as the Priest-King, shall sit on the throne of His glory, the "counsel" of God shall be realized in the security of "peace," alike for the Church, Israel, and the world. Hence, says again the glowing language of prophecy: "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa. ix. 6.)

This interpretation seems to be abundantly confirmed by the language of the 110th Psalm, from which the apostle quotes the divine testimony.

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The fourth verse of this psalm the learned Bennett renders thus: "The Lord hath sworn, and will not repent, thou art a priest for the future age (*aldibarti*), according to my appointment, O king of righteousness."* In the first three verses we have a description of the assumption of Christ's regal office, but the question then naturally suggests itself, Will Christ, when He thus assumes the kingly, lay aside His present priestly office? No, the Psalmist seems to say, for "The Lord hath sworn, and will not repent, Thou art a priest (also) for the future age;" *i.e.*, the millennial age, of the introduction of which this whole psalm speaks. But of what character is His priesthood? "After the order of Melchizedek;" in other words, a priesthood exercised in conjunction with kingship. I conclude, therefore, that the Melchizedekic priesthood of Christ is His millennial priesthood rather than that which He is now exercising, and which is rather the antitype of the priesthood of Aaron. A careful study of the seventh and two following chapters of the epistle to the Hebrews will, I think, greatly confirm this supposition.

"That this priesthood of Christ also dates from His ascension," observes Dr. De Burgh, "is admitted, being stated by the apostle in another comment on this psalm in the Epistle to the Hebrews, chapters v.—vii., where he shows at length the superiority of this 'order' to that of Aaron or Levi, which it has superseded, together with the great privileges consequent to the New Testament Church, which it is unnecessary here to recapitulate. But though entered on then, and now being administered by Him in the heavens,† that it yet awaits its consummation, which, moreover, it shall have—not in heaven, but—on earth, the inspired commentator shows in that same place, in his interpretation of the type as uniting in himself the three titles, '*King of Righteousness*,' by interpretation of his name 'Melchizedek;' '*King of Salem*,' afterwards Jerusalem; and, by interpretation again of this word, '*King of Peace*.' (Chapter vii. 1, 2.) For these are not the titles of Christ's kingdom in heaven, but of the kingdom of Messiah on earth, foretold by prophets, who will be '*King of Righteousness*' in the days of which the Lord speaks by Jeremiah, chapter xxiii. 5: 'Behold, the days come, saith the Lord, that I will raise unto David a *righteous* Branch, and *a King* shall reign and prosper, and shall execute *judgment* and *justice* in the earth.' '*King of Salem*,' when, as the same prophet says, chapter iii. 17, 'They shall call *Jerusalem* the *throne* of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, *to Jerusalem*: neither shall they walk any more

* "Olam Heneshamoth; or, a View of the Intermediate State," p. 278.

† As appears above, I feel constrained to differ from Dr. De Burgh here; but give his view fully to avoid all appearance of garbling.

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after the imagination of their evil heart;' and when, as here predicted, 'Jehovah shall send the rod of His strength *out of Zion;*' and '*King of Peace*,' when, as the antitype of Solomon, whose name also, being interpreted, is 'Peace,' He shall sit upon David's throne, in fulfilment of Ps. lxxii.; Isa. xi. 1—5, &c.

"And this will be a priestly rule, as was Melchizedek's, who united in himself in Salem or Zion the regal and priestly offices; or, as predicted by another prophet, 'He shall be *a Priest* upon *His throne*.' (Zech. vi. 13.) That is to say, it will be power exercised *mediatorially*, for 'the putting down of all rule and authority and power,' opposed to the will of the Father; after which, and not till then, God comes again into direct connection with the earth, for the first time since man's fall. (See 1 Cor. xv. 24—28.) As accordingly the psalm goes on to say of this King-Priest, addressing Jehovah: 'The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the nations; He shall fill the places with the dead bodies; He shall wound the heads (rather 'the head') over divers countries;' evidently the same defeat of Antichrist and his confederate subject kings predicted in Ps. ii.—so strikingly parallel to this—and more fully in Rev. xix. 11—end, in connection with the second advent of Christ. In which event the type shall have a further fulfilment; for, as it is recorded that it was 'on the return of Abraham from the slaughter of the kings,' that Melchizedek, the king-priest, 'met and blessed him' (Heb. viii. 1, with Gen. xiv. 17—20), so is the true Melchizedek revealed to bless His people on the occasion of their triumph over the powers of the world, by whom at that time they will be oppressed and held captive."*

There is another thought which I would venture to suggest in connection with this interesting subject. In the eighth chapter of St. John's Gospel we find recorded our Lord's remarkable declaration to the Jews: "Your father Abraham rejoiced to see my day, and *he saw it*, and was glad." (Verse 56.) By the "day" of Christ here mentioned, we are to understand, not, as is too commonly supposed, the days of His humiliation, but the day of His glory—the same "day of Christ," in fact, mentioned in Phil. i. 10, and 1 Cor. i. 8; the "day of the Lord" in contradistinction to "man's day." (2 Peter iii. 10; 1 Cor. iv. 3, *margin*.) So Bengel: "The days of Christ's flesh (when He bestowed Himself on others) are one thing; the day of Christ Himself and of His glory is another thing (*i. e.*, the two are altogether distinct)."† This "day" of Christ Abraham rejoiceth to see, "and," our Lord adds

* "Commentary on the Book of Psalms," Vol. II., pp. 834, 835.

† "Gnomon," *in loco*.

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emphatically, "*he saw it*, and was glad." But *how* or *when* did he thus see it? Here commentators are much divided in opinion. If the expression means no more than that he had by faith a prophetic foresight of the future glory of Christ—the second clause of the verse just repeating the first—what pertinence was there in the retort of the Jews: "Thou art not yet fifty years old, and hast thou seen Abraham?" (Verse 57.) "And if it mean that Abraham was *then beholding*, in his disembodied spirit, the incarnate Messiah, as *Stier*, *Tholuck*, *Alford*, &c., understand it, the words seem very unsuitable to express it. Plainly it speaks of something *past*—'he *saw* my day, and *was* glad;' that is, surely, while he lived."* I am disposed, therefore, to understand it as referring to this meeting between Abraham and Melchizedek, and to the practical confession by the former of his inferiority. For looking at the preceding context of this chapter in which our Lord makes the statement, we see, from the 53rd verse, that the question agitated in the controversy between Christ and the Jews, was the superiority or otherwise of Abraham over Him. "Art thou greater than our father Abraham?" &c. Now where in the history of Abraham, as recorded in the Bible, can we recognize so striking an instance in which, on the one hand, the patriarch "saw the day of Christ," and, on the other, confessed his own inferiority to Him, as when he bowed the knee before Melchizedek, the priest-king, "made like unto that Son of God," who, in the realization of the divine purpose, shall be "a Priest for the age, after the order of Melchizedek?"

But our subject is not yet exhausted. The apostle Paul, speaking of the Aaronic priesthood, says, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." (Heb. v. i.) But in Melchizedek we have the apparent anomaly of a priest *without any sacrifice*, save the eucharistic offering of bread and wine. Can he, then, in this respect be said to adumbrate the priesthood of Christ? The answer is—Yes; *provided His millennial priesthood be typified.* Christ entered the holy place not made with hands, even heaven itself, as the antitype of Aaron; and as such He entered not indeed "by the blood of goats and calves, but by His own blood" (Heb. ix. 12.)—"the precious blood of Christ, as of a lamb without blemish and without spot"—and as an atoning Priest, therefore, with the blood of atonement in His hands. But when He again comes forth from the holy place, He comes forth, not as the antitype of Aaron, but as the antitype of Melchizedek; a priest without a sacrifice whereby to make atonement, but whose offering is acceptable on the ground of a perfect and

* Dr. David Brown, "Commentary," *in loco.*

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everlasting sacrifice already made. "So," says the apostle, "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin (or without a sin-offering) unto salvation." (Heb. ix. 28).

Even the "bread and wine" which Melchizedek "brought forth" appear to acquire new significance when viewed in the light of this interpretation. There is no evidence to show that they were intended merely for the purpose of refreshment; on the contrary, Abraham distinctly mentions (verse 24) that the young men had already eaten of the spoil. It seems to follow, therefore, that the bread and wine were intended to have a mystical significance—that they were, in fact, the elements of an eucharistic offering. And thus viewed, they too seem to point, at least indirectly, to the millennial character of Christ's Melchizedekic priesthood. For as they naturally direct our thoughts to the use of the identical symbols in the great Christian ordinance of the Lord's supper, wherein "as oft as we eat the bread and drink the cup, we do show the Lord's death *till He come*," (1 Cor. xi. 26), so does that ordinance in turn remind us of the memorable words of our blessed Redeemer on the occasion of its first institution, when, having taken the cup and given thanks, He said, "I will not drink henceforth of this fruit of the vine, *until that day when I drink it new with you in my Father's kingdom.*" (Matt. xxvi. 29.)

On the ground, then, of a sixfold analogy—(1) That our Lord as the antitype of Melchizedek is "a Priest for the age;" (2) That it will be a priesthood exercised in conjunction with kingship; (3) That it was when Abraham was returning from the slaughter of the kings that Melchizedek met and blessed him; (4) That it was in reference, as I have supposed, to this meeting that Abraham is said to have seen Christ's day; (5) That Melchizedek was a priest without a sacrifice; and (6) That the bread and wine which he brought forth were, as in the Lord's supper, predictive of millennial realities—I arrive at the conclusion that it is in His coming kingdom that Christ shall hereafter be manifested as "a Priest for the age, after the order of Melchizedek."

Birkenhead. W. MAUDE.

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EARTH'S CURSE AND RESTITUTION.*

BY THE EDITOR.

WHAT does the Almighty Maker of the world we inhabit intend to do with it, is a question which many circumstances force upon the attention of thinking men. This question *may* be asked in sceptical, impatient, or sinful mood, a state of mind which precludes a satisfactory answer, because destitute of the reverence which the subject demands. But it may also be asked by men who are anxious to know the truth, who are prepared to give it their full mental sympathy, though it may come into collision with foregone conclusions, and who are profoundly convinced that the honour of the divine character will shine with increased lustre at every step in the right direction towards a solution of the problem. He who believes strongly in the absolute wisdom and goodness of God, all appearances to the contrary notwithstanding, in the terrible history of the human race, is just the man to say, "Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments." Such a man has the qualification which introduces into the secret place. Loyal in heart to the government of the great King, he is persuaded that the principles upon which that government is conducted require only to be known to secure the admiration of all intelligent beings, except the wilfully disaffected. There are difficulties which the unaided human intellect labours in vain to remove; there are dark problems starting up at every step in the process of inquiry which it has no power to solve; there are thick clouds which it is totally unable to disperse; and both scepticism and faith may ask a thousand questions which the most gifted of the sons of men cannot answer. All this is admitted without hesitation; and yet the great central fact that there is a living God possessed of every possible perfection—a Being who is light, and in whom there is no darkness at all—remains in its integrity. True to Himself, true to the universe which He has called into existence, and true to the intelligent creatures with whom He has peopled it, that all-glorious Being must approve the principles upon which He has constituted His government. We assume this. We can do no otherwise. Let it be a postulate, an axiom, seen in its own brightness, vouching for itself, bearing its own testimony, and from it we reason in the light—or it may be sometimes only in the broken rays—of revelation; and if we mistake not, we may reach a conclusion which, in due time, will remove every difficulty, solve every problem, disperse every cloud, answer every question, bring out in radiant splendour the principles of the divine administration, flood the universe with peerless glory, and prove that the thoughts of the Lord are very deep, that He is wonderful in counsel, excellent in working, and infinitely rich in grace.

How, then, stands the question before us? The words, "Earth's Curse and Restitution," are easily uttered, but they are burdened with an amazing weight of meaning. "Earth's Curse"—the reference is to

* This paper was read at the Alexandra-hall, Blackheath, on the 11th, and at the Shire-hall, Hertford, on the 18th April.

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a fact in the history of the human race; "Earth's Restitution"—the reference is to a promise on the part of God. The words are opposites, the contrast between them is perfect, and the world we inhabit, which is the actual scene of the curse, is also the predicted scene of the restitution. Shall we dwell for a few minutes on the dark side of this picture, dismal and repellent as it is, for the purpose of deepening our gratitude to Him who has gilded its upper edge with glory, the herald and the guarantee of the magnificent deliverance in reserve for the groaning creation? The depths and extent of the calamity prove the resources of the transcendent mercy which rolls it back and leaves blessing and joy in its place. The appalling darkness of the long and tempestuous night makes us wish for the day, and hail its dawn with a sense of unutterable relief and thankfulness. And the fact that all efforts of moralists, philosophers, philanthropists, governments, and churches have entirely failed even to touch the chronic disease that preys upon the very heart of the world should make us turn with eagerness to God's prescription for the agonized sufferer.

Very early in the pages of our Bibles, just after we have repeatedly heard God pronouncing the works of His hands very good, and just after we have seen the first pair of human kind placed in a garden of delights, we are startled by these awful words from the Holy One: "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns, also, and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." There is the sentence by the righteous Judge from whose award there is no appeal; and that it has taken effect the melancholy experience of nearly six thousand years fully proves. From the shock then given to creation it has trembled ever since. The shudder at its centre has been communicated to its widest circumference. No continent or island has escaped. It is a fallen world, whose foundations are out of course, all whose inhabitants of every type, from the greatest to the least, are exposed to pain and smitten with mortality, and whose history is a melancholy record of lamentations, mourning, and woe. Man disobeyed God. Herein lay the cause of the tremendous disaster. Sin plucked the keystone from the glorious arch which connected Paradise with Heaven, and man's house lay in ruins about him. The legacy of woe has been transmitted to all generations. "The earth, also, is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Moral guilt and mental and physical suffering have characterized all generations. War, famine, pestilence—words of dread significance—are things which enter largely into the history of nations. And the lower animals are not only subjected to suffering in consequence of their connection with man, but they prey upon each other, thus distributing the confusion and the terror through the earth, the ocean, and the air. The jungle and the forest have their deadly reptiles and ferocious

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beasts; and man, the dethroned monarch of a splendid kingdom, has constantly to defend himself as best he may against thousands of enemies—insect, reptile and quadruped—as if the instinct of animated nature had discovered the cause of its sufferings, and led it to exact vengeance of man. Nor is this all. The material earth utters its groan and its protest. Here we have the arid desert that scorches the traveller, and refuses him a drop of water to cool his burning tongue; and if he escape death from the intolerable agonies of thirst, the awful sand-storm or the fatal sun-stroke may be at hand. There we have the pestilential swamp dealing out disease and death by its poisonous malaria to those who venture near its fatal locality. Here we have the fearful earthquake opening its granite jaws and devouring doomed cities, with their shrieking inhabitants, without respect to character, age, or position. Saint and sinner, the hoary-headed man and the sweet little child, the large-hearted patriot and the miserable pest of society, are indiscriminately buried alive in that horrible sepulchre. There we have the irresistible hurricane, splitting into fragments, as if in mere sport, the strongest specimens of naval architecture, and strewing the ocean and the shore with the bodies of the dead. And here we have the swelling flood, fed by the rushing rain, which covers the standing crop and sweeps it to destruction; and there the long continued drought, until the heaven is as iron and the earth as brass, and there is no food for man or beast.

Now all this, which is but the merest hint pointing to the universal chaos, cries with a voice which cannot be mistaken, that the curse has diffused its virulent poison through the entire framework of this part of creation; and in addition to all this there is the dreadful fact that the whole world lieth in the wicked one. A malignant spirit of untiring energy in evil, Satan, the adversary, the accuser of the brethren, that old serpent, the devil, the father of lies, the deceiver, is not yet cast down from the heights and shut up in the prison, but is actively engaged in malicious effort to frustrate the work of the Redeemer, and to seduce man to destruction. Society is full of his deeds; the world is full of his temples; the majority of the race are led captive by him at his will. A world with such a history as this surely stands alone in the universe. It seems to have gathered around it, as to a vast focus, all the elements of good and evil, and to form the wonder and the terror of Jehovah's dominions. What, then, is its destiny? for it is impossible to conceive of this state of things continuing always. An end of some sort must close the fierce battle of sixty centuries. The conflict between light and darkness, truth and falsehood, the blessing and the curse, must come to an end; and on this subject, through the mercy of God, we are not left to grope our way through the thick darkness of mere speculation, but have the clear light of revelation to illumine our path and gladden our hearts. Gazing at the entire matter, we ask with an illustrious prophet, "O, my Lord, what shall be the end of these things?" for it is impossible that any disciple of Christ, having the honour of his Master and the welfare of his fellow-creatures at heart, can rest satisfied without some positive divine assurance that order shall supersede this hideous chaos, and harmony take the place of this horrible discord.

We turn, then, to a truth of far-reaching significance and sublime

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meaning, from which we are warranted to infer the most stupendous results. That truth stands by itself as the greatest wonder of all time, whilst it gives vitality and force to innumerable other truths that spring from it and cluster around. It is this: "THE WORD WAS MADE FLESH, AND DWELT AMONG US." This wonderful declaration is the keynote to all the divine music that has ever cheered the heart of the sad, and borne up the drooping spirit with the hope of better things to come. Assure me that the Son of God became incarnate, took man's nature into union with His own, and made man's world the place of His human birth, and whatever other purpose, or series of purposes, the incarnation may serve, I claim it as a pledge that the earth shall neither be abandoned to an everlasting curse, nor swept from the map of the heavens by a decree of utter annihilation. The birth among us of the Holy One of God is the birth of the Heir, and though His rights were disputed, His claims rejected, and Himself murdered, the inheritance cannot pass to another. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein," sang a poet-prophet when in vision he saw the King of glory, strong and mighty in battle, coming to subdue His foes and take possession of His throne. That prophecy, with multitudes of similar import, must be fulfilled. The work of the adorable Saviour consists of three great parts—the redemption of the soul from sin, of the body from the grave, of the earth from the curse. The first is effected by pure grace; the second will be by Almighty power; the third by tremendous judgments. The first is already accomplished; for all who believe in Him who was delivered for our offences and raised again for our justification pass from death unto life, are constituted sons of God and joint-heirs with Christ, and form the members of that separated community, the Church. They are chosen out of the world during the present dispensation of long-suffering, while their Lord is absent in the heavens, waiting for the kingdom promised to Him. This dispensation closes with the return of Jesus, and the reign of grace is superseded by that of judgment or righteousness, when the seventy-second Psalm, which is a splendid millennial ode, sweeping its grand music across a thousand years of time, shall have its fulfilment. The subjugation of the nations to Jesus, the salvation of the world, and the removal of the curse, are therefore things which the Church cannot do, and, for that reason, which it is neither expected nor asked to do. The times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began, will begin when He shall send Jesus Christ, as Peter told the amazed multitude as they looked upon the restored cripple walking, and leaping, and praising God. The demoniac world is not to be dispossessed by the disciples, but it will be by the Master when the typical scene of the transfiguration shall expand into the glorious reality of the world-wide kingdom of the Son of man; of which dispossession we have a specimen in the case of the poor youth we read of on that memorable occasion when Jesus came down from the mount. It is strange that a work requiring the exercise of judicial authority—and involving, as it most clearly does from the testimony of the prophets of both Testaments, a series of desolating judgments, compared with which those of the Mosaic exodus are gentle—should have been supposed possible of performance

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by the Christian Church. The nature of that community, the peculiarity of its constitution, and its true place in the infinitely wise arrangements of God, were all lost sight of before the thought took shape that ecclesiastical agency could rescue apostate humanity, evangelize the race, and put all enemies under the feet of Christ. Before the era of modern Christian missions the Church did little to bear testimony to the character and work of her Lord—her true work, without respect to its results—which was dishonouring to the High Priest of her profession; but since then she has gone to the other extreme, and says she can and will save the world whilst He is absent in the heavens, which is equally dishonouring to Him as the appointed King of universal empire. In the first case, the cross and its lessons were not exhibited by a witnessing church before the eyes of the nations; in the second, the sceptre and its meaning are hidden behind the vaunting words of a religious intellectualism. Besides, it is manifest that no diffusion of Christianity—using that word in its generally received sense—could extract the curse from the earth and restore the paradise forfeited by man's transgression. The holiest among the sons of men, those who are most nearly conformed to the image of Christ, have no immunity from sorrow and suffering, in consequence of that most blessed fact. No extent of holiness over the earth, no intensity of consecration to the adorable Saviour, on the part of its inhabitants, could deliver from bodily pain, decay, and death. No state of spirituality, however high, could turn the desert into a fruitful field, purify the pestilential atmosphere, extract the malaria from the soil, tame the lion and the panther, make the poisonous adder a harmless plaything for the little child, and cast down Satan from heaven. It is not in the nature of personal piety to heal the waters of the Dead Sea, to plant grass with reeds and rushes in the habitation of dragons, and to cause the fir-tree and the myrtle-tree to come up instead of the thorn and brier. Agency must correspond with the nature of the work to be done; but there is no correspondence between the belief of the Gospel and the performance of the physical marvels to which these prophecies point. But we are told that these predictions are to be spiritually understood; they are highly poetic metaphors of what the transforming power of the Gospel, in the hand of the Holy Ghost, will effect; the lion, and the bear, and the asp, and the cockatrice, mean, wild, and wicked men converted and brought to Christ; and the healing of the Dead Sea is by the waters of the Gospel; and the fruitfulness of the desert is abundance of grace, and so on of all the rest. Very well, then; let us accept this canon of interpretation, and what is the result? Why, death remains exercising his old supremacy, the curse continues in all its original virulence, the burning desert, the barren soil, the unhealthy region, the earthquake, the tempest, all play their engines of destruction on hapless man for another weary thousand years. The roar of the lion, the hiss of the serpent, and the rattle of the snake still curdle the blood of the unhappy traveller. The living saints suffer pain and sorrow, as at present, and the dead in Christ lie in their graves during the whole of this protracted period. The curse is unrepealed, Satan is still the prince of the power of the air, the lower animals still suffer, and all creation still groans to be delivered. Such are the consequences of the so-called canon of

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interpretation which we have accepted for the moment for the purpose of testing its logical issue. If bears, and lions, and snakes, and deserts, and stagnant waters, and briers, and thorns, all mean men, those who say so must abide by the consequences, and admit that during the whole of their ecclesiastical millennium, whenever that much-talked of chiliad shall begin, the curse under which creation groans shall not be lifted from its heart. There is no escape from this conclusion. Our brethren need not protest against it. It is fairly, legitimately, and honestly their own; for if all the glowing predictions of deliverance for the animal creation and the earth, which shed such glory on the pages of the seers of Israel and Judah, and bring such a revenue of praise to Him who cares for the beast of the field and the bird of air, be only poetical images of what is to be done for man, then there is not a vestige of prophecy left that gives a word of hope for the material world and the ten thousand tribes of animated being that live on its surface. Not one of the prophets has opened his mouth for the dumb. Man, the sinner, is saved, but the sinless creatures that he involved in ruin suffer on until they are annihilated by the all-consuming conflagration which the same class of interpreters speak of as certain to take place at the second coming of the Lord.

But we reject the metaphorical or mystical hypothesis with all the energy of our souls. It is a well without water, a mirage of the desert, a delusion, and a snare. It robs the Jew of the land of his fathers, the Christian of his blessed hope, the inspired prophets of manly intelligence, the sleeping saints of a joyful resurrection in the morning of the millennium, Jesus of His royal supremacy, God the Father of His glory in relation to the kingdom of His Son, and even the material world of the sunlight of beauty and fertility in which it is destined to bask when "the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."

But let us appeal to our authority, *first*, as to the state of the world in general until Christ comes. "Ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv. 6—14.) Can any man read these words without seeing that they accurately describe the state of the world as it has been through the whole of the Christian dispensation down to the present moment, which is the period covered by the prophecy, and that the testimony of the witnessing Gospel has not been received by the nations? Nor is this all. Listen again: "But of that day and hour knoweth no man; no, not the angels of

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heaven, but my Father only." But if the day be unrevealed the character of the world at the time of its arrival is disclosed, for our Lord adds: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be." (Verses 36—39.) It is obvious to remark that on the hypothesis of an ecclesiastical millennium, the time of the Saviour's return, which our friends tell us is to be at its close, could neither be the profound secret here affirmed, nor, consequently, the cause of such a terrible surprise to the world. The ecclesiastical historians of that time would accurately note the beginning of the era of universal Christian profession, and at the close of the thousand years those who should be alive at the time would look for the predicted advent. But once again the Master says: "Watch, therefore, for ye know not what hour your Lord doth come." Mark and Luke bear similar testimony to the words of Jesus on the matter. Paul, writing to the Thessalonians, having declared by the word of the Lord that the Lord Himself shall descend from heaven, uses these words: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." (1 Thess. v. 3.) And who can overlook in this investigation the terrible description of the last days given in the second letter to Timothy? Alas! if that description be correct, the Church has but a sorry account to give of her success in the absence of her Lord. "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God;" and the last item in this direful charge is the worst, "having a form of godliness, but denying the power thereof." At this time, also, it is predicted that they will not endure sound doctrine, and it is in this very connection that Paul tells his beloved Timothy that the Lord Jesus Christ shall judge the living and the dead at His appearing and His kingdom, thus manifestly making the commencement of the kingdom to depend upon the advent, and both to take place at a time when evil men and seducers shall wax worse and worse, deceiving and being deceived. The apostle Peter says that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? thus making the doctrine of the second advent of the Lord the butt of ridicule, the chief jest in their talk about religious matters. And Jude also wishes the saints to remember that the apostles of our Lord Jesus Christ had told them that there should be mockers in the last time. Such is a very brief sketch of the state of the world down to the period of the Lord's coming. It tempts remark, but we must forbear, that we may notice,

Secondly, what the Scriptures say about the continuance of the great Gentile antichristian powers. Be pleased to notice that this part of the

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argument is simply negative, my purpose being to show that the "restitution"—whatever that may mean—*cannot* be effected until our Lord Jesus Christ Himself return from heaven to earth. Now if the wonderful Book teaches that Christless royalty plays its part in this world, of which Jesus is the lawful heir, until He Himself comes to destroy the usurpers and take possession of His regal rights, it is clear enough, whatever we may think of it, that there is no hope of the happy age till then. "Thou art this head of gold," said Daniel to Nebuchadnezzar, when interpreting the dream of that great monarch. "And after thee shall arise another kingdom, inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Thus it is clear that Gentile supremacy should continue until God's kingdom should be set up, and that the latter shall use force in displacing the former, for it shall break in pieces and consume all these kingdoms; and the time of the inauguration of the heavenly kingdom upon earth is distinctly declared to be in the latter days. The seventh, eighth, and twelfth chapters of this illustrious prophet are full of this great theme. We quote only two very remarkable verses which declare the glorious consummation: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Paul, writing to the Thessalonians, describes that fearful personage, the man of sin, the son of perdition, the last of the great Gentile rulers, who shall deny the Father and the Son, call himself God, and demand divine worship, but the Lord shall destroy him by the brightness of His coming. Thus evil shall continue in the world, and at last rapidly increase until it reaches its awful climax in the blaspheming atheist, whose career of unparalleled iniquity shall be suddenly cut short by the second advent of the Lord Jesus Himself. John, in his first epistle, speaks of the same incarnation of wickedness as manifested in the last time. In the book of Revelation the character and deeds of this monster are largely given, but the world is rescued from utter destruction by the coming of the Lord, and this wild beast is cast alive into hell. So far from there being any room here for the gradual development of truth and the evangelization of the race, we behold only the development of evil, and its sudden

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overthrow by terrific judgments at the descent of the Lord from heaven; and then, but not till then, the shout of the loyal and the loving is heard: "The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever."

But this part of the argument will be complete if we look, *thirdly*, at the state of the professing Church during the whole dispensation. It is impossible to read the New Testament intelligently without perceiving the sadly imperfect state of this body during the entire time of the Saviour's absence. There was good seed sown in the field, but when the blade sprang up there appeared tares also, the work of an enemy. The servants wished to gather them up. "No," said the Master, "let both grow together until harvest," which the great Interpreter Himself explains to mean the end of the world, not kosmos, the material world, but aionos, the age or dispensation; that is to say, the course or flow of time during which the Gospel of the kingdom will be preached. At the end of this period the Son of man will come, and "Then shall the righteous shine forth as the sun in the kingdom of their Father." There are also foolish as well as wise virgins down to the very moment, when the startling midnight cry shall be heard, "Behold, the bridegroom cometh." The discourse on Olivet proves that the experience of the Church will be one of grief, division, and imperfection, until the Son of man is seen coming in the clouds of heaven with power and great glory. In Paul's extremely touching address to the elders of Ephesus, instead of cheering them with bright prospects, he says, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The same great apostle, writing to Timothy, says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of those who believe and know the truth." It is strikingly suggestive that Paul adds, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ;" as if the Holy Ghost, foreseeing the distaste of modern professors to these dark features of the dispensation, wished to put special honour upon ministerial fidelity to unpopular truth. The second chapter of the second epistle of Peter contains a fearful description of false prophets bringing in damnable heresies, and of many who shall follow their pernicious ways, and the only remedy for this wide-spread apostacy is the coming of the Lord as a thief in the night. And, finally, each of the letters to the seven churches of Asia concludes with these emphatic words of warning, "He that hath an ear let him hear what the Spirit saith unto the churches."

Let us, then, no longer deceive ourselves with vain hopes; let us no longer cherish the delusion that the renovation of humanity and the restitution of a guilty world will be effected by human instrumentality. Let us support and encourage every benevolent institution which has for its object the diffusion of truth, but if we expect that the Churches are to achieve the conquest of rebellious humanity to

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God we shall be miserably disappointed. The Lord Himself can only do that, and it will be our wisdom, as it is our duty and privilege, to wait and watch for His coming. We look for the restitution of all things, for God, who cannot lie, has repeatedly promised it, but according to His infinitely wise arrangements His Son, our Lord and Saviour Jesus Christ, must come first.

And now, having placed before you negative evidence on this subject, let me respectfully request your attention to that which is positive.

It was in the beginning of the Gospel dispensation that Peter, addressing his countrymen, after charging them with denying the Holy One, and killing the Prince of Life, said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." The noun rendered restitution does not occur elsewhere in the New Testament. The verb from which it is derived occurs frequently. The word means, to restore a thing to its former condition, properly the full establishment of a thing; hence restoration, restitution, from decay or ruin. The restoration of a dislocated limb to its former soundness gives an example. The verb is used in Matt xii. 13: "And it"—the withered hand—"was restored whole, like the other." Nothing can be more in point than this. The world is diseased, sick, maimed, its hand is withered, its heart is depraved, and Jesus comes to heal it and restore health and beauty to it. But there is another word used by our Lord, which is translated "regeneration" in Matt. xix. 28. Peter asked Jesus what reward he and his brethren were to have, seeing that they had forsaken all to follow Him. The reply was, "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The Greek word, palingenesia, here rendered regeneration, in its special sense also means renovation, restoration, restitution; that is to say, from decay or ruin. Here it is beyond question that our Lord refers to the time when His kingdom shall be established in the world, and when everything shall be brought to the condition originally intended. Much light is thrown upon this subject by that magnificent chapter the eighth of Romans. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body." Here all creation, that is to say, every creature, everything that lives, is represented as in pain, as groaning for deliverance, and as in a state of unwilling subjection to vanity. But this universal wail of a sorrow-smitten creation is not a fruitless prayer. It is heard, and it

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shall be answered. When? At the time of the manifestation of the sons of God. And when shall this revealing of the sons of God take place? The answer is in 1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." When Christ shall appear, be revealed, be manifested, His fellow-heirs of the wonderful inheritance shall also be manifested, and the coronation day of the great King shall be graced by the deliverance of creation from the bondage, pain, and vanity to which it has been so long subjected. But we need not go to John for the answer. Paul gives the time of restitution in the very words quoted. He tells us that all creation, including Christians themselves, are to be delivered at the time of the redemption of the body, or resurrection, which just brings us again to the coming of the Lord, for His advent and the resurrection of His people are unquestionably to take place at the same time. We do not, however, gather from the revealed doctrine of the future a universal removal of evil, and the introduction of a state of moral and physical perfection, *immediately* subsequent to the advent of the Lord, but we find the day of judgment, that is to say, the last day of the world's week, the thousand years during which the Lord Jesus will reign and judge the world in righteousness, previous to the final, eternal, and perfect state, characterized by enchanting representations of happiness, prosperity, and peace. We find the following things:—

1. The world subjected to divine rule. The kingdom of God has at last come. "Behold, a King shall reign in righteousness, and princes shall rule in judgment. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever." The Son of man shall sit upon the throne of His glory. He has come whose right it is, and the greatness of the dominion under the whole heaven is given to Him. He has dominion from sea to sea, and from the river to the ends of the earth. All kings fall down before Him; all nations serve Him; they are blessed in Him, and call Him blessed. "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (Mic. iv. 1—3.) "And the Lord," says Zechariah (xiv. 9.) "shall be king over all the earth; in that day shall there be one Lord, and His name one." "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." (Rev. xii. 10.) The prayer of the disciples, taught them by the Master, "Thy kingdom come," is gloriously answered at last. Let us therefore remember now, whenever we offer it, that we are really

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praying for the coming of the King Himself, for in His absence God's kingdom cannot appear among men.

2. Israel and Judah are united as one nation in the land of promise. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." (Jer. iii. 18.) If it be asked, Which days? the reply is, When men shall "call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." (Verse 17.) "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." (Chapter xxiii. 5, 6.) "He shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth." (Isa. xi. 12.) The 37th of Ezekiel is very full upon this subject, and Hosea and Zechariah have glad visions of the time of tribal re-union and national restoration.

3. Jesus, the once rejected and despised, is to be their adored Messiah and Sovereign.

"He shall be great, and shall be called the Son of the Highest," said the angel to Mary, respecting Jesus, "and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." It is needless to say that Jesus has not yet received the throne of David, and were there no other argument for that part of the restitution which necessitates the national restoration of Israel and Judah, this one passage would prove it. "Thine house and thy kingdom shall be established for ever before thee," said God to David; "thy throne shall be established for ever." (2 Sam. vii. 16.) It must, therefore, be so. Palestine is not lost, nor hath the Lord forgotten His oath. Jehovah hath declared the decree; His chosen King shall be set upon His holy hill of Zion; and then the heavens shall praise His wonders; His faithfulness also in the congregation of the saints. "Of the increase of the government and peace," of the child born and the son given, "there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." (Isa. ix. 6—7). The covenant of peace, the safety from wild beasts, the fertility of the earth, and the showers of blessing to be enjoyed by Israel at the time, are described in rich language in the 34th of Ezekiel and elsewhere; for God's sanctuary is to be in the midst of them. (Chapter xxxvii. 24—28). Christ must reign till He hath put all enemies under His feet. The people that rejected Him shall see Him again, and cry, "Blessed is He that cometh in the name of the Lord."

4. Israel, under the reign of the Messiah, is to be a righteous nation, and a great blessing in the earth. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of

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them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi. 33, 34.) "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." (Ezek. xxxvi. 25—28.) And after the terrible judgments of the great tribulation we have a delightful picture of devoted Israelites, going to the ends of the earth, like their great countryman, Paul, after his conversion, to declare their Master's glory among the Gentiles. (Isa. lxvi. 19.) And the inhabitants of many a hitherto debased, idolatrous nation will believe the great message, and say to the Jew, "We will go with you, for we have heard that God is with you." Indeed it is clear that the dark curse of idolatry will never be removed until the Lord arise to shake terribly the earth, and the glory of His majesty is revealed; and then the idols He shall utterly abolish. Then the knowledge of the Lord is to fill the world, and Paradise will be restored. To the root of Jesse "shall the Gentiles seek, and His rest shall be glorious." (Isa. xi. 10.) Then "all the ends of the earth shall remember, and turn unto the Lord; and all kindreds of the nations shall worship before Him;" and the reason of this marvellous transformation is, "For the kingdom is the Lord's; and He is the governor among the nations." (Ps. xxii. 27, 28.) He who created not the world in vain has declared that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Heb. ii. 14.)

5. Satan's power will be curbed during this blessed Sabbatism, and after a short season of mysterious liberty allowed to him, it will be destroyed for ever. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." (Rev. xx. 1—3.) At the close of the chiliad, he is loosed out of his prison, and puts forth a final effort to rescue this wondrous planet from its glorious Owner, but after a short career of desperate daring he is cast into the lake of fire and brimstone, where the beast and the false prophet are—the awful trinity of hell—and shall be tormented day and night for ever and ever.

6. The curse will be repealed and the suffering creation delivered.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth

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shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 6—9.) "And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them towards the eastern sea, and half of them towards the western sea; in summer and in winter shall it be." Compare this from Zechariah xiv. 8. with Ezekiel xlvii. 8—10. "Then said he unto me, These waters issue out towards the east country, and go down into the desert, and go into the sea, which being brought forth into the sea"—that is, the sea of Sodom, the Salt, or Dead Sea—"the waters shall be healed. And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed; and everything shall live whither the river cometh." Reference has been made already to Paul's sublime revelation, that the creature shall be delivered from its groanings and the bondage of corruption into the glorious liberty of the children of God; further quotation here therefore is not needed.

7. Let us hear the magnificent conclusion of this purpose of Almighty mercy to remove the curse from creation, and bring it up to the original ideal of its glorious architect. The millennium has passed with all its physical and moral wonders, all its scenes of beauty and glory, and the beneficence of God makes another movement. The last of the prophets looked, and he tells us what he beheld: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful. And he said unto me, It is done." (Rev. xxi. 1—6.) Great, sublime, amazing words—the final union and complement of the "Let light be, and there was light," of the creation, and the "It is finished" of the cross of Calvary. And the declaration follows, which thrills through and through every believing heart, and calls forth adoration too profound for speech: "And there shall be no more curse." Here we bend our heads and worship. No more curse—everlasting stability in moral purity, righteousness, life, and glory. The universe is safe, the redemption is completed, the councils of eternity are developed in might, majesty, and splendour, before which imagination is dazzled and overwhelmed. "Sing unto the Lord, for He hath triumphed gloriously!" Come here and see the marvellous work of the Son of God, and be not faithless, but believing. That work in its minuteness touches the thoughts, and feelings, and heart, and conscience, of a poor sinful mortal, and transforms him into a child and heir of God; in its subduing power touches the grave, and the dead arise; and the curse, and it gives place to wonderful blessings; in its procession onward smites the destroyers of the earth, rules them with

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a rod of iron, and crushes all the powers of evil; hurls the usurper from heaven, and shuts him up in prison, and afterwards casts him into the lake of fire prepared for him; and then finally, in its vast sweep, in its amazing circumference, embraces the heavens around us and the earth we tread on, folds them up and lays them aside as a worn-out garment, and supersedes them by new heavens and a new earth, which will remain for ever, unsullied by the breath of sin, unwet by a tear, undisturbed by a solitary foe, the wonder and the glory of the boundless universe of God. Stupendous achievement! Most marvellous issue of that profoundest of divine thoughts, embodied in the single word REDEMPTION! There is a tendency manifested in our pulpit ministrations and our religious books to limit the significance of this splendid word. Our contracted modes of thought dishonour the record which God has given of His Son. There is a narrow unbelief in our hearts which seems afraid of giving God credit for that royal amplitude of beneficence which inspired men ascribe to Him. The salvation of a handful of the human race, that handful which receives *our* doctrine, holds our creed, and thinks with us, is the too prevalent idea, whilst it is quietly assumed that the overwhelming majority are doomed to remediless destruction, and the earth with all its wondrous wealth of beauty, notwithstanding the curse, to annihilating fires. Men absurdly imagine that they magnify grace by circumscribing its sphere of action, and hedging it about with conditions which have their source in a spurious theology rather than in the word of God. It is surely appalling enough to think of the Christless multitudes that crowd the cities of so-called Christendom, without imposing traditional restrictions upon hearts that turn with trembling hope to Jesus, though they have not learnt our ecclesiastical terminology, nor sought visible fellowship with us. One of the saddest results of our miserable divisions is this tendency to make God a partner with us when we presume to ascend the forbidden judgment-seat and pass sentence upon our fellow-men. We have buttressed the Lord's temple with piles of sectarian theology, and shut out the sunlight from its windows with scrolls of scholastic creeds. We have fallen out by the way and divided the camp into hostile factions, whose incessant quarrels have grieved the Holy Ghost, and darkened our spiritual sight to the wonderful beauty and grace of the Bible. And instead of bracing ourselves on its delectable mountains with enchanting visions of resurrection or translation glory so near at hand for the Church, and of terrestrial happiness and high religious privilege so near at hand for the rejoicing millions of the human race, we have walked gloomily at their base, the victims of doubt and fear, with a burden on our hearts and mist before our eye. We have not credited our kinsman Redeemer either with the tender love He feels for us, or the splendid generosity which has led Him to make us fellow-heirs with Him of the inheritance of a universe. And to crown our preposterous and ludicrous stupidity we have actually adopted mysticism as the interpreter of revelation! Beyond this, of course, folly cannot go; but it accounts for the enormous mass of rubbish that has been thrown upon the book market as expositions of the Bible; and it accounts, also, for that over which we unfeignedly mourn—the ignorance of Christendom respecting the we

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of the Church, the coming of the Lord, the meaning of the day of judgment, the future of humanity, the glory to be revealed, and the destiny of the globe. How heart-sickening, too, is the result of all our Christian labours, both at home and abroad, if we look at those labours as the appointed agency for the conversion of the world to God! Indeed, the task seems altogether hopeless. But when by a determined effort—and it really requires such an effort—we break loose from the fetters with which the doctors of allegory, metaphor, and mysticism have bound us, and accept the Holy Book as meaning just what it says, light gladdens our eyes, and joy fills our hearts, for we see and feel that the restitution of all things is not only determined upon, but will be effected at a time when, according to every human calculation, the world will be hopelessly lost. The terrific despotism of Antichrist, the great last rival of God's Anointed, will have subjected mankind to his sway, or deluged the earth with the blood of martyrs who refuse to worship this wild beast, this colossal incarnation of the devil, and with overwhelming terror to him and his atheistical confederates in this marvellous apostacy—a terror which cannot be imagined, far less described—"the Lord my God shall come and all the saints with Him." The restitution which follows the battle of that great day of God Almighty is no slow development of moral agency, but the result of omnipotent energy, exercised by Him whose royal rights had been blasphemously denied. This Man of Sin has not yet appeared, at least in his true character, but the business of the saints is not to look for him, but for the coming of their adorable Saviour, who will remove His waiting Church before the terrors of the tribulation shall cause the earth to reel. I believe most solemnly that we have reached the eve of a crisis such as no historian has ever yet chronicled. The reasons of that belief need not be stated here. Thoughtful Christian men, looking, on the one hand, at the prophetic declarations of the Word of God, and upon the other, at the absolutely astonishing, the all but miraculous development of science in the world, will easily infer what they are. Man is working now as he never did before. He has laid his hand upon the very pulse of nature, and it throbs at his bidding and obeys his will. A short time more of achievements such as make the past few years stand out boldly from all their predecessors, and men will conclude that the world is all their own. Blind as ever to the highest truth, scientific light will only burn incense to their vanity. Proudly boasting that they have got behind the scenes and discovered the secrets of nature, the road to atheism will become very easy, and when the Antichrist appears he will find the majority ready to receive him, just because in him, as the great representative man of his age, the lawlessness, pride, and atheism of the world will culminate. But whilst man is working thus, God will work also, and as has often been the case before, the darkest hour will herald the dawn. When man has gone to his limit and declared himself God, the King of kings will take to Himself His great power, and from the very arrogancy of the transgressor He will take occasion to exhibit fresh proofs of His wonderful love to the human race. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. Of Him, and through Him, and to Him, are all things, to whom be glory for ever. Amen."

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THE SEVEN CHURCHES OF ASIA.

II.—SMYRNA. (Rev. ii. 8—11.)

SMYRNA, derived from myrrh, *bitterness*, is *the prophetic symbol* of the pagan persecutions, which extended more or less from the close of the days of the apostles, down to the conversion of Constantine the Great, or from the latter part of the first century to the beginning of the fourth, A.D. 324. The Jews, also, everywhere, were mad against the Christians during the earlier part of this period. There is no blame expressed against this Church; all is intended to impart comfort and encouragement. Persecution had cleared the Church of mere dissemblers. This angel is the reverse of that of the Laodicea. (See chapter ii. 9, and iii. 17.)

Smyrna lies about *twelve* hours north of Ephesus, and has always been a town of importance, perhaps *second* only to Constantinople. Pliny called Smyrna and Ephesus *the two eyes of Asia*. Smyrna is pre-eminently fitted for a mercantile city, situated as it is at the termination of the splendid bay of the same name.

To the angel of this Church our Saviour announces Himself as "The first and the last, which was dead and is alive;" a character full of comfort, exactly suited to the state of this Church, amidst persecution and poverty. What could be more consoling to this angel in his situation than to know that He who died to redeem them is alive, and exalted to the right hand of the Majesty on high, there to act as their great High Priest till all their enemies and His should be made His footstool. Who the presiding angel of the Church of Smyrna was at that time is not known; history is silent on this point. The Church in those days was considered too unimportant to be noticed at all.

However, while the Church of Smyrna merited no notice by the world, the Saviour regarded her with peculiar interest. He took care to let her know that none of her enemies should go a step beyond His permission, or should do any other than promote her truest interest and real happiness. He tells her, "I know thy works and tribulation;" let that suffice. All thy enemies will shortly be made sensible of their folly and wickedness, when they will be removed for ever.

The Lord likewise told this angel that He was acquainted with his poverty; "but," He adds, "thou art rich." This will appear as a paradox to the worldly. But we are never richer in the true sense than when we are poor in ourselves. We cling, then, the closer to Christ, through whom we are made "children of God," and as such "heirs of God, and joint-heirs with Himself." The boundless love of God in Christ, and His free grace, vouchsafed through Him, are to an individual truly poor in himself worth more than all besides. "Blessed are the poor in spirit," are the words of Christ, "for theirs is the kingdom of heaven." Temporal poverty, it is true, does not always lead to spiritual poverty; yet such a person is more likely to come to this state than one who is rolling in earthly riches. The angel of the Church of Smyrna was, however, led to this "poverty of spirit" and close abidance in Christ, else he would not have been able to remain

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"faithful unto death." It was his humble faith in Christ that sustained him amidst the severest sufferings; for whilst many others, alas! not having his faith, would be overcome, and deny Christ their Saviour, he remained steadfast unto the end. In the Christian warfare the victory is not always awarded to the great and strong, but generally to those who are little and helpless in their own eyes and strong in the Lord. "God resisteth the proud, but giveth grace to the humble and lowly." Such poverty, arising from true knowledge, and their riches, acquired by a living faith in Christ, are, however, an offence to those who, in their self-sufficiency, trust in their own righteousness. They condemn "the poor in spirit," whom the Lord calls blessed, and they blaspheme them as much for their professed communion with the Lord as for their holy lives. But what says the Saviour? "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan."

A Jew denotes a descendant of Judah; hence a worshipper of the true God in distinction from a heathen. The Jews boasted of their descent from Abraham, and thought that that would ensure heaven to them. They were always the greatest opponents to Christianity in the first two centuries of the Church, till crushed entirely for their rebellion against the Romans under Hadrian. Our Saviour told them in His days, when they appealed to God as their Father, that "their father was the devil." The same He tells them here that they were the children of Satan, for those who belong to the synagogue of Satan are his children. Their unbounded pride and self-conceit led them to persecute our blessed Saviour, and the same dispositions led them to blaspheme and persecute His meek and lowly followers.

The Church of Christ has always had most to suffer from those who ought to have been her warmest friends and supporters. The same Satanic spirit has animated the Roman Catholic Church in her persecutions of the true followers of Jesus Christ, and in slaying not only thousands, but millions of meek and lowly believers in Christ; and we have repeated proofs that she has not altered her disposition to persecute those who will not submit to her arrogant and blasphemous pretensions and assumptions. She only wants the power—the will she has—to kill and to burn all who dare to oppose her.

But the Lord graciously says, "Fear none of those things which thou shalt suffer." These words of comfort were to sustain the angel of the Church of Smyrna amidst his tribulation and suffering; and the same are applicable to all who are under suffering now. Fear not, whoever thou art, though tried and tempest tossed; only believe, and the Lord will make a happy end of all thy sorrows and tribulations.

But while the Lord comforts the Church of Smyrna, by saying, "Fear none of those things which thou shalt suffer," He does not conceal her further trials. "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days."

Probably the Jews, by calumniating the Christians before the heathen magistrates, procured their imprisonment and further persecution.

But, it is to be observed, the Saviour says, "The devil shall cast some of you into prison." Therefore, those who procured the imprisonment of these Christians, made themselves thereby very devils. That the

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Jews were capable to do such things, is proved by their comparatively recent conduct against some of their own people who embraced the Christian faith. In one instance they procured the imprisonment, and afterwards banishment, of several young Jews who became Christians at Constantinople. "That ye may be tried,"—not to be injured—no "tried," or rendered more fit for their Master's service here, and for His glory hereafter. What comfort this must have been to this angel! No doubt Satan's object was to make them renounce Christ; but, as in the case of Job, the Lord made it a means for their greater purification. Let us learn hence, that the Lord has always a gracious object in permitting trials to overtake His own. Their faith is thereby to be tried, "that it may be found unto praise and honour and glory at His glorious appearing."

For the further comfort of these tried believers, *the time* of their tribulation was measured. The measuring of time is generally used where the people of God have either *to do* or *to suffer* something. It was to last ten days. These *ten days* are evidently to be taken *literally*, in reference to the *then* Church of Smyrna. The violent persecution under Domitian was suddenly stopped by his successor Nerva. Many, however, who make these ten days *typical or prophetic*, understand thereby the ten pagan persecutions, or the period of martyrs, under the pagan emperors. But, whichever way they are applied, the Church was comforted by knowing that her trials were strictly defined by the Lord, and that they could not exceed their fixed time; likewise, that in the end they must promote her truest glory and happiness.

For our comfort, let us observe that the devil is often permitted to try the saints, merely that their true excellency may be made known; as in the case of Job, than whom there was not "a man more perfect and upright in the earth, and one that feared God, and eschewed evil." Yet Satan was permitted to try him exceedingly, merely that the secrets of his heart and his true character might become an example of patience for ages to come. Thus it was with the Church of Smyrna, Smyrna was poor and oppressed *outwardly*, but she was rich and all-glorious *within*. But this excellency could not have been known to the world, had she not been brought into trials.

At a later period the Christians at Smyrna were visited with more severe tribulations. At the time when Polycarp, a disciple of St. John, was bishop of Smyrna, they were cruelly persecuted by the Romans. This pious and aged saint, with many others, suffered then martyrdom.

They relate that he was first cast into the flames, and then taken out and placed upon a heated iron chair; and because he still continued in prayer to the adorable Saviour, a cruel emissary of Satan pierced him with a spear, and killed him.

Before his martyrdom, being demanded by the Roman governor to bow before the image of Cæsar, and to curse Christ, and thus save his life, he replied, "Shall I blaspheme my King, who has shown me nothing but love these eighty-six years? No!" Upon this, he was driven from the judgment seat, and delivered to the tormentors. But neither poverty nor persecution could move this Church, because the Lord by His word sustained her. "Fear none of those things which thou shalt suffer;" only "Be thou faithful unto death, and I will give thee a crown of life." These declarations were enough for her—and they

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ought to be enough for every believer. Animated by this promise, she was enabled to be faithful unto death.

And this promise, wherever received, and realized by a living faith, is able to sustain any Christian. Let it only be remembered, that to a crown attaches a kingdom; and in the case before us, an eternal and glorious kingdom. Therefore, the crown is called "a crown of life," in distinction to the fading crowns of this world.

St. Paul calls the crown which he expected "a crown of righteousness," because it will be awarded to those who, like himself, have fought manfully in the strength of Christ, under His banner, in the advancement of His kingdom, and *put on Christ*, and thus been made "the righteousness of God in Him." There is a fitness required for wearing this crown. This crown is worthy of our utmost effort, and endurance for the Lord's sake, because it will never fade away, but last for ever.

Now follows the general exhortation, with an additional promise: "He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death." The second death is nowhere spoken of in the Holy Scriptures but in this book. It occurs here, and chapters xx. 6, 14, xxi. 8. This promise has special reference to the martyrs who are brought to our notice in chapter xx. 4, where evidently the primitive martyrs, and those who have not worshipped the beast, etc., are enumerated. They will all share in the *first resurrection;* hence will not come into judgment, but "have passed from death unto life." And not only will they not come into judgment, but "will sit in judgment" with Christ. (1 Cor. vi. 2, 3.) They will act as "kings and priests unto God," which their "crown of life" implies. This promise of exemption from the second death, given to the martyrs as sharers in the first resurrection, teaches us that all who are reserved for the *general* resurrection (chapter xx. 11—14) will more or less be hurt of the second death, for they will come into judgment; and it cannot be said of them that "there is *no* condemnation to them." For "were they in Christ Jesus," they would share in the first resurrection, and thus they would not come into condemnation (κατάκρμα). St Paul assures his beloved Thessalonians (1 Epist. iv. 14), saying, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him"—meaning, at the first resurrection, which is there spoken of. This is a point which demands our most serious consideration.

Let us now notice—

SMYRNA AS IT IS AT PRESENT.

Here we cannot but be struck with the *wonderful preservation* of the city and Church of Smyrna. As this Church bore the best character of all the seven in the days of St. John, so it is to the present day the most flourishing among the four, which have survived the wreck of ages.

The population of Smyrna is estimated at about 100,000, and even more. Of late years, however, the population has much increased, especially the Greeks, Jews, and Europeans. As there is no census taken in Turkey, it is most difficult to arrive at a correct amount of the population of any place. There are about 45,000 Turks, with upwards of 20 mosques; about 35,000 Greeks, who have five large churches,

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which are under the care of an archbishop, who calls himself the successor of Polycarp. He has, besides, the Greek churches of the neighbouring villages under his care. The Greeks have a number of flourishing schools in connection with their churches, which are pretty well supported, and attended by numerous children of all ages and sexes.

There are about 8,000 Armenian Christians, with a large church and several schools, well supported and well attended. The Armenians are generally a well-to-do people, and enterprising and clever.

The Jews may amount to about 10,000, for they have much increased within the last twenty years. They have several synagogues, with schools attached to them. But they, with some exceptions, are poor, and, as usual, live in a squalid state.

The Roman Catholics have three churches, with schools and convents and nunneries attached to them; and they are now erecting a large cathedral, with a college and a nunnery belonging to it. They number at least 2,000, with an archbishop at their head, and a host of clergy under him. They have likewise chapels in the neighbouring villages.

There are likewise two Protestant chapels in Smyrna, and two in neighbouring villages. One in town, and the two in the country, belong to the English Episcopal Church; and the other in town, to the Dutch Reformed Church. In these chapels the Gospel has always been preached, and thus the light of truth maintained in the midst of Mahomedan delusion and gross superstition of the so-called Christians. The Protestants may amount to about 600.

There has existed, also, an educational establishment for females, for about ten years, conducted on truly Protestant principles, by deaconesses, sent there by the late eminent Rev. Doctor Fliedner, of Kaisorswirth, on the Rhine. The very superior education imparted in this institution induces both Greeks, Armenians, and Roman Catholics, besides the Protestants, to send their daughters there, for whom they pay. There are about 250 scholars.

Smyrna is likewise the only town in Turkey proper that can boast of a railroad, which is to connect, by-and-by, the interior of Asia Minor with this seaport town.

Thus the Lord has given proof of the veracity of His word, addressed to the angel of this Church: "Fear none of those things which thou shalt suffer."

Alas! it is not in our power to give a favourable account of the spiritual state of the Church of Smyrna. While there is a great display in what strikes *the eye* and *the ear*, there is a total ignorance of the very first principles of true religion; the dead form remains, but all power and vitality is gone. In the Protestant chapels only, the truth of the everlasting Gospel is proclaimed; but in all the rest of the churches the Gospel sound is not heard; and, if read, it is in an unknown tongue, which the poor people cannot understand.

I must introduce here, again, what the late Rev. J. Hartley has left on record in reference to the state of the Church of Smyrna. He writes:—"Modern Smyrna is a far greater sufferer than that of old. The evils now are of a different order—apostacy, idolatry, superstition, infidelity, and their tremendous consequences. On whatever side we

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look we meet only with what is calculated to excite painful feelings. The religion now predominant was unknown in the days when Polycarp was martyred; and, unlike the Paganism of Rome, which disappeared and fell before Christianity, it still maintains its seat, and lords it over those countries where the Redeemer suffered, and where His Gospel was first proclaimed." Mr. Hartley continues: "Smyrna must ever be to the Christian a most interesting spot. The conflict which was here maintained was one of no common description. It was not only Polycarp himself who was the gainer by his sufferings; on the firmness of the Christian martyrs depended, under Divine Providence, the transmission of truth to the latest generations. Had they yielded to the fury of their foes, and denied the Lord who bought them, we should have been still immersed in the ignorance of our forefathers, '*without God and without hope in the world.*' We do well, then, to cherish the memory of these faithful servants of God. It is just for us to bless the Most High, for His grace bestowed upon them."

The great lesson taught us in this epistle is, that "through much tribulation we must enter into the kingdom of God;" and that "all who will live godly in Christ Jesus, in this world, must suffer persecution." In fact, "as Christ was in this world, so are we." He was despised, persecuted, and at last executed as a malefactor, though no evil could ever be proved against Him. We must therefore not think it strange if we are similarly treated by this ungodly world. "The disciple is not above his master, nor the servant above his lord. . . . . If they have called the master of the house Beelzebub, how much worse shall they call them of his household." We cannot say what we may live to see. Ours are no ordinary times. We have no persecution for religion's sake now, but we may live to experience such times. There is no stability in anything at present. The *one* object of our life ought to be how we may best please and honour our Saviour. We are fighting under the banner of our great captain, who *has* overcome all our enemies: therefore, we have nothing to fear. We may be tried, as the angel was of the Church of Smyrna. But as the Lord said to him, "Fear none of those things which thou shalt suffer," so He says to every believer in Him *now;* and the same admonition He gave to him He administers to us: "Be thou faithful unto death, and I will give thee a crown of life."

AFFLICTION.

THOUGH the world be far more terrible to look upon when it frowns than when it fawns, yet it is far less dangerous. For oftentimes this poison of adversity is so tempered and corrected with those wholesome preservatives of faith, hope, patience, and humility, that instead of killing us, it purges away our corrupt humours of sin. Though the world whip us, yet thereby it corrects us, and makes us better. Though it burn us in the fire of afflictions, yet it does not consume, but rather refines us from our dross. Though like a stormy wind it shake us, yet instead of blowing us down, it causes us to take more deep root in all virtue and goodness.—*Downame.*

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LANDMARKS OF TRUTH.

BY T. GEORGE BELL, LL.D.

(Continued from the last.)

WITH the clearer revelations of the *New* Testament, and the light of the Holy Spirit cast upon the *Old*, we can *now* discover that glimpses of THE CHURCH were given in types or foreshadowings therein; but the full revelation of it was reserved until after *the crucified Christ* became *the risen one*. What God would do He always knew, for "known unto God are all His works from the beginning of the world;" but He reveals His purposes little by little in His own time and way. The Church is altogether a unique body. Christ referred to it and calls it "*my Church*;" but even *He* did not reveal it as it was afterwards set forth. He came and obtained eternal redemption. In doing this He revealed God as a Father, not to the world, not to unregenerate men, but to all those who should believe in Himself. These are the children of God through faith in Christ Jesus. To them Paul was raised up to declare this mystery or secret thing—the Church or body of Christ. Consider a few Scriptures. "According to the revelation of the mystery, which was kept secret since the world began, but now is made manifest," &c. (Rom. xvi. 25, 26.) This does not state what the "mystery" is, but other Scriptures do. "If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation He made known unto me the mystery, ... the mystery of Christ, ... which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of THE SAME BODY, and partakers of His promise in Christ by the Gospel; . . . . to make all see what is the fellowship of THE MYSTERY, which from the beginning of the world hath been hid in God: . . . . to the intent that now, unto the principalities and powers in the heavenlies, might be known by THE CHURCH the manifold wisdom of God." (Eph iii.) In Colossians also we read: "For His body's sake, which is the Church, whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil (or fill up) the word of God; the mystery which hath been hid from ages and from generations, but now is made manifest to His saints." This Scripture shows that there only required the opening out of this mystery or secret thing, this unique body, the body of Christ, the Church, to fill up the fore-determined measure of God's word or revelation.

The several members of this mystic body of Christ are all brought in through grace. This is an established *landmark of truth*. What have they on being brought in? Union to Christ in His resurrection life; a righteous standing before God, even "accepted in the beloved;" relationship to God—"Now are we the sons of God;" joint heirship with Christ. All things are ours, for Christ is ours, and we are His. We are, then, heirs to the kingdom in virtue of our risen and accepted Head, through our union to Him, and as sons and heirs of God. This, also, is an established landmark of truth, and sets aside altogether all

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thought of our being excluded from the kingdom by reason of our works. But in maintaining this, we do not necessarily set aside the idea of rewards *in the kingdom;* for there is a wide distinction between exclusion from it and a variety of places in it. To that matter we will come shortly.

With the truth already advanced, let us see the importance of "rightly dividing" it, along with all other truth of God, according to its application to one or other of three leading purposes of God declared in the Holy Scriptures.

1. The Church. As we have seen, a unique body, possessed even now of a full acceptance and true resurrection standing in Christ; having the resurrection life and waiting for the resurrection bodies; having also in her union to Christ the assurance of being with Him wherever He is, whether in the kingdom or in the everlasting glory; having, however, her own place in the kingdom—a heavenly place, according to her heavenly calling—that place being the one of rule and authority. She reigns with her Lord.

2. Israel. The people gathered and the national standing restored; the land also to be theirs, and all the unfulfilled promises to their fathers to be fulfilled. The nation to be the one having supremacy in the world, and even the city, Jerusalem, to be the metropolis of the whole earth.

3. The Gentile nations. Many nations and much people coming into earthly blessing with and by means of Israel, and a thousand years' course of peace and plenty prevailing on the earth. This is declared in many Scriptures. For example: "All the ends of the earth shall turn unto the Lord." "Thou shalt inherit all nations." "All kings shall fall down before Him, all nations shall serve Him." "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." "For the earth shall be full of the knowledge of the Lord as the waters cover the sea."

We cannot yet leave the subject of the Church, it is one of such deep importance. Christians too frequently fail to see their own standing as members of the body of Christ. Christ took our place in order to lift us out of it. This He accomplished. He "put away sin by the sacrifice of Himself," and went into God's presence for us. The risen Christ tells us of a risen life. That risen life is ours. There is no thought of sin as in connection with Christ's risen life. So we have no "conscience of sin" as before the Judge. In the assurance of faith we see that it has been all put away. There is much sin *in* me, with which *the Father* will deal; there is none seen *on* me, to bring me into condemnation. A risen Christ declares the full deliverance of the believer, and his perfect standing in a heavenly life. "God . . . hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Contrast, now, the heavenly calling of the Church with the earthly calling of Israel. To Abraham the promise was, "I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed." (Gen. xii. 2, 3.) "Lift up now thine eyes, and look from the

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place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever," &c. (Gen. xiii. 14, &c.) The promise was continued to Isaac: "Unto thee and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." (Gen. xxvi. 3, 4.) Also to Jacob in these terms: "I am God Almighty; be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac to thee I will give it, and to thy seed after thee will I give the land." (Gen. xxxv. 10, &c.) The character of this *earthly calling* is distinctly shown in Deut. xxviii.: "Blessed in the city, blessed in the field, blessed the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed thy basket and thy store. Blessed when thou comest in and when thou goest out." In the same place we have clearly stated the way in which these blessings are to come: "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments." This is *law*, not *grace*. It stands connected with Israel and the earthly calling, not with the Church in her heavenly calling. Another Scripture may be set beside it: "Behold that which I have seen: good and comely to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God." (Eccles. v. 18.) Does that Scripture refer to the earthly or to the heavenly calling? A few Scriptures on the heavenly calling shall answer the question. "Ye shall be hated of all for my name's sake." "He that taketh not his cross and followeth after me is not worthy of me." "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "If they have persecuted me, they will also persecute you." "The time cometh that whosoever killeth you will think that he doeth God service." "Ye shall weep and lament, but the world shall rejoice." "In the world ye shall have tribulation." "Holy Father, keep through thine own name those whom thou hast given me. . . . I have given them thy word; and the world hath hated them, because they are not in the world, even as I am not of the world." Read also the practical life experience of one who, knowing the principles of the heavenly calling, was willing to suffer here for Christ's sake. Read this in a few touching records of Paul's history. (1 Cor. iv. 9—13; 2 Cor. vi. 4—10; 2 Cor. xi. 23—29.) What follows all this? "I go to prepare a place for you: I will come again, and receive you to myself; that where I am *ye* may be also." "It is a faithful saying, for if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him." "Our *citizen-*

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ship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

A writer on the important subject of "the heavenly calling" has in a very striking manner contrasted the two callings in the persons of Caleb, who inherited Hebron because he wholly followed Jehovah, his God, and the apostle Paul, suffering for Christ's sake, and looking for his portion at Christ's coming. An extract from his tract* must conclude this article, for it is impossible to go through the subjects proposed for investigation without a third paper:—

"The faithful Caleb might look upon his vigorous frame as strong for war at fourscore and five as it had been at forty, and on Hebron, the goodly portion conquered by his valiant hand, and confirmed by the oath of Moses to him and to his children for ever, and he might say with truth, 'This I had, because I kept thy precepts.' This I had, 'because I wholly followed Jehovah my God.' (Josh. xiv. 9.)

"But what a contrast is this to the position of the apostle of the Gentiles, who could say, 'What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I *have suffered the loss of all things, and do count them but dung*, that I may win Christ.'

"Yet were both these *faithful men of God*, but the former had been called to exercise faith in Jehovah in connection with gaining a princely inheritance in the earth as one of God's earthly nation; the latter 'a partaker of the heavenly calling,' willingly embracing 'the fellowship of the sufferings of Christ,' and 'pressing towards the mark for *the prize of the high calling* of God in Christ Jesus.'

"But the difference between these two men, let us remember, consisted not in their original character, nor even in the strength of their faith, but in *their calling*. Let us suppose for a moment that they could have changed places, that Paul had been born a chief in Israel—Caleb a chosen vessel to bear Christ's name to the Gentiles. We might then have found Paul, as a man of faith, foremost in hewing down the tall sons of Anak, and as a prince dividing to his daughter 'a portion in the south land, with the upper and the nether springs.' Whilst Caleb would have been 'gentle among' his Thessalonians, 'as a nurse cherisheth her children,' or among the Corinthians, approving himself as 'the minister of God, in much patience, in *afflictions*, in necessities, in distresses. . . . By the word of truth, by the power of God, *by the armour of righteousness* on the right hand and on the left, *as poor, yet making many rich; as having nothing*, and *yet possessing all things*."

Lynmouth.

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* "The Heavenly Calling." A tract. Yapp, Welbeck-street.

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THE DYING REDEEMER COMFORTED.

"Lord, remember me when thou comest into thy kingdom."—Luke xxiii. 42.

THE *uniqueness* of the case of "the thief on the cross," as, on the one hand, affording no legitimate encouragement to any who would rashly and sinfully postpone to the last hour of life the all-important work of "repentance towards God, and faith towards our Lord Jesus Christ," and yet, on the other, casting one, though only one, blessed ray of hope even upon the sinner's dying bed, has formed the frequent subject of devout and profitable reflection alike to the preacher and the writer. And so again, the *greatness of the faith* exhibited by that dying malefactor—a faith which, when all the circumstances of the case come to be considered, seems to stand out as the very greatest example of that primary Christian grace to be found among the sons of men—has in like manner not failed to attract the attention and excite the admiration of many commentators. But it is remarkable that in both these aspects the subject is viewed altogether in a *subjective* light. It is exclusively the bearing of the confession upon the man himself, his character and destiny, or upon the analogous cases of other men, which seems to be regarded. Let us, however, very briefly consider what effect may have been produced by this confession of the dying thief, not on himself, but *on his expiring Redeemer.*

Now in order to do this intelligently, we must in the first place bear in mind the terms of this remarkable confession: "Lord, remember me *when thou comest in* (not 'into') *thy kingdom.*" Mark! he does not say, "Lord, be merciful to me a sinner," as did the publican (Luke xviii. 13); or, "Lord, let the cruel death thou art even now enduring make atonement for my heavy offences." No; all this may doubtless have been virtually included in the confession, but its express reference is to far other things; not to the "sufferings" of Christ, but to the "glory" that should hereafter follow. We must call to mind, secondly, how, according to the apostle Paul's express declaration, it was "for (or 'because of') the joy set before Him" that the Lord Jesus "endured the cross, despising the shame." (Heb. xii. 2.) This joy, whereinsoever it consisted, was, it is plain, the animating hope which nerved Him to the endurance of His "unknown" sufferings; it was the bright goal which, seen from afar, encouraged and strengthened Him to "run with patience" the arduous race set before Him. Of the influence of this hope or "joy" we have several interesting indications in the Gospel narrative. Thus, for instance, we read that when "the seventy returned with joy, saying, Lord, even the demons are subject unto us through thy name" (Luke x. 17), receiving this, as it would seem, as an indication of His final triumph over Satan, the Saviour burst forth in the sublime response, "I beheld Satan as lightning fall from heaven." And so again, on the occasion of certain Greeks who had come up to Jerusalem to worship at the feast of the Passover, coming to Philip with the request, "Sir, we would see Jesus," our Lord, on receiving the information, and seeing, doubtless, in the seeking of these Gentiles unto Him an anticipation of the coming time when His name should "be for salvation to the ends of the earth," exclaims in a transport of realizing assurance, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of

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wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John xii. 21—24.)

We may learn, I think, from these examples, how grateful to the heart of Jesus was any indication of, any reference to, the final result of His mediatorial work, to be realized in His future kingdom and glory. Now, "the joy that was set before Him," and on account of which, or having respect to which, He "endured the cross, despising the shame," was, I apprehend, just this final triumph, this everlasting and glorious kingdom. It was not, as Bengel and others have maintained, simply His present session at the right hand of the throne of God, though that was indeed the first step, so to speak, towards the attainment of that joy; for what is His mental attitude as thus sat down at the right hand of God? Is it not "from henceforth *expecting* —not *enjoying*—till His enemies be made His footstool? (Heb. x. 12, 13.) While, on the other hand, in the parable of the Talents we have this joy clearly associated with the coming kingdom, since alike to the improver of the five talents and of the two talents it is said, "Well done, good and faithful servant, enter thou *into the joy of thy Lord.*" (Matt. xxv. 21, 23.)

How interesting a light does this train of thought cast upon the confession of the dying thief! The last and darkest hour of the great Redeemer's humiliation had arrived; the cup which the Father had given Him to drink was even now being drained to the dregs; angels were held afar off; men in their deicidal rage mocked His dying agonies; the Father's face, that sun in whose light His soul alone could live, was hidden; hell in the frenzy of its fancied triumph pressed around to behold the sceptre of God's power broken; but in the midst of all this, and from the lips of the dying sinner at His side, the thought —the ever-welcome, blissful thought—of His KINGDOM is suggested, and in the very act of "*enduring the cross*" the "*joy is set before Him*" to mitigate its bitterness! Can we hesitate to believe that the thought thus presented was as a grateful cordial to the Redeemer's soul? Can we doubt that, as on the other occasions already mentioned, so now, He regarded this penitent sinner as the living pledge and oracle of His final triumph over all the powers of darkness? Or can we fail to discern in the emphatic "Verily, verily," of His reply, a recognition of this perhaps unconscious service—the outpouring of a divine gratitude to the meanest but not the least beloved of His ministering servants?

Is it, in fact, too much to say that this man was, at that supreme moment, the *only* comforter the blessed Saviour found in God's universe? And if not, then let it nevermore be said that this dying thief had no opportunity of showing his faith by his works; that to him it was not given to glorify his Father in heaven; or, though saved by grace, to win for himself the reward of faithful service. For if in truth—and we have the divine assurance of it—the cup of cold water given to one of Christ's little ones shall in no wise lose its reward, who shall estimate the reward attaching to *his* deed who was thus privileged to hold forth with his dying hand the only refreshment presented to the lips of his expiring Redeemer; and in that most solemn hour to render—not to a fellow-servant, but to the great Master Himself—a service which none before ever had the opportunity of rendering, and which through all the coming ages none will ever find it possible to repeat.

Tranmere. W. MAUDE.

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Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

DO ALL BELIEVERS ENTER "THE KINGDOM?"

DEAR SIR,—Allow me to intrude a few words into the discussion which Mr. Govett's paper in your April number has given rise to.

"A Reader of the RAINBOW" says, "It must be admitted that there are but two states—in Christ, and out of Christ; but two places—heaven and hell." I cannot admit this. It is indeed true that so far as eternity is concerned there are but these two states, the state of being in Christ, which is heaven, and the state of being out of Christ, which is hell. But when we come to speak of the dispensation of "the kingdom" we must acknowledge that there are more than two states—viz., the state of being in Christ, and out of the kingdom; the state of being in the kingdom, yet in a position of inferiority to others who are in it; and the state of being out of the kingdom and out of Christ too. Take the parable of the talents, which your correspondent cites, as a practical illustration of this.

We have in the parable a full-length portrait of three servants — servants, mark you, not enemies. To one of these his lord had committed five talents (the measure of his gifts and responsibilities), and by the right use of these he had earned five other talents, in which statement we find the measure of his profitableness. To the second servant his lord committed two talents, and he by the faithful use of these made the two four. In both cases there was equal profitableness in the use of the Lord's treasure, for the results were in proportion to the original endowments. To both these servants the Lord, therefore, says, "Well done, . . . enter thou into the joy of thy Lord"—or in other words, "enter thou into the kingdom." It is, however, manifest that the two servants do not enter into the kingdom on equal terms. They began their service unequally, the one being more trusted than the other (and the Lord had His own reasons for this), and up to the point when they both receive commendation for their profitableness, and welcome to "the joy of their Lord," the inequality is maintained. Can we doubt that they enter the kingdom on different terms, with different powers of aptitudes, and to occupy different stations? Up to this point we have been taking as our text the version of the parable in Matthew; but if we look to the version in Luke (or if Neander is right, and the parable in Luke be not another version of that in Matthew, let us speak of it as the analogous parable in Luke), we shall find that the servant who gained ten pounds was appointed ruler over ten cities, and the servant who gained five pounds, ruler over five cities, which I take to be a very clear intimation of the different status of these two servants in "the kingdom."

And now with regard to the third servant, who was slothful and unprofitable, but still a servant. He had committed no overt act against his lord; no sin of commission is charged against him. He had not been guilty of fraud or robbery, but of sloth and neglect in not using that talent committed to his charge. He rendered back to his lord what he had received from him, but without interest. He was barren and unfruitful. He had not grown, nor enlarged. What he was when his lord gave him his commission, he remained. He had even some reverence for his lord, though he had very mistaken views of him, for he had been careful to preserve what he had received, that he might give it back again. This is a life-like portrait of a timorous, narrow-hearted Christian; but it is not by any means a portrait of an enemy of Christ. It is a photograph of an ill-grained, morose, mistrustful servant, wanting in zeal, but not destitute of honesty. We, therefore,

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do right in reckoning him as a servant, though unfaithful — a member of the household, though not an ornament to it — "a vessel" in the great house, though not "to honour." Well, what happens to this servant? He is "cast into outer darkness." Surely we cannot infer from these words that the unprofitable believer in Christ is cast into hell. The meaning must be that he is excluded from "the kingdom." It is only by believing in "the kingdom" that we can understand the passage; and understanding it by this light, we cannot conceive that the exclusion extends to the eternal state.

The *prayer* of Christ that all believers might be "one," cannot be adduced as a proof that all believers will enter "the kingdom." It shows His desire, and the aim of His work on earth, but nothing more. The passage from Romans, "And if children, then heirs; heirs of God, and joint-heirs with Christ," is a very strong one if we stop at these words; but the whole of the sentence should be quoted: "And if children, then heirs; heirs of God, and joint-heirs with Christ; *if so be that we suffer with Him, that we may be also glorified together.*" Here it is made the condition of being "glorified" with Christ, that we "suffer with Him," and this implies self-denying, zealous, exemplary, profitable service. But we cannot deny that there are men who will be saved, who are not exemplary servants of Christ.

Mr. Rees meets the argument of Mr. Govett, that there are true believers who will be excluded from "the kingdom" on account of their shortcomings, by asking, "whether repentance, however tardy, will not obliterate these sins, and if so, whether they will be positively punished in another world?" The answer to this seems to be, that true repentance enables a man to reach the mercy of God, offered to him in Jesus Christ to the saving of the soul; but that it does not ensure for the laggards in the Christian race the prize and the crown, which are the reward of those who run well. This much Mr. Rees seems to admit, for he says, "Misspent time cannot be recalled by sighs and tears; . . . but *positive* retribution for repented sin is another matter." He, however, errs in regarding exclusion from "the kingdom" as "retribution" or "punishment." It is simply the withholding of a special reward which is promised to special faithfulness. If it be "positive retribution" to exclude *some* believers from "the kingdom," then it is also "positive retribution" to place some believers in posts of less distinction and honour than others in "the kingdom," or in the eternal heavens. And yet we believe that there are hierarchies in heaven — seraphs who "burn before the throne," and some who only "stand and wait" at a distance. It is surely not contrary to the spirit of the Gospel to hold that the state which we speak of by the name of heaven is one of continual progress, "from glory to glory," and that, existing in this state, there are myriads of happy beings in different stages of progress. Yet we should not say that the least glorious of these glorious beings suffers under the rod of "positive retribution." The positions they occupy will be according to their fitness; and it is in this sense we must understand the Scriptures when they speak of rewards. Mr. Rees thinks he discerns all the difference between *negative* and *positive* retribution, in the giving the believer "a lower place, both in the kingdom and after it," and in "utter exclusion" from the kingdom. I cannot detect this difference, since exclusion from the kingdom is not exclusion from the glorious immortality which is the inheritance of all believers. That "the kingdom" was the special object of early Christian faith and hope cannot be doubted; and even in these days there are many who feel that to be shut out of it would be to lose the crowning felicity of enjoying the long Sabbath of the world; but the eternal hope remains: the heavens will receive the saved, though they may be unmeet to reign with Christ, as kings and priests—as judges and administrators, over the earth, which is the promised possession of the "meek"—a large, inclusive word, which grasps all the higher Christian qualities of patient endurance, faithful service, unfailing trust, and inextinguishable hope.

I am, dear Sir,

Yours truly,

S. H. Errington.

Hertford.

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WHAT SAITH THE SCRIPTURE?

DEAR SIR,—The great question which your journal has been honoured to bring before the churches of God has at length slipped its moorings, and is fairly under way. God forbid that I should overstrain the truth against my brethren and myself; but neither let us say, 'All is certain ; hoist your sail, you cannot but enter port,' if there be indeed danger that our hopes of reward may, by negligence or evil conduct, sustain a wreck.

With regard to my views on this point I have nothing to conceal ; if they be not scriptural, down let them go! However erroneous any of them may be, it cannot constitute 'another Gospel.' The points on which we differ concern the millennium, alone; and the orthodox anti-millenarian would find no difference of moment between my statements and his, in relation to God's sure gift of eternal life to the believer.

With regard to my friends in Christ who oppose my view, I would just say—Your course is a very simple one. You say that EVERY BELIEVER WILL ENTER MILLENNIAL BLISS. *He who affirms must prove.* Such is the just law of logic. Prove that, and my 'theory' is cast to the winds. A tradesman sends you in his bill, asserting that you have not paid it. You produce the receipt, and his claim is nonsuited.

My friend and brother, Mr. Rees, believes that while sin will lower the place of each Christian in millennial days and beyond them for eternal ages, nevertheless that it will not exclude any from the kingdom. That is a very clear and simple theory, and it only needs proof from Scripture to establish it. If every believer possesses, by virtue of his faith, an inalienable right to reward, and to entrance into the thousand years' bliss, and if the coming day be a day of *grace*, no less than the present day, it may be so. But if the day which is advancing is the day of *justice*, in which each will be dealt with *according to his works*, and reward will be measured out only to *positive excellence*, then, I fear, the foundations of the scheme are shattered. And a great variety of passages seem to me most definitely to teach the latter doctrine. Phil. iii., 1 Cor. ix., x.; Heb. iii., iv., x., xii., and the sermon on the mount, occur to me at the moment.

My friend Rees has made a beginning in the endeavour after proof. He has started an argument, both whose premises, if I mistake not, are unsound.

The chief premise is—

'*Every penitent believer, however tardy his repentance, will enter the kingdom.*'

This seems to me to be clearly contrary to the case of Esau, which the Holy Ghost gives us as a warning. Esau sold for a single meal his birthright. He despised, he forgot it. But when the day of receiving the blessing came all his soul was drawn out in desire after it; and with exceeding bitter cry he, a son, *the favourite son*, sought it of his *father*. But no. God held him to his bargain. "*He was rejected*, for he found no place of repentance, *though he sought it carefully with tears*." (Heb. xii. 16, 17.)

His second premise is—'*Every believer, in principle repents.*' His proofs are, Rom. vii., 1 John iii. 6—9, and we might add v. 18. Now I would seek to acknowledge all truth ; and I think that these texts warrant the belief that the new nature in the regenerate is never exterminated. But in the warfare between the flesh and the spirit, which begins at conversion, the spirit is often overcome. The lawful Alfred is beaten by the Danes in one battle after another till he is fain to hide his head alone in a cave, and the Danes rule openly from sea to sea. God characterizes the believers in whom the flesh rules, as "carnal," fleshly Christians. (1 Cor. iii. 1—4.) And in the day of justice, when the award is "according to *works*" (Rev. ii. 23, xxii. 12), these will be regarded as overcome ; and not as overcomers, to whom the promises are made. (Rev. ii. 7, &c.) That there is a *virtual* repentance, deep-lodged in the heart, may be true; but in the day of justice God deals with the open, the visible, audible words and acts of the man, as distinguished from the secret, over-borne resistance of the inmost core of the renewed nature. England is ruled to be Danish, when Alfred is a fugitive driven from the throne, without arms, hiding for his life. When *grace* comes in, he may, he will be saved ; but while the believer eats the fruits of his works, he cannot be rejoicing.

This seems to be written legibly on such passages as 1 Cor. vi. 1—11 ; Gal. v. 19—21, vi. 5 – 10 ; Eph. v. 5—7.

But my friend advances a third step,

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which seems to me mistaken. '*The believer repents even while committing sin.*' If this be spoken of *virtual* repentance, of the secret protest which the renewed nature lifts against its fleshly conquerors, I can admit it; but not otherwise.

1. Such passive repentance is consistent with a believer's awful stumbling of the world, and of young converts, by repeated acts of transgression. And against such stumblers of the Church and of the world Jesus lifts an awful 'Woe!' and tells us that any judicial death here were more easily endured than that retribution which is to come. (Matt. xviii. 7; Luke xvii. 1, 2.)

2. (1) Jesus does not treat such *virtual*, in-principle repentance as the *actual* repentance which He requires. He supposes it quite possible that a believer may not repent. "Take heed to *yourselves*; but if thy brother trespass against thee, rebuke him; and *if he repent*, forgive him. And if he trespass against thee seven times a day, and seven times a day turn again to thee, *saying, I repent*, thou shalt forgive him." Jesus then assumes that the believer sometimes offends without repenting; and that we may look for actual, audible, visible expressions of penitence ere we forgive. And so with God. (1 John i. 9.)

(2.) Paul asserts of many Corinthian believers that they had "sinned already and *had not repented*." (2 Cor. xii. 20, 21.)

In his epistles to the seven Churches of Asia, Jesus five times calls for repentance from believers, and utters threats against those of them who shall not manifest actual, visible, active repentance. He does not teach that the kingdom belongs to all who are vitally members of the Church; but He divides the Church itself, in reference to the day of reward and its promises, into two classes—the overcomers, and the overcome. Repentance *in principle* will be enough for salvation finally, when the book of life is opened after the millennium, but repentance *in practice* alone will tell on reward in the day of the kingdom.

"*Repent and do the just works.*" (Rev. ii. 5.)

"*Repent* therefore,* or else I will come unto thee quickly, and *will fight against them* [the holders of evil doctrine and those guilty of evil practices in the Church] *with the sword of my mouth.*" (Verse 17.)

To Thyatira's angel Jesus says, that his wife Jezebel† was seducing his servants to commit fornication, and to eat things offered to idols. Of Jezebel He says, that she would not repent though opportunity had been offered. (Verse 21.) Of the believers who were sinning He declares, not that they repented, even while they sinned, *but the very reverse.* He does not promise them the kingdom in spite of their sin, but threatens them with great tribulation. (Rom. ii. 8, 9.) "*Except they repent of her deeds.*"‡ (Verse 22.) Who are to rule the nations? These, the overcome in conflict with the flesh? Nay, but the overcomers who keep Christ's "*works unto the end.*" (Verse 26.)

(3.) What is Jesus' message to the unwatchful angel of Sardis? That he was to *repent*, or else He would arrive over him as a thief, and he would suffer loss. The few exceptions in slumbering Sardis were to walk with Christ *as worthy.* (Chapter iii. 4.) The *conquerors* were thus to be clothed, thus to be confessed, and their names not blotted out. (Verse 5.)

(4.) To the angel of Laodicea Jesus says, that the believer who is simply lukewarm is in danger of being spewed out. "Be zealous therefore, *and repent.*" Who shall sit with Christ on His throne? The conqueror; not the simply penitent.

3. The question before us is of immense practical moment. My friend, I am sure, holds with me that discipline is to be maintained in the Church of God. A brother has sinned by drunkenness; it appears that the act was the result of his own choice. The pastor hears of it, visits him, inquires into the matter. May now the offender plead, that every believer, even while sinning, repents, and therefore that no censure is to be passed upon him? What would Mr. Rees say? Would he allow such plea, specially if the same act were presently after repeated? Would he not reply, 'We have to deal with your open

* See the Critical Editions.

† *Ibid.* ‡ *Ibid.*

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acts, not your secret repentance. We meet as visible saints, not as secret ones. We must put you outside the Church.' I suppose he would: I suppose every Church ought. But if so, then this reserved, virtual repentance is no barrier to exclusion from the Church now. And we infer that neither will it be any hindrance to exclusion from the reward hereafter. Exclusion from the kingdom is the declared result of exclusion from the Church. (Matt. xviii. 17, 18.) The same sins which shut out *now* from the *assembly of the faithful* will shut out from the *kingdom* hereafter. The Holy Ghost has placed the two truths in contiguous chapters. (1 Cor. v. 7—13, vi. 8—11.)

What Jesus requires is repentance actual, visibly displayed in the life. (Matt. iii. 8; Acts xxvi. 20.) If the secret virtual repentance were all that were needed, then there could be no limitation in regard of the time of it. There would be no "tardy" repentance, for all would repent at the time of sinning.

I conclude, then, that some believers will not enter the kingdom, and that this in-principle repentance, which is not enough to stay frequent open transgression, which ought not to stay exclusion from the Church, and which Jesus does not recognize as the repentance which He demands of His people, will not prevent exclusion from the kingdom.

But my friend leans a good deal on the distinction between *positive* and *negative retribution*. I admit at once the reality of the distinction and its importance. And I add, that I do not suppose that there will be positive infliction for sin confessed and actually repented. That view is, I suppose, established by Peter's case, and by Rev. ii. 22.

We differ on the question—Wherein consists negative and positive retribution? What is *retribution*? The act of a judge, repaying to one brought before him good, or evil, or neither good nor evil, according to the man's works. For, plainly, there are just these three cases, if we consider only the main features of the matter.

There are the believers of good works, those of neither evil nor good works, and those of evil works.

To the men of good works the judge awards *positive retribution of good*—the entrance into the kingdom. To those of no good works he can award nothing either of good or evil—that is *negative retribution*. To the men of evil works he must award *positive retribution of evil*. These three cases we may represent by the three algebraic expressions, *plus*, *zero*, and *minus*.

'Ay, but (my friend would say) your negative retribution inflicts positive pain.' And I grant it; but that does not alter its character as negative *retribution*. Retribution refers only to the sentence of the judge, and not to its effects for joy or woe on the receiver. Three parties attend at a savings' bank. The one, a depositor, has to receive a hundred pounds which he laid up there, and it is given him. Another comes, hoping for as much, but he has laid up nothing there and the director gives him nothing. The third has embezzled the funds, and is in debt to the bank. Him the directors hand over to prison. Both the two latter may be deeply grieved; but the first receives only negative retribution, while the last receives positive infliction of evil, or positive retribution.

All these cases are supposed in Scripture. "Do not your righteousness* before men to be seen of them, otherwise ye have *no reward* of your Father who is in heaven." (Matt. vi. 1.) But there may be positive infliction. "*He shall cut him asunder, and appoint him his portion with the hypocrites.*" (Matt. xxiv. 51.) "That servant which knew his lord's will, and prepared not himself, neither did according to his will, *shall be beaten with many stripes.*" (Luke xii. 47.)

It seems to me, then, that of the three instances supposed, two will be excluded from reward by my friend Mr. Rees's own admission.

1. Take the case of one receiving Christ just on his death-bed. Here are no good works. And, as my friend say, "Seed not sown cannot produce a harvest." To no good works there can be *no reward*.

2. But here is one who, though a believer, has misspent his time and money, but just at the last repented and was forgiven. His evil deeds are blotted out; but where are his good deeds? They are wanting. He too must stand aside. Not those who call Jesus Lord,

* See the Critical Editions.

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but the *doers of his Father's will* alone shall enter the kingdom. (Matt. vii. 21.) Positive excellence alone will entitle to the positive reward of millennial blessedness.

In the village of Littleton a wealthy man has left a reward to the cottagers who produce the best flowers from their gardens. Midsummer day comes: some produce their posies, and the prizes are given. Some have no flowers to show. Can they carry off a prize? Here is one who began to cultivate his garden, but changed his mind and turned it into a skittle-ground. He deeply regrets that he has done so when he sees the prizes of the successful cultivators, but can you decree him a reward for flowers?

Your correspondent, "A Reader of the RAINBOW," follows on my friend Rees's side. I will briefly reply to his arguments.

By a believer I mean the man who believes to the saving of his soul.

"A Reader" thinks that there is no third place beside heaven and hell. This is confidently affirmed often; but what saith the Scripture? What is—

(1.) Hadees? (Acts ii. 27—31, &c.) 'Hell' in the true sense, as signifying the abode of the lost, does not begin to exist till the Saviour's second advent. (Rev. xix. 20.) Does not the word Hadees designate the place of departed spirits?

(2.) What is "Paradise?" (Luke xxiii. 43.) Into it the soul of the penitent robber was to be gathered with that of our Lord on the day of the crucifixion.

(3.) What is "Abraham's bosom?" (Luke xvi. 22.)

(4.) What is "Destruction?" "*Hadees* (Sheol, Hebrew) is naked before him, and *destruction* hath no covering." (Job. xxvi. 6.)

(5.) What is "the Shadow of Death?" "Hast thou seen the doors of the shadow of death?" (Job xxxviii. 17.)

(6.) What is "the Bottomless Pit?" (Rev. ix. 1, xx. 1.) It is clear that the abyss or bottomless pit is not the eternal place of the lost; for Satan is cast into the abyss while the Wild Beast and False Prophet are suffering in "the lake of fire." After he comes forth from the abyss and is anew guilty of sin, he is thrown into "the lake of fire," as a far worse place of torment. (Rev. xx. 10.)

(7.) The "outer darkness" of Matt. xxv. 30 is, I suppose, a different thing from "the lake of fire."

(8.) Lastly, the true scriptural term for the abode of the lost is Gehenna (Matt. xxiii. 15), or "hell." The parallel expression is, I believe, "the lake of fire." (Rev. xxi. 8.)

3. May not the one to whom the Saviour says, "Cast ye the unprofitable *servant* into outer darkness," be really a servant? Are there no Christians who are unprofitable?

4. 'But Jesus prays that believers may be with Him where He is, that they may see His glory. Can that prayer fail of its accomplishment?' No; but *when* will it be fulfilled? If all the elect are gathered into God's city after the 1,000 years, will any word of it fail?

5. "Whom He justified, them He also glorified." True; but *when?*

6. 'But what says Rom. viii. 17?' It bears witness very forcibly, I think, when truly rendered and pointed, for the opposite view. "And if children, then heirs; heirs indeed of God, *but joint-heirs with Christ; if, indeed, we jointly suffer that we may be jointly glorified.*" (Greek.) Our joint heirship with Christ turns on a condition which, I imagine, is not fulfilled in all believers. And what says the context? Has it no word of warning to Christians whose lives are after the flesh? "For, if ye live according to the flesh, *ye are about to die* (μελλετε αποθνησκειν), but if through the Spirit ye mortify the deeds of the body, *ye shall live.*" (Verse 13. Compare Gal. v. 19—21, vi 8.)

7. 'If any serve Christ, the Father will honour him.' Yes; but do all believers serve Christ? Are there no profitless servants? Are there none who stumble the world by their grievous inconsistencies?

This is not a welcome subject to Christians; but if it be true, should it not be testified? If it be true, should we not be glad to know now the condition of the course, and strive for the prize, rather than imagine that all will win the crown, even though they never leave the starting-post, only to find at last that they were mistaken when it is *too late?*

Believe me, yours truly in Christ,

R. GOVETT.

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MODERN APOSTLES.

DEAR SIR,—In answer to the very solemn question, "Who shall have part in the translation of the living saints at the coming of the Lord?"—a question upon which much has been written in the pages of the RAINBOW—your correspondent, Mr. G. C. Phillips, says in the May number, "*None other than those who have* RECEIVED THE HOLY GHOST *by the laying on of apostles' hands.*" "Many of your readers," he adds, "will be startled, and possibly offended, at this sweeping announcement, but it is a fact —*a fact* written in the word of God."

To those acquainted with the history and peculiar teaching of *Irvingism* (I use this term simply as being generally understood, and because I cannot concede to any small body of religionists a right to the title of "The Catholic and Apostolic Church"), the assertion will probably not prove very startling; but that it is one requiring clear Scripture proof, and that Mr. Phillips has utterly failed to furnish that proof, will, I certainly apprehend, be the conviction of the large majority of your readers.

Mr. Phillips's "announcement" includes two distinct propositions, both of which he is bound to prove, viz., (1.) That it is "receiving the Holy Ghost" which alone will entitle any believer to have part in the translation of the living saints. (2.) That the Holy Ghost, in the sense intended, can be received only by the medium of laying on of apostles' hands. Both these propositions I categorically deny. To take them in order:—

I. The "receiving of the Holy Ghost" spoken of, is, of course, something quite distinct from the ordinary saving operations of the Holy Spirit, His regenerating, sanctifying, and indwelling power and presence, for in this sense all believers *have* "received the Holy Ghost." (See Rom. v. 5, viii. 9; 2 Cor. i. 22; Eph. i. 13, 14, iv. 30; 1 Thess. iv. 8; Titus iii. 5, 6; 1 Cor. vi. 19, 20.) It must, therefore, be identified with the extraordinary gift of the Holy Ghost, bestowed after the day of Pentecost by the laying on of the apostles' hands; *for no third meaning is to be found attached to the phrase in the New Testament.* And with this Mr. Phillips himself identifies it by quoting Acts viii. 17, and xix. 6. But this extraordinary gift of the Holy Ghost consisted in the bestowal of miraculous powers, such as speaking with tongues, healing the sick, casting out demons, &c. (1 Cor. xii. 8—11.) Have those, then, who now claim the apostolic office the power of imparting these miraculous gifts? If not, their claim at once falls to the ground. This, happily, is no theory of prophetic interpretation, no matter of abstract doctrine, but a plain question of fact.

But, further, Mr. Phillips identifies the qualification for having part in the rapture of the living saints (as he believes this receiving of the Holy Ghost), on the one hand, with the "oil" in the vessels of the wise virgins in the parable, and, on the other, with the sealing of the servants of God in Rev. vii. Now, many able students of prophecy would at once demur at any such identification; I am willing, however, for my own part, to accept it; that is to say, I believe that the wise virgins typify those who shall be counted worthy to have part in the rapture, and I believe, also, the "sealing" of Rev. vii. to be the essential qualification of such; but that either the "oil" or the "sealing" are the same thing as the post-Pentecostal gift of the Holy Ghost, can, I think, be easily disproved.

Mr. Phillips says: "The only point of difference between the wise and the foolish consisted in this, that the foolish had *no oil* in their vessels with their lamps; they had not 'received an UNCTION from the Holy One.'" This is a mistake. True they had no oil *in their vessels,* but they had (at the first) oil *in their lamps* as well as the wise; this is proved by their language in the 8th verse: "Give us of your oil, for our lamps *are going out*" (See *margin.*) Nor is there any ground whatever for supposing that the "oil" in the vessels was of a different kind to the "oil" in the lamps. The wise virgins differed from the foolish, not as having something of which the latter were destitute, but in having *an additional quantity* of something they both possessed in measure.* But the "receiving of the Holy

* The foolish virgins *had* everything the wise had, *felt* everything they felt, *did* everything they did; only the measure of oil they took was not arranged with so much discretion and forecast. They were improvident, foolish, but not in the sense of wicked, nor yet so foolish as to go with-

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Ghost" for which Mr. Phillips contends, is something which other Christians do not possess at all, consequently it cannot be the "oil" in the vessels of the wise virgins.

Again: the sealing of the servants of God in their foreheads (Rev. vii 3) cannot be the receiving of the Holy Ghost. For though we are not told in that chapter what the seal is, we are elsewhere. There cannot, I think, be a doubt in any unprejudiced mind that the "hundred and forty and four thousand" standing with the Lamb on the Mount Sion, in the 14th chapter of the Revelation, are the same as the sealed of the 7th chapter; and if so, then the former passage tells us plainly what the seal is; it is not the "receiving of the Holy Ghost," but "His Father's name in their foreheads." (Rev. xiv. 1.)

II. Secondly, if the Holy Ghost, in the sense intended, can be received only "by the laying on of apostles' hands," it follows, of course, as you observe in your editorial note, that the apostolic office has been revived. But is this possible? Mark, I do not ask, is it possible that the apostolic office should ever be revived? I believe it will. But the question is, *has it hitherto been revived?* I trow not. Let us consider for a moment what an apostle, in the New Testament sense of the name, really was.

1. An apostle was a man immediately called to the office *by Christ Himself*. This was the case with every one of them (Luke vi. 13; Gal. i. 1), Matthias not excepted; for as he had been a chosen disciple of Christ before, so the Lord, by determining the lot, declared His choice, and immediately called him to the office of an apostle. (Acts i. 24—26.) 2. He was a man thus called to be *an eye and ear witness of the Lord's resurrection*. It was therefore essential to his office that he should with his bodily eyes have seen the risen Saviour. This is accordingly laid down as an essential qualification in the choice of one to succeed Judas. (Acts i. 21, 22.) Nor is Paul even an exception; for, speaking of those who saw Christ after His resurrection, he adds, "and last of all He was seen of me also." (1 Cor. xv. 8.) And this he elsewhere mentions as one of his apostolic qualifications: "Am I not an apostle? *have I not seen Jesus Christ our Lord?*" (1 Cor. ix. 1.) So that his "seeing that Just One and hearing the words of His mouth," was necessary to his being a "witness of what he saw and heard." (Acts xxii. 14, 15.) 3. A third qualification was the power of working miracles. (Mark xvi. 20; Acts ii. 43.) These miracles were their credentials to the world of their divine mission. "Truly," says Paul, "the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds." (2 Cor. xii. 12.) From this New Testament account, it is plain that the apostles have had no successors; that the apostolic office has never been revived. The claim, whether made by High Churchman or Plymouth Brother, Irvingite or Mormon, is alike invalid.

Moreover, the New Testament apostleship, it is to be remarked, is exclusively *Jewish*. There never has been a Gentile apostle, and, I apprehend, there never will be. Paul was, indeed, the "apostle of the Gentiles," but he was not a Gentile apostle. And though I look for a future apostleship, of which Paul was the type and pattern, "prematurely born," as he himself expresses it (1 Cor. xv. 8), even that will be a Jewish apostleship, namely, the converted nation of Israel, who will then become a nation of apostles. (Isa. lxvi. 19; Zech. viii. 23.)

Mr. Phillips plainly warns the readers of the RAINBOW, all and sundry, that unless they accept his interpretation of an obscure part of unfulfilled prophecy, and submit to the laying on of (so-called) apostles' hands, they are "of the synagogue of Satan," and will be rejected by the Lord as "workers of iniquity." This is a little bit of Irvingite popery which might call for decided protest,

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out oil. They had oil. They had a considerable quantity of it—enough to keep their lamps burning even to the last moment of the Bridegroom's long and unexpected delay, but just not quite enough to be in a state of readiness when the cry of His hasty approach broke upon them." —DR. SEISS, *The Parable of the Ten Virgins*, p. 67. An exposition of this parable which stands alone in the English language.

Let it be noted that the words, "Depart from me, ye that work iniquity," quoted by Mr. Phillips *as though spoken of the foolish virgins*, do not occur in the parable!

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were I not rather disposed to smile at it as a mere *brutum fulmen*.

I am, dear Sir,
Very faithfully yours,
Tranmere. W. MAUDE.

P.S.—An esteemed friend, in a letter just received, remarks: "I will just say that if by the 'early' and 'latter rain' is meant the gift of apostleship and miraculous powers, as the 'early rain' was just *after* Christ's ascension to execute the office of Priest, so the 'latter rain' will be just *after* He has become King, *de facto*. Besides, I do not believe, as no Gentile was made an apostle at first, that any Gentile will be made an apostle then, in the strict sense of the term. The prophecy of Joel had a partial fulfilment after Christ's *ascent;* it will have a plenary fulfilment after His *descent*, and not before, as maintained by the Irvingites."

THE LIVING CREATURES.

DEAR SIR,—The remarks of your correspondent, E. G. Lea, in the April number of your valuable magazine, upon the cherubim, are so interesting that perhaps you will permit me to suggest to him through you a few more thoughts for consideration.

To save space, I will also confine myself to simple conclusions.

The cherubim in the Psalms appear to be connected with the direct actings of God upon the earth. "Thou that dwellest between the cherubims, shine forth." (Ps. lxxx. 1.) "He sitteth between the cherubims, let the earth be moved." (Ps. xcix. 1.)

They are first named in Gen. iii. 24. Cherubims and a flaming sword, which turned every way, were placed at the east of the garden, to keep the way of the tree of life. In this one verse we have the germ of all that we find in the Psalms concerning them. They stand at the east, the way by which the glory in Ezekiel goes up and returns; they keep the way of the tree of life. The flaming sword turns every way, as in Ezekiel the wheels connected with the living creatures went every way at one and the same moment, and turned not as they went; a wheel within a wheel, with four sides, so they went every one straightforward.

In Gen. iii. death had entered. Man must not touch the tree of life. God had gone up by the way of the east. Death reigned! How could life be brought in, seeing that to eat of the tree of life would be to perpetuate a living death?

In Exodus xxv. 18, the cherubim appear again. They bend down over the mercy-seat. Death and life meet there. The blood is the life, and blood is sprinkled there. God dwelleth between the cherubim. "There," He says, "will I meet you." His voice is heard from off the mercy-seat, from between the cherubim. (Num. vii. 89.)

Their actings are henceforth on behalf of God's redeemed ones upon the earth, and the vindication of His authority over the world He had made. (See 2 Kings xix. 15, 16, 19.)

In Ezekiel the cherubim are seen going up from the earth together with the glory of God. (Ezek. x. 19, xi. 22, 23.) Ichabod is written upon the nation, Loammi upon the people.

Hitherto "the eyes of the Lord had run to and fro throughout all the earth, to *show Himself strong* on behalf of them whose heart is perfect towards Him." But on the rejection of Him who was to restore all and more than Adam had lost, and also to reign, the living creatures are henceforth seen in heaven (Rev. iv.), "full of eyes before and behind, in the midst of the throne, and round about the throne." And in Rev. v. 6, the Lamb as it had been slain stands in the midst of the throne and of the four living creatures. The eyes which in Ezekiel fill the whole body of the cherubim (chapter x. 12) are seen in seven-fold perfection in the Lamb slain; also seven horns. Divine power with divine omniscience are now withdrawn, *as to manifest exercise*, from the earth. All power is given unto Him in heaven and in earth, but He waits to gather in His own before He comes forth to rule the nations.

Then the glory of the God of Israel will return by the way of the east. (Zech. xiv. 4; Ezek. xliii. 2, 7.) Then the kingdoms of this world shall become the kingdom of our Lord and of His Christ. The four living creatures say, "Amen! Alleluia!" (Rev. xix.) They had cried, "Come and see," when the first four seals had been opened. One of the four had given unto the seven angels the vials full of the wrath of God, after which a

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voice from the throne proclaims, "It is done." (Rev. xvi. 17.)

The cherubim had witnessed the deliverance of the redeemed family from death, and from him who had the power of death. They had seen the authority of God vindicated in the earth, all power in the hands of Him whom earth had rejected, and the tree of life, which is in the midst of the paradise of God, restored to the redeemed.

The characteristics of the cherubim are divine.

Omnipresence in the sword which turned every way, in the wheels which went upon their four sides, and the living creatures which ran and returned at the appearance of a flash of lightning; in the seven spirits sent forth into all the earth.

Omniscience in the wings full of eyes round about them four, their whole body and their backs and their hands and their wings, and the wheels full of eyes round about.

Divine power and glory—the noise of their wings like the voice of the Almighty. (See also Ezek. xliii. 2, 3, 7.)

The question may be asked, Are the living creatures actual existences, glorious beings actively employed in connection with the throne of God? or do they represent those, whether angels or saints (1 Cor. vi. 2), who, for the time being, are in the counsels of God, have divine intelligence, and delight in His will? The latter view would remove the difficulty in Rev. v. 8, 9, 10.

"The secret of the Lord is with them that fear Him."

I am, dear Sir,
Yours in Christ Jesus,
A. S. W.

ETERNAL MISERY.

SIR,—I observe in your May number a letter from Mr. Rees, very justly condemning the necromancy of the present day; but I am far from feeling sure that his extracts from Mr. Howitt's book are well chosen.

Say what we will, there is something like a contradiction in admitting *the fact* that the religion of Jesus has taught us to *abhor* torture, and yet, affirming that God will inflict *eternal torture* on the unregenerate.

The more I read and reflect on this awful subject, the more I am convinced that it becomes us to think twice and to study Scripture seven times, before we accept any doctrine, however long embedded in our evangelic theology, which runs counter to the instincts of the *renewed* heart.

My own hereditary belief on this subject has been greatly shaken by observing something like *dishonesty* in its treatment. I give no opinion here as to the real teaching of Scripture relative to future retribution. But I venture to ask—

1. Is it quite honest to quote our Lord's words—"Where their worm dieth not, and their fire is not quenched," without observing that they are a simple quotation from Isaiah lxvi. 24; that they are used by the prophet with reference to the punishment of the wicked; that they are *there* distinctly applied to *dead corpses;* that our Lord quoted them to men who were familiar with the prophet's words, and who were, moreover, accustomed to see the dead bodies of the worst criminals cast into the Valley of Hinnom, where fires were continually burning and corruption constantly going on; that He does not say a word to indicate that they ought to be applied to the living; and that He must have known they would only represent to His hearers the loathsomeness of sin and the utter degradation and ruin its indulgence would involve?

2. Is it right to assert, as the Archbishop of Canterbury, supported by thousands of clergy, has recently done, that if we attach any limit to the word αιονιος, when applied to punishment, we have no security for the everlasting duration of the happiness of the redeemed, when every one knows, or ought to know, that the eternal safety of the blessed is asserted or implied in a multitude of other passages?

3. Is it candid to ignore altogether the numerous texts which speak of the *destruction* of the wicked?

I am not now maintaining any theory about eternal punishment: but I am satisfied that the entire subject needs to be very carefully *reconsidered*, the one question being—"What *saith* the Scripture?"

Yours faithfully,
INQUIRER.

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HEBRAISTS.

DEAR SIR,—Whatever Mr. Hodges might have to say on the subject of the name of Napoleon in Hebrew would be worthy of all attention. I should like to see how he would draw out the three names in Hebrew letters, so as to produce the number 666. I should scarcely think he would agree in all points with Mr. Baxter's rendering of it.

But even if that point were made out, I beg to remind "AUDI ALTERAM PARTEM" that it would be very far from settling the question; for Mr. Baxter *has omitted one of the names of Napoleon III.* This, as I observed, is the decisive point. No ingenuity, I believe, can, after the name of "*Charles*" is appended to the previous ones, make out the number 666 in Hebrew.

But even if that matter were adjusted, there are other obstacles to the supposition that Napoleon is the Antichrist, which, I suppose, none can remove.

1. The Antichrist, as Baxter himself states, must be a ROMAN, p. 180; and Napoleon III. is not a Roman.

2. The Antichrist must be *a king of Rome who had died before John saw the visions of the Apocalypse.* (Rev. xvii. 7—11.)

3. He can only appear, after transgressors are come to the full. (Dan. viii. 23.) Now, while our day is evil enough, it might be much worse.

4. *The Antichrist belongs to another dispensation than the present.* Ours is the day of mercy; his is the day of wrath. (Isa. ix—xiv.) Ours is the time when the Gospel is partially slighted, partially received; his is the season when the true Christ is rejected, and his faith abandoned. Ours is "the day of salvation;" his is the "great and terrible day of the Lord." That falling away from faith in Christ cannot come while true and watchful Christians are alive on earth, and while the Holy Ghost still wrestles with, and keeps under, the spirit of lawlessness. The lawless one is held down till his own suited time is come (2 Thess. ii. 6), and that takes place only when lawlessness moves no longer in secret, but openly denies Christ, and renounces His faith. (Verse 3.) But "the apostacy" has not yet come, and much less has the terrible day begun. That day of wrath cannot assail the world till its iniquity has risen to its height; and its iniquity is not come to its height till it has openly renounced the true Christ. The apostle comforts the Thessalonian believers who were troubled by the assurance that that awful period had set in, with the implied promise—that, before that day closed over an evil world, the power of Christ, descending from heaven, should assemble the vigilant saints to Himself. (2 Thess. ii. 1, 2; also Rev. iii. 10.)

'But may not Napoleon III. be the person who will hereafter become the Antichrist in that great day?' This idea has been answered before. But it may be observed again that the Holy Spirit assures us that the Wild Beast—the great rival of the Lamb—is one who has lived on earth, has died, is now away from earth, and at the present time is a lost spirit in the bottomless pit. (Rev. xi. 7, xvii. 7—11.) As the Lamb is one who has once lived as a man on earth, has died, and is now in the heavens, so the false Christ, in these points, greatly resembles him. As Jesus died and rose again, so the false Christ is, by a similarity of destiny, to attract men to believe in himself. (Rev. xiii. 3, 4, 14.)

Lastly, we are told that whenever Antichrist shall be present, his "presence" (Greek) will be attested with all supernatural powers and miracles, just as the presence of the true Christ was (2 Thess. ii. 9); and all the non-elect of the world will worship him and be lost.

Believe me, yours ever in Christ,

R. GOVETT.

THE TRANSLATION.

DEAR SIR,—"The Translation" is emphatically "*the hope*" set before the Church. And truly a most blessed hope it is! A hope to *purify*, for all who live in the enjoyment of this hope must be maintaining a conscience void of offence towards God and man; must be able through grace—the *grace of love*—to meet with joy their Lord and Master. And when we think of what "the translation" involves—escape from the grave and gate of death, the debasing bondage of the tomb, the spoiling of the strong man and snatching from him his victim, crowning the mortal with immortality—surely there is everything to cheer the

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heart, everything to draw up the soul from earth and make her long for "mortality to be swallowed up of life." "The Translation" in the order of events precedes "the coming of the Lord" The children of the "first resurrection," together with the translated Church, are to "meet the Lord in the air."

Were the Church but realizing this blessed hope and living in a state of readiness and watchfulness for her Lord's coming, hearty would be the response to the *intended words of comfort*, "Behold, I come quickly;" yea, the Church as one united body with one voice would exclaim, "Amen. Even so, come, Lord Jesus."

But, dear sir, "death, death, death! preparation for death!" has been the funereal knell issuing for centuries from countless Christian pulpits; whereas, life, resurrection life for the departed, and translation for the living, should ever have been the blessed theme, the joyous truth pealed forth to raise and purify the hearts of the Lord's people. Truly those are well-chosen words with which the burial service of the Church of England commences. "I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth" (is alive at my coming) "and believeth in me shall never die." *No! Translation* is his portion. Thus, reading this passage there is the comfort for Christian mourners for their departed Christian brethren when committing them to the grave, and the cheering *hope* too announced for themselves as believers, if alive at their Lord's advent. And *to be so* is set before us as our *hope;* but if we are not purifying ourselves and living in the faith and hope of this event, we are unfit either to be gathered to the grave or translated to meet the Lord. I beg to offer my thanks to you for your editorial remarks, as well as for your admission of Mr. Phillips's letter into the pages of the RAINBOW; and I trust that this subject, "The Translation," may be yet more prominently brought forward. If, as I cannot but believe, the coming of the Lord draweth nigh—yea, even is at hand—what more solemn or momentous subject than that of the translation, which must precede, can be set before the Church at large, or engage the attention of individual Christians? That there is matter for much thought and prayerful examination in Mr. Phillips's letter—startling as such must be to many Christians—cannot be denied. Indeed it seems to involve a complete revolution of some of our most cherished opinions. With humility may we all seek to be led by the Spirit of Truth into all truth, and so be prepared for the "coming of the Son of man," even "the glorious appearing of our Lord and Saviour Jesus Christ."

I remain, dear Sir,
Yours faithfully,
CHAS. BUTLER HARRIS.

Luton, Beds.

ENTRANCE INTO THE KINGDOM.

DEAR SIR,—May I be permitted to reply through your columns to a question put by Mr. Rees to Mr. Govett? First, a general principle advocated by Mr. G. is called in question, namely, the infliction of *positive* punishment upon the servants of the Lord Jesus at His coming, for disobedience to His commands. Second, denying a particular application of that principle (held too by Mr. G.), that believers may be excluded from the millennial kingdom. Any man's opinions on such points are of little worth. *The* question is, has God spoken on the subject? and if so, what does *He* say? I join the company that gathered round the Heavenly Teacher in the scene recorded in Luke xii. I hear Him take advantage of surrounding incidents to lay hold of His hearers' minds, and through them to introduce heavenly principles. Step by step He leads them on, so that every action of life should be performed as in the presence of God; and in the verses 43 to 48 He draws the veil from the future, and reveals in what way His servants' conduct *now* will influence their position and treatment *when He returns;* and I am compelled to admit, I trust realizing its intense solemnity, that the principle of *positive* punishment is here set forth by the Lord Himself, whatever may be the literal interpretation of the figures made use of. I will say no more on this point, being sure if that passage does not convince, nothing I can add would.

The second point, exclusion from the millennial kingdom, through failure now,

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appears to me to be established by Hebrews iii. and iv. If I rightly understand the apostle's argument, it is this: He wishes the Christians to remember the Israelites in the wilderness, and the consequences of failure then as regarded entrance into the promised land; that the wilderness journey to them answers to the present life with God's people, and the promised land to the millennial rest. Therefore, as they well knew that failure in the wilderness was followed by exclusion from the land, the apostle applies the principle in the words, "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Further, as failure in the wilderness, and exclusion from the land in consequence, did not touch the question of eternal salvation (see Moses himself), so now exclusion from the kingdom is separate from eternal salvation. Again, surely the declaration, "Whatsoever a man soweth, that shall he also reap," will involve the exclusion from our Lord's millennial kingdom of those who have rejected and denounced the truth concerning it. My excuse for answering a question addressed to one so well able to defend himself is, that I wish to remove the idea rather implied that he is about the only advocate of such views.

Yours sincerely,
SAM. C. COLMAN.

Peterborough.

A REMARKABLE FACT.

DEAR SIR,—I send you the following extract from the report of the London Society for Promoting Christianity among the Jews, read by Mr. Goodhart at the annual meeting just held in Exeter Hall. I thought it suitable for insertion in your valuable periodical, as referring to a remarkable sign of the times.

I am, yours faithfully,
Witney. CHAS. COLLIER.

"With regard to the condition of the Jews themselves, the nation, as far as we are acquainted with them, are becoming only more unsettled and restless. Some of them at one time have abandoned the Talmud, and then, through feelings of helpless uncertainty, have been disposed to return to it. Others are keenly alive to every political movement in their neighbourhood and in the world, in the hope that by the elevation of some individual to supreme power, or through some revolution of empire, something may happen equivalent to the revelation of a Messiah; while they have no adequate conception of Him of whom it is certainly promised that He shall come, and the object of whose coming is just as certainly their full salvation."

THE EMPEROR IN ALGIERS.

DEAR SIR,—Those of your readers who believe with Irving, Faber, Frere, Dr. Seiss, and others, that Napoleon I. represents the seventh headship of the beast, and that Napoleon III. represents that seventh headship now being healed of its deadly Waterloo wound (Rev. iii. 3), find ample confirmation of their belief in the increasing resemblance of Louis Napoleon's public avowals of sentiment to those of his uncle. Under the glare and glitter of oriental pageantry in the triumphal progress of Louis Napoleon through his Algerian dominions, there is plainly to be detected the same dexterous mode of ingratiating himself with, and conciliating the prejudices and passions of, the multitude, that used to be practised by the old Bonaparte.

His recent proclamation to the Arabs is especially remarkable, as it closely resembles the African proclamations of his uncle, and appeals similarly to the Mahomedan's fatalistic belief in destiny. For the purpose of producing an effect on the Arabs, it is quite a masterpiece. It runs as follows:—"France came to Algeria in 1830, not to destroy the Arab nationality, but to liberate the people from ages of oppression. Nevertheless you have fought against your liberators. I honour your sentiment of warlike dignity, but God has decided. Recognize the decrees of Providence. Like yourselves, our ancestors courageously resisted, and yet from their defeat dates their regeneration. Your prophet says God gives power to whomsoever He will. I come to exercise power in your interest. I have irrevocably assured to you the proprietorship of the land you occupy. I have honoured your chiefs and respected your religion. I wish to increase your well-being. Tell your mistaken brethren that two millions of Arabs cannot resist forty millions of Frenchmen. I thank the great ma-

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jority for their fidelity. Great recollections and powerful interests already unite you to the mother country, and a military confraternity has been formed in the Crimea, Italy, China, and Mexico. Place confidence, then, in your destinies, almost united with those of France, and acknowledge, with the Koran, that what God directs is well directed."

The preface to Julius Cæsar's life shows likewise how ardently his nephew desires to imitate the brilliant career of conquest of the first Napoleon. I suppose you noticed the statement in the *Revival* that he is said to have convened a meeting of Jews in Paris next June.

Yours truly,
M. BAXTER.

Literature.

An Exposition of the Tabernacle, the Priestly Garments, and the Priesthood. By HENRY W. SOLTAU. London: Morgan and Chase.

MR. SOLTAU is no ordinary man, and he has produced no ordinary book. The first time we saw him was on the platform of Freemasons' Hall, and as he then uttered words of deep wisdom, with the calm dignity of one who knew "whereof he affirmed," we fancied we listened to one of the old prophets. He looks like a rock that no raging of storm and sea can move; and his speech, in the delivery of which he seemed to disdain all the small tricks of oratory and action, went home to the understanding with impressive force. The word weight is the true metaphor for Soltau's speech, and the book before us is speech of that sort produced in print. There is as much real thought in any page of it as can be found in a volume of some of the "popular" religious authors of the day. When one's soul is sick with the noise of empty talk, it is refreshing to get hold of a golden book like this.

Streams of Refreshing from the Fountain of Life. By H. H. SNELL. London: William Yapp, 70, Welbeck-street, Cavendish-square.

"THIS little volume is about JESUS, and sets forth God's way of saving sinners." Such is the opening sentence of Mr. Snell's preface; and a better description of the book, so far as it goes, cannot be given. Faithfully and lovingly does our dear friend bear witness to the character and work of his Master, and clearly does he exhibit the way of salvation. The Gospel is here set forth as none but a scribe well instructed in the things of the kingdom of heaven could set it forth; and then the spirit of the book is so John-like that it does the heart good to read it. Its pages cannot fail to become streams of refreshing to all who will read them. The volume has our hearty commendation.

The Two Worlds, or Here and Hereafter. An Epic in Five Books. By WILLIAM HOWELL.

WE invite attention to this remarkable work, advertised on the cover. Its conception, style, subject matter, and mode of treatment, are all remarkable. It is a great poem on a great theme; nothing at all approaching to it in breadth, depth, and power has appeared for many years in the region of religious poetical literature. We shall take an early opportunity of analyzing the work, as we have no space left this month to do more than merely introduce it to the reader. Most sincerely do we hope that this volume may speedily find its way into the hands of very many intelligent and thoughtful readers.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY 1, 1865.

PROGRESS OF THE TRUTH.

SINCE the commencement of this magazine we have never for one moment doubted the absolute soundness of its fundamental principle—the pre-millennial advent of our Lord and Saviour Jesus Christ. Years ago, a careful examination of the only book in the world that speaks with authority on the sublime theme, convinced us that this doctrine is *true*, a rock which cannot be moved from its place in the divine programme, in relation to the future of our world, by any process of interpretation or criticism that has the virtue of honesty. By honesty, of course, we do not mean in the intention of the interpreter or critic, but in the mental reception of Biblical truth as a REVELATION of things to come, and not as an *enigma* intended to tax the ingenuity of fancy and the resources of imagination. We give the full credit of honesty of purpose even to the mystic in his baseless dreams, and to the spiritualizer in his reinless wanderings; but to credit them with this is merely to believe charitably that they mean what they say, when their sayings have any tangible meaning at all. To believe, however, that their sayings illustrate the oracles of God, or make clearer the utterances of divine revelation, is a vastly different thing. We repeat, therefore, our settled conviction that the reception of Biblical words in their obvious meaning necessitates the conclusion that the Son of man will personally return to His own world and take possession of His rights as the Second Adam and Sovereign of humanity *before* "the earth shall be filled with the knowledge of the Lord as the waters cover the sea." *That* is our position, all opinions, theories, sermons, books, commentaries to the contrary notwithstanding.

There are many of the excellent of the earth, devoted disciples of Christ, men whom we love unfeignedly as brethren in the Lord, who totally differ from us in this conclusion; and the cross we have to bear daily—and it is no light one—is the fear that they may think our teaching a reflection upon either their loyalty to Scripture or clearness of per-

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ception. If the possibility of this could be avoided consistently with our deep convictions, it should be avoided; for we instinctively shrink from even appearing to assume the office of teacher in relation to men whose superiority to ourselves is not only readily admitted, but so cheerfully granted that we should gladly sit at their feet to learn much from their superior stores of education, knowledge, and wisdom. But we must bear this cross as patiently as we can. Our testimony, and the reasons for it, *must* be given. We have no choice in the matter. To be silent, seeing that the Lord in His Providence has given us the opportunity of speaking, were to be disobedient and, consequently, miserable. If any think that we hereby gratify a desire for singularity, or a wish to appear better informed on a subject of the very first importance than some others, who have had advantages such as never fell to our lot, they do us grievous wrong. We avow with deep sincerity that neither of these unworthy and unmanly motives actuates us, and that the possibility that any may think otherwise is our burden in this labour. Let it be remembered, however, that the element of personality should have no place in this all-important discussion. The question of the pre-millennial coming of the Head of the Church to invest His saints with glory, and rule His enemies with a rod of iron, until power shall have crushed the rebellion that would not yield to the amnesty of grace, is infinitely too great to be circumscribed within the miserable circle of personal opinion or denominational theology. It is strictly a question of divine revelation, and is to be discussed as such. Is it so written, or is it not? That is the question. We believe that it is, and because we believe we speak.

But, upon the other hand, the existence of this magazine has been the means of acquainting us with facts of which we had little previous conception. It has revealed to us that there is deep dissatisfaction with current teaching on the doctrine of the advent in the minds of many Christians; and, what is most suggestive, this dissatisfaction is on the part of thoughtful, earnest, devout, Christ-loving men. It is not among the half-sceptical, the constitutional fault-finders, or the small creatures of the Church, whose only chance of importance lies in stinging their pastors, but on that of high-principled, educated, holy men, who are the ornaments of the Church and a blessing to its ministers. We submit that this fact is full of meaning, and that it therefore deserves careful consideration. The very class of men who wish to give a reason of the hope that is in them furnish many whose faith in the evangelization of the world by the Church is greatly shaken, and who are consequently impatient of our pulpit and platform assurances of the great things ecclesiastical agency is about to perform for sin-smitten humanity. Is it right, is it wise, to ignore the feelings of these men, and to repress their longi for greater light on the awful problem by a foolish sneer at

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millenarianism or the still more foolish quotation of a text that has nothing to do with the subject? Depend upon it these yearnings of the heart in men who are the temples of the Holy Ghost are among the most significant spiritual phenomena of these remarkable times.

We have also discovered that there are several "secret disciples" of the doctrine we advocate scattered among the churches. The confidence that has been reposed in us in relation to this matter is one of the things that has cheered us in toil, and suggested the hope that Second Advent doctrine—the doctrine of prophets and apostles—will ere long gather around it a noble fellowship of saints whose sublime position, in the midst of a sleeping Church and a godless world, it will be to stand "looking for that blessed hope, even the glorious appearing of our great God and Saviour Jesus Christ."

Some of these secret disciples have been encouraged by the existence of this magazine to avow their faith. The RAINBOW has spoken out the cherished sentiments of their hearts, and they have loved it accordingly, have become brave enough to say that they believe in it, and have been amongst its most zealous friends in procuring for it new subscribers.

We have likewise received intelligence from time to time that the perusal of the RAINBOW has conquered prejudice, removed difficulties, and made converts to its fundamental doctrine, in a very considerable number of instances. Our readers need not be told that this kind of intelligence is most precious to us. We look upon it as a hallowed proof that we are called to a very important ministry by the press, and it fails not to suggest the hope that we shall be sustained in our labour by the willing help and hearty sympathy of some of those who look for the kingdom which God hath promised to them that love His Son. The doctrine of the pre-millennial advent is making progress in many directions. We believe the Spirit of the Lord is graciously at work; and we are very thankful to the Holy Head of the Church, and to those of His people who have helped us by their gifts, subscriptions, sympathy, and prayers, that we have been permitted to establish this monthly magazine, whose special work it is to speak of the revealed future of Church and world.

In connection with these remarks, we feel assured that our readers will be gratified with the following letter. We do not think it was intended for publication, but simply for the eye of the editor; nevertheless, as it so happily illustrates what we have just said, we give it, suppressing, of course, the writer's name, and the names of the friends he alludes to; but we assure our readers that these suppressed names would do honour to any periodical in the kingdom:—

"DEAR DR. LEASK,—I must write to you; I must thank you for bringing

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before the churches the momentous themes of the second pre-millennial advent of our loved Redeemer.

"My experiences in relation to this subject are deeply interesting. In the April of 1860 I set sail from Australia, and determined to spend the fifteen weeks of the homeward voyage in the study of the Scriptures alone without note or comment. Accordingly, I packed up every other book than my Book of books. I then sought for a subject, and commenced with the reconcilement of Genesis with chemistry. That done, I turned to the Apocalypse, and regret to say that previously I had never studied the subject of the unfulfilled prophecies. I had been brought up in a school which repudiated the study as something only less than profane, and which isolated Old Testament prophecies and verses of prophecies to preach doctrines of the universal conversion of our fallen world. I started with the canons that Scripture, the book of the very simplest language, meant just what it said, like any other book; that figure was only intended where figure was expressed, or most distinctly implied; that as the prophecies concerning the first advent and ancient cities had been literally fulfilled, the same literalness must be expected on the subject of the second advent; for, if figure or spiritualization be admitted, when can we ensure a uniform interpretation? and when can we be assured of a fulfilment? As I progressed in my findings, I realized their almost certainty by the exact dovetailing of utterly independent prophecies in their contextual meaning. Until I had written the whole of my findings, I did not read a single line on the subject. I have written letters on the subject, which have been circulated amongst the friends of my friend—Lady ——, Lord and Lady ——, &c.—and last winter these letters were read to a large circle in an upper room at Florence, in the Italian language. Last winter I also preached a course of thirteen sermons to very large and attentive audiences. Five-and-twenty men met me at one place to ask questions; not sceptical, but earnest, searching, reasonable inquiries. To God be the praise! I think it would do much good if you would send a copy of the RAINBOW to the parties whom I have named above.

"Allow me, my dear Sir, to write myself,

"Your attached friend,

"M.A., OXON."

We also give the following letter, which was clearly meant to be private, from a very influential Christian in the commercial world, as it shows how we are cheered from time to time, and how the friends of truth may help its progress:—

"DEAR SIR,—So entirely and heartily do I concur in all that you have said in the paper inserted in the June number of the RAINBOW, entitled, 'Earth's Curse and Restitution,' that I could wish it placed in every Christian's hands in the world, and pray that the great Head of the Church may, by His Spirit, open the hearts of His children to receive the precious truths concerning that glorious restitution.

"I always, each month, have two numbers of the RAINBOW, but this month

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should feel obliged if you would send me ten more, that I may be able to send them to my friends.

"I enclose draft for £1, which will be 5s. for the ten numbers, and the remainder for the Free Circulation Fund.

"Wishing you every success in your arduous undertaking in combating against error,

"I am, dear Sir,

"Yours in the Lord Jesus,

"C—— A——."

It remains but that we earnestly ask our brethren, one and all, to continue and increase their efforts for the stability and usefulness of the RAINBOW, that we may walk together in the Lord's name, and be "fellow helpers to the truth."

IS THE SECOND ADVENT OF OUR LORD TO BE SECRET OR MANIFEST?

ARE ANY EVENTS NECESSARILY TO PRECEDE IT?

BY REV. RICHARD CHESTER.

THE importance of a right understanding of these questions, and of right answers to them, cannot possibly be overrated. It is now very largely believed amongst students of the prophetic word that the first stage in the advent will be a descent of the Lord into the air to take up His saints, both the dead and the living, and that this descent will probably be invisible or secret to the unbelieving inhabitants of the world. It is further believed that between this descent and His actual coming in manifested glory with His saints to the earth an interval of unrevealed duration will elapse, during which many events predicted to occur before this latter descent will be accomplished. It is believed, moreover, that while some of the events predicted in immediate connection with the second advent may possibly occur before its first stage —that is, before the Lord's descent for His Church into the air—no event is foretold as *absolutely* and *necessarily* to precede it—nothing set forth in Scripture as standing *of a certainty* between the watching, waiting, praying believer of this dispensation, and this his blessed hope of being taken to be "ever with the Lord."

This view has been more than once ably and scripturally presented the readers of the RAINBOW. Our object is not just now to set forth the arguments or passages of Scripture upon which it is, we believe, inviolably based. We rather desire to notice what has been brought forward by a confessedly able writer against it, in order that our readers may have a clearer notion of the strength of its position from the, as it seems to us, utter failure of an attempt to overthrow it.

Never is a fortress felt to be so strong as after a powerful battery has been opened upon it, and what was meant to be a heavy fire has left it altogether uninjured.

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The writer to whom we allude is Mr. Benjamin Wills Newton, and his attack upon the view of which we speak is contained in two pamphlets, entitled, the one, "The second advent of our Lord not secret, but in manifested glory;" the other, "The duty of giving heed to the predictions of Scripture respecting events that are to precede the return of our Lord."

With much of what these pamphlets labour to prove, and by proving to overthrow the above-mentioned position, we believe that all persons who hold any definite views whatsoever upon the subject of the second advent are prepared to agree. The putting them forward, therefore, for such purpose looks very like labour in vain. For instance, that the Lord's coming at the time when His sleeping saints shall be raised, and the living changed, and both shall be caught up to meet Him in the air, shall be "with a shout, with the voice of the archangel, and with the trump of God," and shall be so far not "secret," but "manifest," none who regard 1 Thess. iv. as literally descriptive of that coming can for a moment doubt. But whether these indications and accompaniments of the event will be manifest only to those who shall be actually implicated in and affected by it (that is, the risen and changed saints), or to all mankind, is another and a very different question. We have instances in the New Testament of voices from heaven only audible, or at all events only significant or intelligible to those to whom they were specially addressed—John xii. 28, 29; Acts xxii. 9. Even so may it be (we do not take upon us to affirm that it *will* be) in this case. That the actual descent of our Lord to the earth, when "every eye shall see Him," will be in universally manifested glory, no one dreams of disputing. The point at issue, therefore, is not touched by this line of argument. Nor does it appear to be an important one. If we suppose the Lord's descent into the air as well as His advent to the earth to be universally visible, we can well understand how that event, with its wondrous consequence of the rapture of the living and the dead saints, may be as ineffectual to produce any influence, unless a hardening one, upon the unbelieving who may behold it, as were the rapture of Enoch or Elijah, or the resurrection of Lazarus, or of our Lord Himself, upon the ungodly of the times when they occurred; or as was the miraculous Exodus of Israel upon Pharaoh and the Egyptians.

Mr. Newton again lays much stress upon the term "harvest" as that which our blessed Lord employs to denote the time at which, and not until which, a separation between godly and ungodly is to be effected. This also we regard as an admitted and unquestionable fact.

Mr. Newton's deduction from this is, that there can be no interval between the taking of the Lord's people to Himself and the consignment of the wicked to their place of punishment, and that, therefore, the Lord's advent must be one simultaneous event occurring in one very brief period of time. This deduction from the use of the term "harvest" is, we submit, most manifestly and utterly inconclusive. Is the literal harvest confined to a day or to a week? Are there not "the first days, the beginning of barley harvest?" Is there not the reaping of the firstfruits? Is there not usually a considerable interval between these and the final ingathering, and the harvest home? May not the tares, the weeds which have been bound in bundles for the burning, be left lying on the field for some time in the harvest season after the wheat

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shall have been reaped and taken from the field? One simply wonders at such an argument as this.

One of Mr. Newton's strong points is worthy of special notice, inasmuch as the maintainers of his views on this subject not unfrequently put it forth as an argument from which there is no appeal. It presents itself, moreover, in the shape of a Greek criticism, and is consequently one by which the mouths of merely English readers are shut, and their minds, it may be, discomposed. The point is, in Mr. Newton's words, as follows: "It is in the air that the saints are to meet their Lord, nor will they meet Him merely. The word translated 'meet' means to meet *and to come with the person whom we meet.*" (The italics are Mr. N.'s.) To this is appended a note from Alford, to the effect that the expression Εις απαντησιν (literally, to the meeting) occurs twice in the New Testament—in 1 Thess. iv. 17, and in Acts xxviii. 15, when the brethren went to meet Paul at Appii Forum as he was proceeding towards Rome, and accompanied him thence to Rome; and that "each time it implies meeting one who was *approaching*, not merely meeting with a person." ("Second Advent not Secret," p. 5.)

Now it does so happen that the *substantive* form of the expression απαντησις only occurs twice as above stated, and that from the fact that in Acts xxviii. it means meeting one who was on his way to them, and with whom they immediately returned, it is endeavoured to fix as a matter of necessity a precisely similar meaning to it in 1 Thess. iv.

Unfortunately for this effort, however, it happens that the *verbal* form of precisely the same word, απαντεω, occurs in two other passages, in each of which a return with the individual who is met is, by the nature of the case, put entirely out of the question. These are Luke xiv. 31: "Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand *to meet* him that cometh against him with twenty thousand." The word here translated "to meet" is απαντησαι.

Again, Mark xiv. 13: "And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there *shall meet* you a man bearing a pitcher of water: follow him." The word here translated "shall meet" is απαντήσει. How a necessary return with the person met is to be found either expressed or implied in the substantive απαντησις, while it does not exist in the verb απαντεω, we must leave it to Mr. Newton to explain. It seems strange that either he or Dean Alford should have committed themselves to such an argument as this.

Mr. Newton argues strongly against the distinction which has been drawn between the παρουσια (presence) and the ἐπιφανεια (manifestation) of our blessed Lord. If, however, these two words be taken simply according to their evident signification, all argument concerning them seems little worth. The former signifies the Lord's *presence.* Will He not be *present* with His people when they are caught up to meet Him in the air? Will He not be *present* with them on the earth when with them He descends to the earth? The latter word signifies the Lord's revelation or manifestation. Will He not reveal or manifest Himself to His saints when they are caught up to meet Him? Will He not in like manner reveal or manifest Himself to all the inhabitants of the earth when He comes to earth, and when "every eye shall see

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Him?" Most suitably, therefore, may each of these terms be applied indifferently to each of these stages in the advent of our Redeemer; nor can any argument based upon such indifferent application be properly regarded as conclusive.

It is argued, again, that the day of Israel's forgiveness and restoration to God's favour is spoken of in Scripture as coincident with the resurrection of the saints, whereas the view which it is Mr. Newton's object to impugn regards a severe, although brief, period of judgment as in store for a portion of the Jewish people subsequent to the resurrection of those who sleep in Jesus. A mistake upon which many of Mr. Newton's objections are based becomes in this instance most apparent. It is the supposition that the expressions, "at that time," "in that day," must be understood in Scripture, as in our ordinary conversation, to mean a brief and limited period. The passages which directly prove the contrary, which show beyond question that "the day of the Lord," "the time of His coming," or "of His kingdom," and consequently of the many events connected therewith, will be inaugurated by His descent into the air for His Church, but will extend throughout a subsequent period of at least a thousand years' duration (even as the present "day of grace" has lasted for nearly two thousand years), are too well known to need any direct reference to them. Only let this be borne in mind, and all this line of objection falls at once to the ground.

It seems strange that in quoting Isaiah xxvi. 19, for the purpose of overthrowing the doctrine of the rapture of the saints before the time of the great tribulation, Mr. Newton should have altogether overlooked verse 20; the verse immediately following, which is one of the strongest testimonies to the truth of that doctrine, showing as it does how the believing Israelites, the Church of the former dispensation, raised from the dead, together with the Church of the present, at the coming of the Lord, shall together with them be borne to a place of safety during the subsequent outpouring of judgment upon the earth. The entire passage, of which Mr. Newton quotes only the first verse, runs thus—Verse 19: "Thy dead shall live, my dead body they shall arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Verse 20: "*Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast.*" Verse 21: "*For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.*" If it be asked, what are the chambers, what the doors here spoken of? we answer, the chambers and the doors of those "many mansions in the Father's house," in which Jesus has gone "to prepare a place" for His people, and into which He will "come again and (not return with them to the earth, but) *receive them to Himself;* that where He is, there they may be also." (John xiv. 2, 3.)

The fact that it is stated to be at "the last trump" that the dead in Christ shall arise is urged, moreover, as a very conclusive argument against a season of judgment and a reign of Antichrist subsequent to that resurrection. Such indeed it would be were there any truth in the accompanying assertion that this is the trumpet which shall "announce to Israel and to the world that the day of man is ended, and the day of the Lord come;" that it is called the last trump „ in

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contradistinction to the trumpet at Sinai, and shall sound when Israel shall be formally brought under the second covenant." All this, however, is pure assertion unsupported by any attempt at scriptural proof. Others have urged a similar objection, and with more show of reason, by identifying this trumpet with the seventh trumpet in the Apocalypse. A glance at the language of Scripture concerning it is sufficient to show the invalidity of such assumptions and of arguments and objections founded upon them. This trumpet is mentioned but in two passages—1 Cor. xv. 52, 1 Thess. iv. 16. The object of a trumpet's sound can only have reference to those to make an announcement to whom, or to summon whom it is specially intended. These are emphatically in each of these passages declared to be *the dead*. "The trumpet shall sound, and *the dead* shall be raised incorruptible." (1 Cor. xv. 52.) "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with *the trump of God;* and *the dead in Christ shall rise first.*" (1 Thess. iv. 16.) In John v. 28, 29, this trumpet is identified with the voice of the Son of God: "All that are in the graves shall *hear His voice and shall come forth.*" To assume that this "voice" or "trumpet" is for any other purpose than the raising of the dead; to assert that any others than the dead must of necessity even *hear* this trumpet, or that if they do they shall be cognizant of its meaning, or know what it is, or whence it comes, is, we submit, to travel out of the region of scriptural proof into that of mere unauthorized inference. This trumpet will be the last, not that Israel or the world, but that "the dead in Christ" shall ever hear as meant specifically for them, their last summons to their final assemblage, where they shall be "for ever with the Lord."

Again, Mr. Newton says, page 21: "Again, we read in Revelation that among the saints who rise in the first resurrection are especially mentioned those who 'had not worshipped the beast, neither his image, neither had received his mark.' How could this be true if the first resurrection were to take place before Antichrist, and his image, and name were known? There cannot be two first resurrections."

We answer undoubtedly, No! But there may be *two parts* of the first resurrection, which is called "*first*" in contradistinction to the resurrection of "the rest of the dead," at the close of the millennium, There may be a resurrection (part of the first) of the dead in Christ. at His coming to the air for His Church before the great tribulation. There may be another resurrection (the complement of the first resurrection) of those who shall have died, many, if not all, of them martyred for their fidelity to Christ during that tribulation. Such is the class, it is especially worthy of notice, that the passage referred to by Mr. Newton (Rev. xx. 4) *exclusively* speaks of as partakers of the first resurrection. We may fairly ask the opponents of any resurrection of the dead in Christ, previous to the time denoted in this passage, why it is that the general body of the dead in Christ are omitted from it, and why is its notice restricted to those who have lived and died during the reign of the last Antichrist? It seems difficult to assign a satisfactory reason for this, or to reconcile this passage with the language of St. Paul concerning the resurrection of the sleeping saints upon any other principle than that of its being descriptive of a distinct class whose separate and supplemental resurrection takes place at the time to which it specially refers,

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Another line of objection to which a pamphlet of thirty-two pages is devoted is "the duty of giving heed to predictions of Scripture respecting events that are to precede the return of our Lord." The main argument is that our Lord and His apostles led those whom they addressed to expect such previous events, and to regard them as necessarily to occupy some considerable period of time. The object is, moreover, to lead us of this present time to believe that many of these events are still future, and that the Lord's coming must therefore be comparatively distant still.

Our reply is simply this. We admit that our Lord and His apostles did undoubtedly forewarn the men of their generation of events, such as the rise of false teachers, the spread of corruption and apostacy, to take place before His appearing and His kingdom. We maintain, however, that there was a sufficient fulfilment of these predictions, even during the lifetime of that generation, to warrant the belief (which from several incontrovertible passages we know to have been entertained) that all might have been fulfilled before it had actually passed away. The words of St. John would surely seem to put this beyond dispute. "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby ye know that it is the last time." (1 John ii. 18.) If such were the case with respect to that generation, it follows that the same applies with continually accumulating force to each successive subsequent generation down to the present time. Equally addressed to each, moreover, and manifestly intended to forestall and to set aside every argument, or inference, or expectation upon which "the evil servant" might build his belief that the Lord "delayeth His coming," stand the solemn words, "Watch ye therefore: for ye know neither the day nor the hour when the Son of man cometh." (Matt. xxv. 13.) "Watch ye therefore, for ye know not when the master of the house cometh, *at even, or at midnight, or at cockcrowing, or in the morning: lest coming suddenly* he find you sleeping. And what I say unto you, I say *unto all*, Watch." (Mark xiii. 35—37.) "Watch ye therefore, and pray always, that ye may be accounted worthy *to escape all these things that shall come to pass*, and to stand before the Son of man." (Luke xxi. 36.) Mr. Newton strongly condemns the opinion that such passages as Matt. xxiv. have special reference to a Jewish remnant who shall be in Jerusalem at the period to which they refer, and contends, that, applying to Christians in general, they are decisive in their proof that there is but one advent of our Lord to be expected, and that not until after the great tribulation. In order to refute this argument it is surely sufficient to ask if the injunction, Matt. xxiv. 20, be intended for Christians in general? If it be, what is its meaning, or how, or by whom is it complied with? Are there any Christians who actually "pray," with reference to the second advent, *that "their flight may not be in the winter, neither on the Sabbath day?"*

The positive line of argument by which the direct opposite to Mr. Newton's views on this subject has been, as we conceive, conclusively established, is not here adduced. The readers of the RAINBOW are already well acquainted with such. If we have succeeded in showing that the position of those who maintain it, so far from being carried, has not been weakened by the vigorous assault thus made upon it, our object has been amply attained.

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THE SEVEN CHURCHES OF ASIA.

III.—PERGAMOS. (Rev. ii. 12—17.)

PERGAMOS was the capital city of the kingdom of Pergamos, in Mysia, lying in a north-easterly direction from Smyrna, and under its wealthy kings was the seat of the most dreadful idolatry, with its attendant luxury and dissoluteness. Pergamos signifies "*a high castle, high tower, or a fortress.*" The Greek word πέργαμος is cognate with πύργος, which means a tower, castle, etc. Its locality seems to have suggested its name. The castle, now in ruin, was situated upon a high, pyramidal mount of considerable extent, and almost entirely isolated from the surrounding hills, and only connected with a mountain range towards the north of it. In former days it must have been impregnable to attacks of enemies.

Pergamos is the symbol of the Christian Church, from the conversion of Constantine the Great (A.D. 323), down to the rise of Popery in the west and the Mahomedan impostor in the east. It was *then* that the Church was raised from her Smyrnæn tribulation and poverty to a pinnacle of dignity and glory. Every one thronged now into the Church, irrespective of suitable character or disposition. Because the emperor had embraced Christianity, that was enough for others to become Christians too, and because it was the high road to honour and distinction. From this period onwards, we witness such lamentable deadness and absence of spiritual life in the Church. And to this time we must trace the first rise of superstition, as relic worship, and the sanctity of monastic life, and self-invented religious observances, etc., etc.

The character, therefore, which our Saviour assumes in addressing the angel of this Church, agrees exactly with the state of his flock. There was cause for reproof, and much to cut off; hence, "These things, saith He, which hath the sharp sword with two edges."

We will notice, in order, the contents of this message of our Lord to this angel.

I. What He says *in commendation of him.*

The sharp sword with which the Lord appears to this angel denotes evidently, in the first place, His word, which "is quick and powerful, and sharper than any two-edged sword, and a discoverer of the thoughts and intents of the heart." "The Lord is of purer eyes than to behold iniquity." Wherever He begins a work, there He applies His two-edged sword; or *the law and the gospel*, which may be fitly represented by the sword with two edges. These must go together. The word of God is an internal judge, before whose flaming and piercing sight nothing can be hid; the most secret thoughts, as well as our open actions, are manifest before this judge. Thrice happy he who has made *Him* his friend, *who* wields this sword; who has experienced in his soul not only the terror of the law, but likewise the saving grace of the gospel; and who "has been betrothed to Christ in righteousness and judgment, and in lovingkindness and mercies." A person thus united to the Saviour, finds pleasure in mortifying self, with its corrup-

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tions and lusts. The believer, therefore, is not afraid of this two-edged sword, so terrible to unbelievers.

This angel, with part of his flock, however, had no need of the application of this two-edged sword at the time in question. To them the Lord said, "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Nothing is hid from the Lord. "He walketh in the midst of the seven golden candlesticks, and in His right hand holdeth the seven stars." He notices always first what is commendable in us, not to discourage us.

At Pergamos Satan had established his throne; here he resided as in his palace, carried on his sway, and had concentrated his power. Here Satan could introduce all the abominations attendant on heathen idolatry. Both situation, influence, and wealth favoured his plans. Here, not the God of heaven and earth, but the god of this world was worshipped by royal command. In this wealthy city, with a luxuriant and powerful court, he had all that could promote his wicked purpose.

Against these abominations, however, the angel of the Church of Pergamos protested with all his might, and held fast the faith and the name of Christ. But this was offensive to Satan—it could not be endured. Hence he proceeded against the faithful witnesses of this Church and had them killed. Antipas is specially named. He appears to have been a person who particularly protested against the errors and wicked practices that had been prevalent in those days at Pergamos. The name Αντίπας signifies a person *speaking against* or *protesting against;* as a protestant protesting against popish errors and superstitions. Whoever he may have been, the Lord gives him a most honourable name. He calls him, "My faithful witness." It is true his faithful witnessing to the truth cost him his life, but procured for him "a crown of life."

The angel of the Church of Pergamos was not ashamed of Jesus, though bonds and affliction were the consequence. May we never be ashamed of Jesus! A true knowledge of our lost condition, and the precious Saviour, will not suffer us ever to deny Him. A person who is in the enjoyment of the great salvation of Christ will ask with St. Paul, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Wherever the Holy Spirit has revealed Christ to a soul, and imparted a living faith in Him, there can be no shrinking from confessing Him, whatever the consequence may be. This was the case with the angel of the Church of Pergamos; therefore, "he held fast the blessed name of Christ, and kept His faith," even in the face of cruel persecution.

Yet this angel was not strict enough in the *discipline* of his Church; wherefore the Lord reproved him.

14. Saying, "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."

Satan could not destroy the Church of Pergamos through persecu-

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tion, because they held fast the name and faith of Christ. He, therefore, tried the method of Balaam to seduce the saints, and make them join in the idol feasts, which are always accompanied with impure practices. We know how many thousands of Israelites fell a sacrifice in the country of the Moabites, by being seduced to join in their idol feasts. Satan is the same desperate enemy of God's people at all times. He is not discouraged by not succeeding in one way; he tries another, and feels confident to succeed in the end. It is wonderful how successfully popery imitates the old serpent in this respect! She is never brow-beaten, but perseveres like her master. The latitudinarian spirit of the present day may lead to the very same snares in the end. There are many who think it no harm to join in the gaieties of the world, and to go through thick and thin with them. They will doubtless be convinced of their folly, but perhaps too late. The gospel "teacheth us that, denying ungodliness and worldly lusts, we should live peaceably, soberly, righteously, and godly in this present world."

The Balaamites and the Nicolaitanes were similar characters. They were both a carnal class of men, who abused the grace of God, and made Christ the minister of sin.

The Apostle Paul, in his Epistle to the Romans, where he dwells much on the doctrine of free grace, warns us against such characters. And St. Peter describes them as a people "who walk after the flesh, in the lust of uncleanness; speak evil of the things that they understand not; and having eyes full of adultery, and that cannot cease from sin; following the way of Balaam the son of Bosor, who loved the wages of unrighteousness. . . . . These are wells," he adds, "without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever." Jude describes similar characters. Such persons appear to have been at Pergamos; but they abound particularly in our days—the last of this dispensation.

The Lord, however, takes no excuse. He says, "I have a few things against thee;" exclude these characters from thy flock, and "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

This teaches us that a minister of the gospel is not only to take care of himself, but likewise of those who are committed to his charge; he is to admonish, reprove and correct wherever he sees needful. Our Lord, in threatening the angel of the Church of Pergamos, only wished to awaken him to a sense of his duty, as a watchman over His flock, and to admonish those who abused the grace of God to their own damnation. And in case they would not be admonished, he should exclude and separate them from the Church, and thus save himself from becoming "a partaker in their sins."

The charge of the Lord to His servant, Ezekiel the prophet, is truly solemn: "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and reprove and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Chapter xxxiii. 7, 8.) After such a charge, how plain and urgent ought ministers of the gospel to be in reproving and admonishing their people! In this respect the angel

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of the Church of Pergamos was reprehensible. Upon this reproof follows—

III. The *general admonition and promise* to those who overcome. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

"The hidden manna" has reference to "the golden pot that had manna," kept in "the Holy of Holies." It was therefore hidden. It was kept to show to after generations with what food God fed their fathers in the wilderness. This manna, typifying Christ, may probably be called the hidden manna. Christ, through His bloodshed and death, became the true bread sent down from heaven for the life of man. He calls Himself (John vi. 35) "the bread of life." Christ, as the Son of God, dwells in His glorified human nature, similar to the Holy Spirit in the believer; and the true Christian, partaking of His body and blood by faith, is renewed into His image. This is typified by the outward elements in the Lord's Supper. And, however unintelligible this may appear to the unenlightened mind, our Lord solemnly declares, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

The externals of religion are accessible to all, while the hidden and spiritual enjoyments and exercises of religion are accessible to those only "*who overcome*," or who make religion "*the one thing needful.*"

"The white stone" seems to be in allusion to the manner in which they formerly either *acquitted or condemned* criminals. The white stone was a sign of innocence, the black of guilt. Those, therefore, who considered a person innocent put into a bag a white stone, and those who thought the contrary a black one.

Our Lord, wishing to encourage his faithful confessors at Pergamos, promised them a *white stone* at the day of account, and to bear a good witness of them when the secrets of the heart shall be disclosed. Christ promises, further, "a new name" with the white stone. It was customary in ancient times to give new names to great heroes. Our blessed Saviour, after His conquest, received a new name, which no man knoweth but Himself. Jacob received a new name after his conflict with the angel. And though we cannot say at present what this new name may imply, let us be satisfied that it will not be an empty sound, as our names now are. When the Lord bestows a title upon any one, He likewise gives with it the character and position indicated by the name. In the kingdom of God all *is real and substantial.* If believers in Christ have now such a glorious title, being called "children of God," what will this new name be, promised here by our Lord?

THE STATE OF PERGAMOS AT PRESENT.

Pergamos is still a town of some note, though entirely stripped of its ancient splendour and royal magnificence, of which its ruins bear witness. The beautiful locality, its fertile plain, and fine river, formerly called Caicus, now Bakirchay, give it still an appearance of importance and wealth. But, what with Turkish oppression, and extortion of their archbishops and bishops, the Christians seem to be poor. The Greeks, about 1,500 in number, have one church, newly built, and the

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Armenians, about 200, have likewise a little church. There are also two schools attached to these churches, but these are but poorly supported. When the writer of these remarks visited Pergamos for the last time, the Greek school was kept in a ruin of a church, called that of St. John. It was erected by order of the Emperor Theodosius. This is a lofty and handsome structure, still roofed in, but otherwise in a state of dilapidation.

There is another old church, called St. Sophia, used for some time by the Turks as a mosque, but is now quite deserted. In this church, the Greeks say, was Antipas buried. "Judging from the size of the stones," says a modern traveller, "it appears to be of very remote antiquity; I should almost believe earlier than St. John." On one side it is altogether in the ground, so that one can mount the roof from the adjoining ground.

Whilst Pergamos can boast of many splendid ruins of its *heathen* opulence and greatness, it can show very few beyond the two churches alluded to of *Christian* antiquity. The angel or bishop of their church is one of ignorance and darkness instead of knowledge and light. There are no Antipases there now who protest against the sinful practices of their bishops and priests. The people are entirely under the rule of their ignorant priests, who, instead of feeding their flock, lord over them, and keep them in abject superstition.

There is no bishop residing at Pergamos. They are under the archbishop of Ephesus, who resides at Magnesia, by Sipylus, who has some suffragan bishops that execute his commands. These archbishops purchase their post from the patriarch at Constantinople, and then they make a visitation in their diocese, generally in great state. The object, however, of these visitations is not to inspect the state of religion of the people and the schools. No, this is not their object, but to levy money, to pay their outlay for their post, and for their own support. Not unfrequently there are great disputings and bargainings on these occasions. Thus, at Pergamos, just before the writer visited the town, the archbishop had two of the demogerontes (like our churchwardens) banished at his pleasure, because they would not accede to the heavy sum which he demanded. And then the community had to pay the sum demanded, and to maintain the two men in banishment, and their families during their absence.* Thus are these poor people handled. On the one hand, the Turkish governors fleece them, and on the other, their bishops and clergy.

The sword has indeed been applied to the oppressed Christians at Pergamos. May the healing balm of the blessed Gospel follow soon!

"Let every one that hath an ear, hear what the Spirit saith unto the churches."

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* At the command of the same archbishop, a number of Scriptures and school-books were burnt before the church door, which had been given them for the use of the schools. And this was not only done at this place, but in other towns of his diocese.

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THE HEAVENLY CITY.

(*Concluded.*)

By R. A. PURDON, TORQUAY.

IN concluding the subject of the heavenly city, we must not forget that the USEFUL and the ORNAMENTAL are never separated in the councils of God, whatever they may be in those of men. The inexpressible riches of the heavenly city are not meant only for display. They have a variety of uses distinct from their magnificence. In the first place, the most obstinate unbeliever cannot deny that a very great change of climate will be required before millennial happiness can exist anywhere, even if confined to the land of Israel alone. (Isa. lxv.) But as no alteration of the earth's path would produce a suitable and salutary change, it will be necessary to introduce a new "element" into creation; a NEW SUN and MOON embodied in one divine work, a NEW LIGHT infused into the atmosphere, a new and celestial warmth, and a new principle of life. Without all these the new earth would be no better than the old one, for it is still to be the earth, a planet in its proper place, revolving round the sun. The light from the face of God is to effect this immense change; nor can we by any ingenuity get over the difficulty of the new climate, except by taking the word of God literally, and believing in the future existence of a heavenly city, suspended over Jerusalem, and lit up with the divine light of God's countenance. We must either believe this or give up all idea of millennial blessedness altogether. But if we believe, as we must, in this new celestial light, we must also remember that light is greatly augmented by reflection. Its power is increased and its sphere of action is enlarged when it is flashed back from some reflecting object. The heavenly city, one mass of gold and jewels, will be the grand REFLECTOR. The light within, enveloping the whole city first, and then reflected from the golden halls, will pour down in a stream of augmented glory upon the Jerusalem below. And in proportion to the purity of the gold and the crystalline hardness of the jewels, will be the reflecting power of the golden city, and the force of the light which it will send forth. The gold and the jewels will not only be ornamental but useful, and nothing will be thrown away even in this profuseness of magnificence. A NEW LIGHT there must be, or else there can be no millennial world; and as the Creator works by the use of means, He will provide a means for increasing and distributing that light. The golden city will be the grand reflector of the skies.

Another use of the golden city will be to display the power of God, and, above all, to bring His power into competition with the power of man. It is the leading sin of this age to deify the power of man; to point out the works of his hand in architecture, in mechanics, in all the arts of life. It will be the master sin of Antichrist to carry this man-worship to its utmost limit. All will be done that man can do, and all that Satan can do when co-operating with men. The prophets of Baal will have done their best, and Baal, no longer asleep, will hear them and help them. Miracles will be wrought in those last days, and

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human and Satanic energy will be urged to the last gasp to dispute the empire with the King of kings. Then, when all has been done that man can do, and all has been wondered at till wonder is exhausted, the Lord will silently let down the golden city. The bright apparition will glide into the air with noiseless steps, and stand with speechless majesty in the blue vault of heaven. For a moment, like the fire that fell on Elijah's sacrifice, the meteor-like blaze of the New Jerusalem will flash upon the earth; and so will be the effect as in the trial at Mount Carmel: "And when all the people saw it they fell on their faces, and they said, The Lord He is the God; the Lord He is the God!" The world that wondered after the beast will wonder after the Lion of the tribe of Judah, and the boasted deity of man will ever be put to shame by one instantaneous act of Divine Omnipotence. Such will be a second use of the heavenly city. It will be the antitype of Elijah's fire, as an eternal protest that the Lord He is the God against the claims of all mankind. It will be the workmanship of God contrasted with the workmanship of man. The most spiritualizing interpreter cannot say a word to this. He must admit, perforce, that men in the present age are making idols of their OWN WORKS, especially in architecture, and in railroads, and in telegraphs. Now, to meet this, it is absolutely necessary to oppose sensation to sensation, sight to sight, and work to work. A spiritual work, as an answer to the visible work of man, would be simply impossible. It would be inconceivable. There must be an outward and visible work of God to answer to the outward and visible works of men. And what more adapted to the purpose than the heavenly city? A matchless specimen of architectural skill; high in the heavens, visible to all; with its communicating link—Jacob's ladder—connecting it with the earth, and traversed in a moment by the glorified saints in their passage to and fro, between earth and heaven. Human power and skill, and invention, will be put to silence for ever in the presence of this masterpiece of divine art. It will no longer be necessary to preach humility before God, or to hold forth upon the nothingness of man. A single glance at the heavenly city will do more than a "thousand homilies." "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the LORD alone shall be exalted in that day." Such will be the inevitable effect of one glance at the heavenly city; and it will stand in the heavens as an everlasting and overwhelming PROTEST on the part of God against all competition on the part of man. A work of God equally striking could not be wrought out upon the present earth without interfering too much with the ordinary course of things. A work amidst the stars would be altogether out of sight; but the heavenly city suspended in the skies—not touching the earth—not interfering with the economy of the globe, except as to climate—not far off out of sight among the stars,—such an object will answer every purpose; beneficent to man; magnifying the power of God; visible to all, interfering with none! Such will be the heavenly city during the millennial reign.

A third use of the heavenly city will be to teach us a lesson which never was more wanted—to teach us SPIRITUALITY. Some persons may be astonished at this, and reply that the idea of a golden city, with gates of pearl, is most shockingly carnal, and the very reverse

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of spiritual. This shows how much we require to be taught a lesson of real spirituality. "Spiritualizing" has long usurped the place of spirituality. The spurious grace, the mock virtue, has driven away the real grace and the real virtue. "Spiritualizing" is Ishmael mocking at Isaac—the son of the bondwoman mocking at the son of the free. "Spiritualizing" means turning the word of God into a heap of riddles and equivocations; making Scripture mean whatever suits our purpose, however false, far-fetched, or absurd. It has destroyed all the beauty of revelation, and all its force. "Spiritualizing" answers only for one purpose. It enables men to live for the world, and to serve the world, without one sting of conscience; to whine and prose about holy things, while they are living only for worldly things; for when all the reality of Scripture is explained away, the whole becomes an empty dream. It may mean whatever you please. You may explain it to suit your own purposes. You may make the word of God CONNIVE at all your worldliness; you make heaven and hell as powerless as the Olympus and Tartarus of the poets if once you begin to spiritualize Scripture. It means everything, and anything, and—NOTHING. But the heavenly city puts an end to these prevarications. The description given in Rev. xxi. "proves it to be literal," as we have already twice observed. Verse 22 establishes its reality. We cannot escape from the distressing conclusion that gold and precious stones will actually be found in heaven! When we have overcome our first paroxysm of grief and indignation, we begin to console ourselves by some such reasoning as follows:—"So there is gold in heaven! And pearls and precious stones! And trees, and fruits, and water! How like it will be to the earth! So much the *worse!* But stay—on second thoughts, so much the *better!* I am now able to realize it. I can bring it before my mind. How beautiful it is! How happy! What a union of boundless magnificence and innocent delight! The great city of the great King, that will reign over the universe; and yet the rivers, and the trees, and the fruits of more than Arcadian beauty. All that is best on earth culled out and brought together in heaven; and the presence of God and of the Lamb in the midst of the divine landscape. I now can realize heaven, which I was taught to look upon as an empty cloud in an empty sky. But now I find that heaven is a real thing. It is not heaven brought down to earth, but earth raised up to heaven. It is not heaven degraded, but the earth refined and purified. I could never realize the Lord sitting on a cloud and surrounded by the saints in an empty sky. It appeared to me like an unsubstantial dream. But I can realize the Lord enthroned in the heavenly city—the saints dwelling around Him in their 'many mansions,' and all assembled in their golden council-chamber, consulting for the welfare of the earth; or walking by the side of the King of Life, amidst the Paradise of God. I can understand all this, and compare it with earthly things, and I find in that comparison the superiority of heavenly things. The attractions of the earth are dangerous—first, because they are REAL, and, still more, because they are separate from God. The attractions of the heavenly city, I find, are equally real and bring me into immediate connection with the presence of God. Therefore, reason itself is sufficient to convince me that heaven is better than the earth. Gold and jewels on earth are overvalued,

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because they are rare; but in the heavenly city they will assume their proper place, and will be trodden under foot, as only the external appendages of the divine glory. There everything will be found in its proper sphere; the throne of God as the centre of attraction; and gold, and jewels, and the river of Life, as only the outward symbols of an all-pervading Deity." Such reasoning as this will be the reverse of carnal—it will be, in the strictest sense, SPIRITUAL; for true spirituality does not consist in an unsubstantial dream, but in whatever leads on the thoughts to terminate in God and the Lamb. And such is the heavenly city, the very essence of which is this—that the throne of God is in the midst of it, and that the "Lamb is the light thereof." So that the heavenly city is at once perfectly REAL and essentially SPIRITUAL.

These remarks upon the nature of the heavenly city are little more than a repetition of what has been published in the "Vials" ever since the year 1848.

LANDMARKS OF TRUTH.

By T. GEORGE BELL, LL.D.

(Continued from the last.)

IT was surely to His whole flock that Christ addressed the words, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." It is a gift—*the* gift of free sovereign grace. But sovereignty has a perfect right to apportion that gift in individual measure or place according to any rule of its own appointment. This appointment seems to have been made, for the promises of the word of God very manifestly refer to a distribution of places in the kingdom to be made in righteous remembrance of service to the Lord and sufferings for His sake. The way in which the Church of Christ is spoken of and represented under the figure of a body, would lead us to expect that which has been just stated. "The body is one, and hath many members; . . . so also is Christ. . . . Ye are the body of Christ, and members in particular." In the first epistle to the Corinthians there is much and distinct reference to the different places and offices of the various members of the body of Christ. In allusion to this an esteemed Christian brother remarks* :—

"Such is the body of Christ here; and as it is here, so it will be there; as on earth and under formation, so it will be in the heavens and in perfection. As here the members occupy different places, sustain different offices, and discharge different functions, so there; high and low, very near to the Head and less near, very glorious and honourable, and less glorious and honourable. But here 'God hath set the members in the body as it hath pleased Him,' and 'He divideth to every man severally as He will;' there He will set the members according to their acquired qualifications and fitnesses. Here God acts in SOVE-

* In a tract—"Rewards to the Saints." W. Yapp, Welbeck-street.

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REIGNTY, setting and bestowing 'as He will;' there God will act in RIGHTEOUSNESS, awarding to every man and appointing to every man 'as his work shall be;' here, in GRACE; there, in JUSTICE.

"This is a stimulating and an invigorating doctrine, and it is abundantly taught in Scripture, both expressly and by implication. . . . It is not the disjunction of sovereignty and righteousness, or of grace and justice, which we are taught; it is not that *only* sovereignty or grace is exercised here, and that *only* righteousness or justice is to be exercised hereafter, but that, although sovereignty and righteousness . . . are ever and everywhere in the closest harmony, the *main feature or principle* of God's dealing with His children is *here* sovereignty, *i.e.* gratuitous donation and endowment, and *there* righteousness, *i.e.* faithful fulfilment of promise in recognition and remuneration of works."

Another writer* says on the same subject:—

"When the raised and changed saints are caught up to meet our Lord above the clouds, there shall be found assembled before Him the whole of the Church of the firstborn, without one lacking. At first, however, we conceive of this immense multitude as standing in one mass of celestial bodies, shining with resplendent glory, reflected as it were from the irradiation of the divine effulgence of their common Lord. There remains yet to be effected, the marshalling of these heavenly armies, in their various orders and degrees of glory and dominion. Of this comely and glorious array, in which the saints shall descend with our Lord, when He treads the winepress, we have the type in the marshalling of the hosts of Israel, in Numbers i. and ii. And to the Church triumphant thus marshalled, I conceive also the words of Balaam, in Numbers xxiv. 5, 6, have a mystical relation. But this marshalling of the saints, in their various degrees of glory, supposes a previous judgment according to works, since this is absolutely necessary thereunto. See Rom. xiv. 10—12, 2 Cor. v. 10, and sundry other passages of Scripture, but especially the parable of the pounds, in which the judgment according to works is placed immediately after our Lord receives the kingdom."

The same writer also remarks:—

"I conceive that the feast of tabernacles was a special type of the period during which the Church of the firstborn shall be with the Lord in the air. That feast continued seven days, with a supplementary eighth day. During the whole of this term of days the children of Israel were commanded to leave their houses and dwell in booths, *in commemoration* of the time when they dwelt in booths in the wilderness. But this sojourning in booths was also, I think, *typical* of the glorified Church leaving this earth, and abiding with Christ in the air, in the interval between His advent and descent to the earth in the day of Armageddon."

We may just notice the foreshadowing of this truth to be seen in the interesting record of the achievements of David's mighty men. These men went out to David and cast in their lot with him in his deepest adversity. They believed him to be the Lord's anointed, even when they found him an outcast in the cave of Adullam, hiding from the

* Rev. W. Cuninghame.

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pursuit of his enemy. They believed even under those most unlikely circumstances that the kingdom of Israel was his, and that Jehovah, who had caused him to be anointed for it, would surely give him the throne. They looked forward to the day of his prosperity, and were, meanwhile, content to share with him in adversity. They became personally attached to him, and were willing to suffer for his sake. In various degrees they showed their devotedness, and David preserved the record of all their deeds of daring and tokens of love. The latter seem to have had special notice. How interesting the little incident about the waters of Bethlehem. There was no command given. Their beloved leader only expresses the wish, "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate!" At once three mighty men, impelled by love alone—love to the man David, their captain and leader—break through the host of the Philistines, and draw water out of the well. David never forgot this; he doubtless remembered it when crowned as Israel's king. It is remembered also in the record of the deeds of his mighty men. Like these men in respect to David, so the true and devoted Christian in respect to his Lord. He is willing to suffer with Him, knowing that we shall all be glorified together. Let the following Scriptures cast their light on this history; they will show the blessed lesson of present use and application:—"Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." (Mark ix. 41.) "For God is not unrighteous to forget your work and labour of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." (Heb. vi. 10.)

The following Scriptures prove the doctrine of a reward to saints in the kingdom of Christ, bestowed in grace, but according to works:—Matt. v. 11, 12, 19; x. 41, 42; xvi. 27; xix. 27—30; xxiv. 45—47; xxv. 21—23; Mark viii. 34—38; Luke vi. 22, 23; ix. 23—26; xii. 33; xiv. 13, 14; xix. 12—27; John xii. 24—26; Rom. xiv. 10; 1 Cor. iii. 8, 12, 15; iv. 5; ix. 24—27; xv. 58; 2 Cor. i. 14; iv. 17, 18; v. 9, 10; ix. 6; Gal. vi. 7—9; Eph. vi. 7, 8; Col. iii. 24; 1 Tim. iv. 8; v. 25; vi. 17—19; 2 Tim. ii. 11, 12, 20, 21; iv. 8; Heb vi. 9—12; x. 32—37; xi. 35; James i. 12; 1 Peter iv. 13, 14; v. 2—4; 2 John 8; Rev. ii. 7, 11, 17, 25—29; iii. 5, 6, 11—13, 21, 22; xxii. 12.

We find in the word of God reference to *four distinct judgments*. These may be now pointed out, and it will be seen that one of them has to do with the settlement of places in the kingdom.

1. Judgment coming upon Christ. "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.) "In that He died He died, unto sin once." (Rom. vi. 10.) This judgment which passed upon the Lord was the judgment due to, and which otherwise must have come upon, all them who believe. They—that is, all believers—are now entirely free through that substitution of Christ for them. This is clearly declared by our Lord: "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into *condemnation*." More literally rendered this is "THE JUDGMENT." (John v. 24.) Believers in Christ will therefore never be called upon to stand at the judgment of the great white throne

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2. A judgment upon works. "We must all appear before the judgment seat of Christ." (2 Cor. v. 10.) Paul is addressing believers. This judgment cannot be upon the *persons* as to any question of life or death. Those who stand there are those who have *eternal life*. There are no unsaved ones there; all are Christ's, and are about to enter with Him into the manifested kingdom. Christ is examining the *works* of His *servants*. As redeemed and possessed of eternal life they shall be with Him; as joint-heirs with Him they inherit the kingdom, but He is now distributing the places in that kingdom according to the work and service of each. One of the writers already quoted (in the tract, "Rewards to the Saints") says of *this* judgment:—

"It is not that of the great white throne, the dead, small and great, standing before it, and the earth and the heavens fleeing away; not any tribunal or court, or any trial or inquisition, which might arouse conscientious accusation or agitate with legal trepidation; not any array or process affecting 'the GRACE which is to be brought to us at the revelation of Jesus Christ,' or qualifying 'the GLORY which is, on the manifestation of the Son, to be revealed in us, the sons;' but the one Great congregation of the living members of 'the Eternal Life' their Head, standing as stewards and servants to receive, under form of a righteous-gracious adjudication, recognition of 'occupying' and ministering, of labouring and suffering, of willing and doing, prompted and wrought by love to Him now sitting as Judge to acknowledge it, to accept it, and to reward it."

3. A judgment upon living nations at the coming of the Lord. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations." ["Ethnos," *Gentiles*, excluding Israel.] (Matt. xxv. 31, 32.) It is to the same "nations" and the same judgment that reference is made by Paul in his address at Athens: "He hath appointed a day in which He will judge *the world* in righteousness by that man whom He hath ordained." (Acts xvii. 31.) The word here rendered "world" is the same as that in Luke ii. 1, "*oikoumenen*," the habitable earth of the day when Cæsar Augustus made the decree, or the Roman Empire. This fact limits the application of certain Scriptures which declare this judgment on living nations. There are no dead persons raised up to stand in that judgment. It is entirely upon living persons whom the Lord meets at His appearing. A comparison of various Scriptures would distinctly prove this. The same nations are referred to in Joel: "I will gather also *all nations*, and will bring them down into the valley of Jehoshaphat, and will plead with them there." (Joel iii. 2.) Also in Zephaniah: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather *the nations* that I may assemble *the kingdom*, to pour upon them mine indignation, even all my fierce anger." (Zeph. iii. 8.) And again in Zechariah: "I will gather *all nations* against Jerusalem to battle. . . . Then shall the Lord go forth, and fight against *those nations*. . . And this shall be the plague wherewith the Lord shall smite all *the people* that have fought against Jerusalem. . . And it shall come to pass, that every one that is left of all *the nations* which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts." (Zech. xiv.)

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4. The final judgment of the great white throne, as set forth in Rev. xx. 11, &c. No believer in Christ can possibly be judged there. Certainly "the bride, the Lamb's wife," who, *a thousand years* before, was received by her Lord and heavenly bridegroom, and set down with Him on His throne, shall not descend from that throne and stand the criminal or accused of crime at the bar of justice. On the contrary, the Scriptures refer to the Lord's people as sitting with their Lord in judgment on the wicked. "Judgment was given to the saints of the Most High." (Dan. vii. 22.) "Do ye not know that the saints shall judge the world?" (1 Cor. vi. 2.) "The Lord cometh with ten thousand of His saints, to execute judgment upon all." (Jude, 14, 15.) This is the judgment on the wicked dead who have been raised to appear in it. There is a thousand years between the *first resurrection* and *the second*. The first resurrection is that of the Lord's people, when ALL who have part in it are caught up (along with the living saints who are changed) to be for ever with the Lord. "The rest of the dead" (that is, the wicked dead) "lived not again until the thousand years were finished." The great white throne is set up at the end of the thousand years, and it is distinctly stated that it is THE DEAD, small and great, who now stand before God. Nothing could be declared in more distinct and positive terms. The believer in Christ has been LIVING with Christ in the brightness of the heavenly city for a thousand years, and can in no sense be said to be among THE DEAD. The believer's condition *immediately* on the coming of the Lord is fixed by that most conclusive Scripture—"We know that when *He shall appear* we shall be LIKE HIM; for we shall see Him as He is." (1 John iii. 2.) There is no room here for the idea of delay in the full glory of the believer, and much less is there any ground for the popular mistake that believers as well as unbelievers will stand at the final judgment. In respect to THE DEAD only appearing at that judgment, it is important for us to observe that it is only of those who are in Christ Jesus that a portion alive on the earth at the time of His advent shall not taste of death. All who are *not* in Christ, must taste of death. "It is appointed unto men once to die." That is, man as *man* is appointed to death. Some men escape this *because* they have life in Christ and happen to be alive at the period when their Lord appears. They shall not "sleep," says the inspired apostle, but shall be at once changed by the sight of their Lord when He comes. Of all the Christless we must declare they are *appointed* to death, and it is these *dead ones* who are raised at the second resurrection to take their stand at the *great white throne*. In proof of this we may refer to the fact that of the wicked who are confederate with Antichrist—that is, "the kings of the earth, and their armies, gathered together to make war against Him that sat upon the horse, and against His army" (Rev. xix. 19)—it is distinctly stated that they "*were slain* with the sword of Him that sat upon the horse." They are put to death at the commencement of the millennium, and then raised again for the judgment at the end of it. The only exception to this appears to be in the case of "the beast" and "the false prophet;" of these two it is written: "These both were cast *alive* into a lake of fire burning with brimstone."

Some other points may yet be noticed in a concluding article.

Lynmouth, Devon.

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THE DIVINE RULE FOR THE STUDY OF PROPHECY.

IT is an important and encouraging fact, and shows the wisdom and goodness of God, that everything needful to the right interpretation of the word of God is to be found within the limits of the word itself Human rules and systems are as needless as they are often mischievous. The word of God shines best by its own light. This is important to keep in mind in connection with the "sure word of prophecy." The divine method and objects of prophetic inquiry are brought before us plainly and fully in 1 Peter i. 11. Of which salvation the prophets have inquired and searched diligently *what* or *what manner of time* the Spirit of Christ, which was in them, did signify when it testified beforehand unto Christ the sufferings, and after these the glories. (Kelly's translation.) From this we learn that the writings of the prophets were the subject of their own meditations, and that they inquired and searched after the subject of the Spirit's testimony, and the time or season He referred to. These, then, are the two great elements of prophecy: the subject or theme, and the *time* in which it is placed; the *event*, and the *period* of *its accomplishment*. But it must be the *Spirit's* subject, and not one that we substitute for it. In all our inquiries into the living oracles of God it is our wisdom and blessing to discern that which the Holy Ghost is speaking about, and to keep this distinct from any application of it to other things. The non-observance of this has led the Church, real or false, to misappropriate a multitude of Scriptures to the present dispensation which belong to Israel and the Gentile nations as nations in the future; and this has been done in such a way as to leave no room for their future accomplishment in connection with the parties to whom they belong.

To the same source may be traced the confusion arising from calling Zion the Church, and similar misinterpretations of Scripture. It is admitted that certain principles may be obtained from such Scripture and *applied* to this dispensation. This, indeed, is done in the writings of the apostles to a large extent. But the *application* of Scripture must not be confounded with its *interpretation*. For example, if it should be shown that there are principles of truth connected with the earthly Zion of Israel which could be *applied* to the Church, it would not prove that Zion is the Church; on the contrary, the fact that it could be so *applied to* the Church, proves that it is not the Church. No; it is to miss the Spirit's subject, and wrongly "to divide the word of truth," thus to use Scripture. To get the Spirit's subject it is necessary to take the context. The habit which has prevailed throughout Christendom for centuries, of taking a verse out of its connection with the context, and building a discourse upon it totally foreign to its connected parts, has been most fatal in its effect both upon the Church and the world. This wholesale dislocation of Scripture from its vital union with the whole system of revealed truth, has robbed the God-inspired word of much of its value, deprived souls of much blessing through a false presentation of truth, and blinded them alike to the solemn prospects of the world and professing Christianity, and the proper hope of the Church, the coming of the Lord to gather His saints to Himself in the air. Through

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this torture of Scripture it has been made to falsify itself, because presented in false relations. But to see things in the light which Scripture sheds upon itself does not suit the pride which clings to us all more or less. It requires a spirit of subjection, and docility, and dependence, from which man has been receding more and more from the hour when Satan whispered, "Ye shall be as gods, knowing good and evil." Independence of God and His revealed truth is stamped, or rather burned into the forehead of thousands who are professedly searching after truth, while actually their backs are turned upon the only light that can infallibly lead them to it. It is the meek whom God guides in judgment, and teaches His way. The Holy Ghost does not teach mere reasoners, but tells them to become fools, that they may be wise. Again, prophecy being connected with the earth, and God's rights—to be made good in Christ—over it, the times and seasons form an essential element in it." Though even here we are not to look for "the day or the hour." The use of prophecy is altogether apart from such a thought. It is rather the *season* (the καιρος, not the χρονος*) in the order of God's dispensed ways with man we are concerned to know. In the field of prophecy the advent of Christ as Israel's Messiah, and God's king over all the earth, forms the central object, and all events are grouped round this, and take their character according as they precede or follow that event. Lastly, it was the Spirit of Christ which was in the prophets. But prophecy is occupied with the Christ as the Messiah of Israel and King of all the earth. The testimony of Jesus is the spirit of prophecy. Hence prophecy and politics have no relation to each other. Politics are altogether outside the word of God. They are a foreign and corrupting element. There must needs be a large measure of error in all politico—prophetic attempts at exposition. It is impossible that they should be a true witness of God and His ways, seeing that God's object is Christ and His rights over creation.

God's object in the word of prophecy is Christ, and the establishment and maintenance of His rights over the earth, in and by His Son, to be made good in their season. The present is an interval during the suspension of the course of prophetic fulfilment—although events are ripening, yet not that prophecy is strictly being fulfilled—an interval between the "sufferings" and "the glories" that are to follow, during which God is occupied with a building of which prophecy does not strictly speak, a building which stands in the same relation to Christ as Adam's rib, builded† into a woman, stood to him.

This building is the Lamb's wife, the Church, which is His body, the complement, the filling out of Christ; and Christ and His body, the Church, are called the Christ, ὁ Χριστος (1 Cor. xii. 12); just as Adam and his wife were called Adam, and God called their name Adam. (Gen. v. 2.)

Kennington. R. STENT.

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* In 1 Peter i. 11, it is καιρος. This word carries with it the idea of fitness—time in its suitability to the event; while χρονος implies time rather in its duration, or a point in its lapse—time in the abstract; though both words may in some aspects be identical in meaning. The force of the distinction may be seen by comparing Matt. xiii. 30 with Matt. ii. 7.

† See the marginal rendering.

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HEART-HEED.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed—(as unto a light that shineth in a dark place, until the day dawn, and the day star arise)—in your hearts."—2 Peter i. 19.

SUCH is the reading suggested by S. P. Tregelles. Connecting the heed, the truths of prophecy demand, with the expression "in your hearts," and regarding the preceding words as parenthetical, he conceives the passage to mean that having the more sure word of prophecy, it behoves us to give it *heart-heed* as unto a light that shineth in a dark place, until the day dawn, and the day star arise.

UNTIL Jesus, the bright and morning star, come FOR His Church—blessed Harbinger of the bright and beautiful millennial day—all is dark. Yet, beaming brightly through the darkness, the sure word of prophecy brightens up our pathway. Pre-eminently it is a "lamp to our feet and a light to our path," and to it, says Peter, ye do well that ye give *heart-heed*.

"*Heed in your hearts*"—an expression full of meaning, for such is the fascination of the study of prophecy that there is a danger of our becoming speculative and Christless even while bending over the pages of God's own book. It is possible to be mentally occupied with the investigation of truth while the heart is unexercised.

I cannot but feel that there is great present danger, amid the light that Christ is vouchsafing us and the wonderful and beautiful truths that are being brought to our notice, of our hearts being drawn somewhat from Christ Himself.

The entrance of truth—God's truth even—apart from much personal intercourse with the living Saviour, will do our hearts but little good.

Am I uncharitable in fancying that I see indications of this in the writings of some of my brethren? Too often papers on prophecy lack "unction," and fail in drawing the hearts of those who peruse them nearer to Christ.

"*Speak to our hearts*, Lord Jesus, about thy second coming," was the prayer of Stephenson Blackwood at the Newington Conference last year—words that have been greatly blessed to my soul since. Oh, that we might all feel much of the power of prophetical testimony; that the truths to which we have yielded our assent might be more and more enshrined in our hearts as a living, purifying, sanctifying, consecrating, and Christ-exalting principle, affecting our lives and actions in everything!

An intelligent believer who has been led into the truth advocated in the RAINBOW has an amount of light that it is wonderful to contemplate. Things that were hidden from our Puritan forefathers, well taught in doctrines as they were, but almost uninformed as regards dispensational truth, are comparatively plain to many of us. The blessed hope, the heavenly calling of the Church, the restoration of Israel, the reign of the Messiah, are matters on which they were all but ignorant, but which are as familiar as the doctrine of justification by faith to us. 'Tis marvellous to think that we intelligently appreciate a whole range of truth concerning which Baxter, Flavel, Owen, or Goodwin knew nothing.

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Well—thank God for it—but are we not correspondinlgy responsible for this great influx of spiritual light? And how is this responsibility discharged? Let our hearts answer.

Does our increased *light* affect our *lives?* We possess truth. Are we "walking in the truth?" Are we subject to it and holier for it?

We profess to believe that "the Lord is at hand." Has the entrance of this truth caused us to purify ourselves even as He is pure? We call His coming FOR us our blessed hope. But do we love His appearing? Do we look for it longingly with yearning heart? for such is the force of the word in Heb. ix. 28, and Phil. iii. 20. In other words, does our *professed* belief cause our hearts to be exercised on the point?

We say, many of us, with William Kelly (Notes on the Revelation, p. 97), that, after the coming of Christ FOR His Church, "judgments will befall these favoured lands where the Gospel is preached"—that there will then be no hope for their inhabitants, but "that God will give up to blind hardness those who have now despised His mercy." This is our creed, but does our conduct harmonize? Are we diligent in seeking the souls of those who are in such awful and hourly-increasing danger? Oh, let us see to it—that with all our light the blood of souls be not found in our skirts!

Is my life, is yours, my reader, a practical comment on the truth we believe? Have we given *heart-heed* to the "sure word of prophecy?" Brethren who desire the extension of prophetical truth will pardon me for saying that it is HERE that too many of us fail.

Our logic is sound. None, I believe, can gainsay it, but it too often fails to convince, because the logic of our lives is wanting. Godly, gracious people who have not been led to see with us, doubt if *that can be truth* which *apparently* has so little power in purifying our hearts and rectifying our lives.

Brethren, we owe much to Christ for the light He has given us. Let us seek to live in the conscious realization of those weighty truths which are the subjects of prophetical testimony. Our lives are helping or hindering the cause of truth, which is it? Oh, to live in the spirit of the prayer, "Come, Lord Jesus!"

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HUMILITY.

MEN standing in the shade of humble valleys, look up and wonder at the height of hills, and think it goodly living there, as Peter thought Tabor (Luke ix. 33); but when with weary limbs they have ascended, and find the beams of the sun melting their spirits, or the cold blasts of wind making their sinews stark, flashes of lightning or cracks of thunder soonest endangering their advanced heads, then they confess, checking their proud conceit, the low valley is safest; for the fruitful dews that fall first on the hills stay least while there, but run down to the valleys. And though on such a promontory a man farther sees, and is farther seen, yet in the valley, where he sees less, he enjoys more.—*Adams.*

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SCRIPTURE EMENDATIONS AND ELUCIDATIONS.

2 JOHN 9: "Whosoever transgresseth, and abideth not in the doctrine of the Christ, hath not God. He that abideth in the doctrine of the Christ, he hath both the Father and Son."

The article before "Christ" is important. It distinguishes between the doctrine that Jesus is the Messiah, and the teaching of, and concerning, that anointed One. A warranty is deduced from this Scripture to cut off or withdraw from some who have been reproached with unsoundness. "Receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." Yes; if he hold not the doctrine of the Messiah. And what is this doctrine? Pre-eminently that "Jesus Christ is come in the flesh." It is evidently a recurrence to the great test laid down in 1 John iv., by which to detect the spirits "every spirit that confesseth not Jesus Christ come in the flesh is not of God." This the unclean spirits never did. "I know thee who thou art, the Holy One of God," said they; and "thou art Christ, the Son of God;" but never acknowledging Him to be the Son of man. If any say the greater is involved in the less, the answer is the greater is, "God manifest in the flesh." This is one of the greatest features in "the great mystery of godliness." Now, if any deny this—"bring not this doctrine"—he is not of God.

Oh, this cutting off! Where should the erring, wayward child be, but in the midst of the loving family, whose godly habits, and holy conversation, and fervent prayers may win the wandering one? Readiness to cut off suggests an imminence of fall; for there has been a forgetting of that word "considering thyself, lest thou also be tempted." The pride of goodness is ever a sore hindrance in the restoration of the fallen; and the old reproach of having "gone to be guest with a man that is a sinner," has often widened the gulf between "him that thinketh he standeth" and him that "is turned out of the way." The greater the evil, the greater need is there for the exercise of love. An evil doctrine is not to be thought lightly of, nor so treated; but severance of the one holding such unsound doctrine has its origin either in pride or cowardice. We may be puffed up against such a one, and would have him stand by. We may consider him unworthy of our fellowship. "Ah! what hast thou that thou has not received?" "Who made thee to differ?" The Lord has said that "He hateth putting away." But if not pride, it is cowardice—a fear to face a difficult case; and thus, in both aspects, a blessing is lost through a shrinking from the discipline wherewith the great Head of the Church thinks fit to exercise faith and love.

2 Peter ii. 5: "And spared not the old world, but saved Noah, the eighth preacher of righteousness," &c.

This is another instance of the heedless filling up of a supposed blank. There is no reason whatever for the supply; the two words have the required grammatical agreement, ὄγδοον κήρυκα. It is in accordance with the grace of God when He is stating the persistency of His justice, to set before us also His long-suffering. Ere He "brought in the flood upon the world of the ungodly" He warned the successive generations concern-

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ing His righteous character—His sure vengeance for sin. Perhaps they, too, said, "All things continue as they were from the beginning of the creation."

The usual apprehension of the above Scripture seems childish—that Noah was the eighth person of those saved in the ark. Why mention him, who was the first, the head of the family, by the derogatory distinction, the eighth? Neither could it be reckoning from the beginning of the line, for he was the tenth. It would be a mere truism here to speak of Noah as one of the eight who were saved; but when he is put before us as the eighth and last of an illustrious line of "preachers of righteousness," the grace of God is magnified.

Ephesians v. 23: "For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body."

Who is the saviour of the body—Christ or the man? Both; or else why mention the fact here at all? The question treated of is not the headship of Christ; that is brought in, illustrating and enforcing the headship of the man. The same doctrine is taught in 1 Tim. ii. 15. God has lodged in the husband certain powers and responsibilities. If he duly considers these he will not be puffed up, but solemnly impressed. He is the saviour of the body in holy watching against undue indulgence in himself, and so in his wife, of that which may grieve the Spirit of God. This may be even in that which is lawful, but in excess sinful. We know there are sins unto death (1 John v. 16,) and also such as are not unto death. Now, if we ask in faith, God "shall give life for them that sin not unto death." This principle will have especial application here. It is impossible to love too much, but there may be a foolish, weak, and self-indulgent love. Enjoyment for its own sake, apart from duty, is a sin. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile," &c. Pleasure must be sought in duty; every discharged duty yields pleasure without a sting.

We should not dogmatize about any department of "the mystery of God." It is a matter, however, for thoughtful consideration, whether the mother, whose life is so necessary for the well-being of her children, is not often prematurely taken away—who might have been continued to the sorrowing husband and children, but for something lacking in the holy relationship, so full of duties and responsibilities. "Little children, keep yourselves from idols," and "husbands, love your wives," are precepts ever imminent with danger. Both must be heeded, and yet each seems to hurl us against the other. Here is the remedy: "If any of you lack wisdom let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him."

1 Cor. iv. 1—5: "So let a man account us, as ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that every one (τις, as Acts ii. 45) be found faithful. But it is a very small thing to me that I should be judged of (estimated) by you, or by man's day; yea, I estimate not my own self. For I am not conscious to myself of anything; yet am I not justified on account of this: but He that estimates me is the Lord. Therefore, judge nothing before the time, until the Lord come," &c.

The distinction between *ἀνακρίνω* and *κρίνω* is much to be observed:

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the former is to examine and to make an estimate; the latter to pass sentence as the result of that estimate. The former is safe; the latter may be hazardous. The hazard of the latter results from the unavoidable imperfectness of the former. "Man's day" does not afford sufficient light; hence this being insufficient, and so *consequently* the estimate of the Corinthians—and of all others—the apostle made very light of it—it was "a very small thing." But whilst he thought so little of their power of discrimination—not so of their help in the Gospel, their prayers, their love—he lays much stress on their prayers; he seems to live in their love. He is not conscious of anything blameworthy in his life and ministry, but he will not suffer this unconsciousness to be his plea for justification; he knows that he must give an account of his stewardship, and says he, "He that judgeth me is the Lord." There are to be judgments in the Church of God, but the investigation and the award must be conducted corporately. "Who art *thou* that *thou* judgest another man's servant?" Offences will arise: sift, if you will—and sometimes you must; pass sentence, if you will; but "God looketh into the heart." Though the subject here is stewardship, we are legitimately led further. The light which is insufficient for judging rightly of stewardship may be defective in estimating offences. But if the evil is too gross to admit of doubt, the occasion may demand a double exercise of love. It would be sweet to hear the repentant one say, "Thou hast *gained* thy brother."

"Until the Lord come!" Oh, solemn period! when "He will make manifest the counsels of the hearts." Surely, the cherishing of this doctrine will help us to cleanse our hands and purify our hearts. Looking for the coming of the Lord Jesus, and a holy life, are co-operative and mutually strengthening. The holy life shrinks not from the flaming advent; and the joyous hope outgrows and withers lesser joys. Then there shall be praise to each from God. Discriminating wisdom will make no false assignment; "to every one that hath shall be given."

2 Cor. iv. 17, 18: "Our light affliction, which is but for a moment, is working out (as Phil. ii. 12) for us a far more exceeding and eternal weight of glory; we not looking at things seen, but at things not seen; for the things seen are transient, but the things not seen are eternal."

The Spirit of truth is here stating in general terms the present sphere of discipline, and the future destiny of the family of God. It supposes subjectedness, and walking by faith. The particular will interfere with the general. If instead of heavenly-mindedness there be earthliness, then the process stated above is interrupted. The glory itself is secure; *that* cannot be endangered, being obtained by the Lord of glory; but the augmentation is stayed by one of the co-workers not fulfilling his part. It requires no logical mind to understand this; nor do we speak thus without *that* warrant which alone would satisfy us; it is simply equity, which God never departs from even in the salvation of His Church. Justice cannot relax its claims, it must be heard and satisfied; hence the cross, and hence the salvation of all who believe. The righteous God has no further demand, but the Holy *Father* has claims as well. All sins, past, present, and to come, were reckoned for on the cross; but do

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we treat this as an indulgence? Our Father meets us with exhortations, warnings, rebukes, but no denunciations of wrath; admonitions of possible loss, but assurance of salvation.

The above Scripture seems to be further designed to meet the need of those who are writing bitter things against themselves. The conscience cannot be over-tender, but it may be morbidly sensitive. The conscious falling short of the divine standard, is a proper condition of the renewed soul; a doubting condition, in consequence, is not. The fullest confidence is consistent with an apprehension of defect. Looking at things not seen will give vigour to the exercise of mortifying the flesh; but this is a life-long work, and victory can be shouted only at the close of the race. Let us thank God for the consciousness of failures; take courage, and be sure that "all things are working together for good," and "working out for us a far more exceeding and eternal weight of glory."

1 Cor. x. 23: "All things are lawful for me, but all things are not profitable."

In every instance where *expedient* occurs this should be the alteration. The expediency of Scripture is not the expediency of men; *this* is convenience, *that* is profit. Men will sometimes not do what is right, because it is not convenient; it would interfere with some interest or some enjoyment. The Christian is sometimes to refrain from what he may lawfully do, abstractedly considered, because it is not profitable—because it edifies not both himself and others. Self is the centre of man's operations; Christ of all the believer's actions. This should be a great principle influencing all our doings; not, Is it innocent? or, Is it lawful? but, Is it profitable? viz., to the spiritual advancement of all concerned. This will enable us to withdraw our adhesion to some course we may have adopted, because it is right in itself merely, or "lawful." We find it not "profitable;" then let us retire. It is good to eat meat; but Paul says, "If meat make my brother to stumble, I will eat no flesh, while the world standeth, lest I make my brother to stumble."

A REFLECTION.

How loth should we be to leave this world, if constant success and prosperity should follow our affairs and designs here! We see that notwithstanding all the cares, fears, sorrows, crosses, wants, and disappointments we meet from year to year, and from day to day, yet we are apt to hug the world in our bosoms. As bitter as it is, we court it, admire it, and zealously prosecute it. We cling to it, and are loth to leave it, though we have little rest or comfort in it. What could we do then, if it should answer our expectation and desire? If we grasp with pleasure a thorn that pierces and wounds us, what would we do if it were a rose that had nothing but delight and pleasure in it?—*Flavel.*

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A HARVEST CHAUNT.

I.

Get up, it is the harvest morn,
The reapers are about;
To reap the ripe, the mellow corn,
The village pours its dwellers out.

Night's shadows linger in the air,
Stars kindle palest light,
The flowers that 'neath our window bloom
Still wear the veil of night.

'Tis early morn, but harvest-men
Have earnest work to do;
Let's up with them before the sun,
And to the corn-fields go.

In truth, it is a cheery sight—
That swarthy village band,
Passing along so silently,
With reaping-hook in hand.

O'er field-paths and quaint woodland ways,
By clasping trees o'erspread,
And through the winding, hawthorn lanes
We'll follow in their tread.

'Tis early, but the eager sun
Outstrips the slow-paced hours;
And soon the greening woods will smile
Through all their arching bowers.

Through woodland roofs the sunlight falls
On moss and flower, like balm,
Or starlight of a golden sheen
In a green cave of calm.

Through woodland walls the sunlight glides,
Like chaste love first confest—
A quiet and a holy thing,
Into the heart's unrest.

While burns the sun o'er waving fields
To woodland nooks we'll hie,
And read, and muse, and converse hold
On harvest joys on high.

II.

From morn 'till eve the reapers go
Along the shining fields;
And the tall corn-stalk to the thrust
Of the keen sickle yields.

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To-morrow shall the gleaners come,
With patient hearts, to find
The treasure that the reapers
For them have left behind.

And after them the harvest carts,
And merry harvest-men,
Who, with great glee and shouting,
Bear home the golden grain,

Along the well-kept farm roads,
The glorious woodland by,
And through the lanes of verdure,
Where stand the elm-trees high ;

Down by the rustic temple
The branching chestnuts gird ;
And by the pool whose willows
Enshade the thirsty herd ;

In at the open farm-gate,
Where village children stand,
To welcome home the men who bring
The harvest of the land.

III.

Fair is the reapage of the earth
The harvest's Lord hath given,
But fairest are the sheaves that stand
Within the gates of heaven.

Lord of the harvest ! in our hearts
Sow seeds of grace and love,
To germinate and ripen here
For garnered joys above.

And when our spirit-fields are ripe,
Let angel-reapers come,
Bind us in sheaves, and bear us up
To Thy great harvest home !

Hertford. S. H. Errington.

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Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

NO BELIEVER EXCLUDED.

Sir,—Will you kindly allow me space for an answer to Mr. Errington and Mr. Govett? I will then trouble you no further in this discussion. Not from want of further Scripture proof, but from consideration to you, seeing that there is no hope of convincing.

At the end of my letter Mr. E. will see that I specially noted the different status of the two servants *in* the kingdom; but cannot admit exclusion from it, as the penalty, for want of a certain amount of fruitfulness. If I omitted finishing a sentence in Rom. viii., Mr. E. has omitted the latter part of Matt. xxv. 30, which I quoted, "Cast the unprofitable servant into outer darkness; *there shall be weeping and gnashing of teeth.*" Can Mr. E. possibly suppose such to be the sentence on any of the Lord's saved ones? Are we not told that "He was wounded for our transgressions," &c.? Sins of omission, as well as commission. There can therefore be no punishment inflicted on His people after death. But Mr. E. says, we err if we consider exclusion from the kingdom as retribution or positive punishment! Indeed? How is it possible to do otherwise? More especially if we are to be "cast into outer darkness, where there is weeping and gnashing of teeth." Can that be other than a sort of purgatory? If excluded from the kingdom, we should be separated from Christ! Does Mr. E. think *that* would be *no punishment?* It would be the *acme* of misery to all who really know Him! After death, the Lord's people, or saved ones, will not only be freed from sin, but from sorrow and suffering too. We are told to "rejoice in the Lord;" but how can any one holding Mr. E.'s and Mr. G.'s views, rejoice when, if they do not come up to a certain amount of profitableness (AND WE HAVE NO MEASURED STANDARD), they are to be cast into outer darkness, &c.; which must involve separation from Christ! I wish they could see how far their views contradict Scripture!

All who are united to Christ by a living faith (and no others are saved ones) "are *members of His body, of His flesh, and of His bones.*" Now I would beg Mr. E. and Mr. G. to consider, whether the head and members, when once really united, can ever be separated? The head in the kingdom, and some of the members in outer darkness, weeping and gnashing their teeth! What is darkness but utter separation from Christ, who is Light? But, thanks to the love of Christ, when once united, as the branch to the vine, there can be no divorce. "I am the true vine, and my father is the husbandman. Every branch that beareth not fruit in me (for so it should be rendered), *He taketh away.* If a man abide not in me, he is cast forth as a branch that is withered, and men gather them, and cast them into the fire, and they are burned. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. He that abideth in me, *and I in him, the same bringeth forth much fruit*, for without me (or separate from me), ye can do nothing. Herein is my father glorified that ye bear much fruit, so shall ye be my disciples." We have taken care to finish that sentence, lest it should be brought against us; but the latter part refers to abiding in Christ. "Then said Jesus to those Jews which believed on Him, if ye continue in my word *then* are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." Thus, though they are said to believe, their becoming real disciples depended on their continuing to believe; therefore, unless vitally united to Christ, there is no security against falling away; and *such believers* as *those above* may be cast forth as withered and burned; but

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those who "*believe unto life*" can never be dissevered from the head, or parent stem, but must be where He is, sit on His throne, and reign with Him. "Where I am, there shall also my servant be." But the most profitable will reign over more cities, and the less profitable over fewer. But no *saved* servant of the Lord can be *wholly* unprofitable. Their union to him prevents that. "They have an unction from the Holy One." And "the love of Christ constraineth them." To whom much is forgiven the same will love much.

Surely Mat. xxv. warrants us to say, there are but two places, though sometimes differently designated in the Word of God. "The kingdom" for the righteous, and "everlasting fire," for the unrighteous. The one called sheep, and the other goats. To the sheep it is said (surely to the whole flock, as there is no hint about exclusion), "Inherit the kingdom prepared for you from the foundation of the world." To the goats, "Depart ye cursed into everlasting fire." There we hear of no half-way place! See, also, what our Lord says in the parable of "The tares and the wheat." Two classes only. The one burned, the other gathered into the barn. One, "the good seed—the children of the kingdom:" the other, "the children of the wicked one." No third-class hinted at! One to be "cast into a furnace of fire; there shall be wailing and gnashing of teeth—then shall the righteous shine forth as the sun in the kingdom of their father." It simply says, "the righteous," which all are, who are saved. Not one word about the most righteous, or the most profitable only, being admitted to the kingdom! Clothed in Christ's righteousness we are "complete in Him." "Perfect in the comeliness which He has put upon us," if He has said unto us, "Live."

"Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him, purifieth himself even as He is pure." We do not consider that "this hope" is confined to the millenarian's hope; but the hope that all His children have of seeing Him, and being like Him, which is given to all, more or less, who possess the indwelling Spirit. "Now the Lord is that spirit, and where the Lord is there is liberty." But Mr. E. and Mr. G. would have us all live a life of bondage and fear, lest we should not do a certain amount of works! "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, by the Spirit of the Lord." He, *the Spirit, is our passport to the kingdom.* "Now, if any man have not the Spirit of Christ, he is none of His." Without Him, we shall be cast out. He puts on us the wedding garment, which is nothing of our making or doing.

As for the *numerous places* which Mr. G. mentions, we cannot say who are to inhabit those; but we rather think some of them are convertible terms. We will just mention one: "Abraham's bosom." Now we see in Scripture that "many will sit down with Abraham in the kingdom of Heaven." Therefore Abraham's bosom makes no *third place*, though it may be a particular position in the kingdom. But if they are not convertible terms (though some are only half-way houses and *not final resting places*), *then* there are two kingdoms—the kingdom of God and the kingdom of heaven! And Abraham is to inhabit both, so that those will be fortunate who obtain a place in his bosom.

May our heavenly Teacher "lead us into all truth," and so enable us to set before others, without so much controversy, the glorious and soul-cheering truth of His approaching advent and personal reign.

I am, Sir, yours truly,
A Reader of the RAINBOW.

P.S.—I wish to call the attention of Messrs. Govett, Errington and Colman, and any holding their views, to "Landmarks of Truth" in the two last RAINBOWS, by Rev. Dr. Bell, as containing a mass of Scripture truth, most admirably and convincingly set forth, and well deserving the most serious and earnest attention.

LOUIS NAPOLEON.

DEAR SIR,—Louis Napoleon, if he is the Personal Antichrist, will confirm a seven years covenant with the Jews about seven years *before the end* of the present dispensation. (Daniel ix. 26, 27.)

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In a letter which I received a few days ago from a Christian friend and correspondent who had been reading my pamphlet, "Is Louis Napoleon the Personal Antichrist?" &c., he makes the following remark:—"In your pamphlet, p. 13, you call Louis Napoleon 'the Prince that shall come' (Dan. ix. 26, 27), 'who shall confirm the covenant,' &c., &c. Now, I always understood this to refer to the Prince *the Messiah*, who *came* and confirmed the new covenant for one week or seven years with the Jews, and caused the sacrifice and oblation *to cease*, which they virtually did when the Gospel dispensation was introduced. But according to your idea the Prince will make a seven years' league with the Jews to the *restoration* of the sacrifices at Jerusalem. I hope you will pardon my having expressed to you my difference of opinion on this point."

This suggested the following remarks in answer:—"I was much pleased to receive your kind favour. No apology was necessary in differing in opinion with me. 'Let every man be persuaded n his own mind.' Our blessed Lord does *not* command His disciples to agree with each other in their opinion, but He *does* command His disciples *to love one another*. (John xiii. 34, 35.) You refer in your letter to p. 13 of my pamphlet, where I call Louis Napoleon 'the Prince that shall come.', (Dan. ix. 26, 27.) . . . . I may just here shortly remark in reference to the opinion of commentators that "the Prince that shall come" is *the Messiah*; that the very words of the verse render this opinion *untenable*. All are agreed that *the people* here (Verse 26) mentioned, 'who shall destroy the city and the sanctuary,' were the Roman people, who did so forty years after Christ's death and resurrection. Now, 'people' and 'prince' are joined together in this sentence. 'The people of the prince that shall come.' They must, therefore, be of the same nation. If the people are *Roman* the Prince must be *Roman* also. Therefore the prince here mentioned cannot be *the Messiah* who is cut off, but not for Himself; for Messiah was a Jew of the seed of David, of the seed of Abraham. And, according to grammatical construction, the antecedent o *he* in the 27th verse must be '*the prince* that shall come,' and as that prince is a Roman prince, the pronoun '*he*' who shall confirm a covenant with many for one week cannot refer to *the Messiah*. Now, no Roman prince hath ever yet made a 'seven years'' covenant with the Jews, and as we have Scripture proofs that Louis Napoleon is the destined monarch of the world, the Personal Antichrist, the septimoe-ighth and last head of the Roman Beast (Rev. xvii., xiii), we believe that this last head of the Roman Empire- this Louis Napoleon is the *Roman* prince who shall come and confirm a seven years' covenant with 'many' of Daniel's people (Dan. ix. 27); shall be the instrument of restoring a portion of the Jews to their own land; that during the first three-and-a-half years of the covenant the Jews will renew their sacrifices and oblation in a temple at Jerusalem, but that at the end of the first three-and-a-half years '*he*,' *i. e.*, the septimo-eighth head, the last head of the Roman Empire, the *Roman* prince that shall come, whom we believe to be the present Louis Napoleon, 'will cause the sacrifice and the oblation to cease' (Verse 27), that '*he*,' *i. e.*, that wicked the man of sin, the son of perdition (2nd Thess. ii. 3, 4) whom we believe, to be the same Louis Napoleon, shall then oppose and exalt himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God (in Jerusalem) showing himself that he is God; that the Jews will refuse to worship him, and this will bring on the 'gathering of all nations against Jerusalem to battle (Zech. xiv. 2), when the city shall be taken and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against these nations as He fought on the day of battle. And His feet (the feet of the Lord Jesus) shall stand on that day on the Mount of Olives, which is before Jerusalem in the East. . . . And the Lord my God shall come and all the saints with Thee,' the saints previously translated. (John, xiv. 2, 3. 1 Thess. iv. 14, 18.) This same Jesus which is taken up from you into heaven (from the Mount of Olives, Acts i. 11), shall so come in like manner as ye have seen Him go into heaven.

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'His feet shall stand on that day upon the Mount of Olives.' That then, immediately after the tribulation of these days, *The Great Tribulation*, such as was not since the beginning of the world, no nor ever shall be . . . . the sign of the Son of Man shall appear in heaven (Matt. xxiv. 21, 29, 30), which tribulation will, we believe, take place during the latter half of the seven years, when Louis Napoleon, *the* Antichrist, 'shall have power given him over all kindreds and tongues and nations,' and it shall be 'given him to make war with the saints and to overcome them' (Rev. xiii., 7) *i. e.*, that after the resurrection and translation of the wise virgins, before the close of the first three-and-a-half years, Louis Napoleon shall become completely supreme over England and most of America and all Christendom, and fiercely persecute Christians and Jews who will *not* worship the Beast during the latter half of the seven years, until he finally perishes at the descent of Christ with his previously risen saints at the battle of Armageddon. 'For the Lord Jesus shall be revealed from heaven with His mighty angels in flowing fire, taking vengeance on them that know not God, and that obey not the Gospel of the Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when he shall come to be glorified in His saints and to be admired in all them that believe (because our testimony among you was believed) in that day.' The outpouring of the seventh viol (Rev. xvi. 17) refers to the same great crisis — the close of the present dispensation in judgment. Rev. xix. 11, 21; describes the same great events, the same important crisis—when the Lord Jesus Himself, the Word of God . . . . clothed with a vesture dipped in blood—the King of kings and Lord of lords, shall descend from heaven on a white horse, followed by the armies which were in heaven upon white horses clothed in fine linen white and clean, the bride, the Lamb's wife, the saints, (for the fine linen is the righteousness of saints, Rev. xix. 7, 8), and shall take the Beast and the False Prophet and cast them into a lake of fire burning with brimstone, and the remnant shall be slain with the sword of Him that sat upon the horse and all the fowls shall be filled with their flesh . . . when Christ thus descends with his glorified saints upon Mount Olivet. (Zech. xiv.; Acts. i. 11.) At the end of seven years and two-and-a-half months (Dan. ix. 27, xii. 11, 12) after the Antichrist has been revealed (2nd Thess. ii. 3) by the confirmation of the Jewish covenant, the millenium of 1,000 years (Rev. xx.) will almost immediately begin."

Now, let us note what is taking place at the present time and see if there are any indications of Napoleon confirming a covenant with the Jews for seven years. You would observe in the April Number of the RAINBOW a short review of a pamphlet by Dr. Zempel on a projected harbour at Jaffa, and a railway to all parts of the Holy Land, with a central station at Jerusalem. Dr. Zempel kindly sent me a copy of his pamphlet, with a beautiful plan on a large scale of the harbour and railway, which I have examined with great pleasure and profit. A few days afterwards he sent me another pamphlet called, "An Appeal to Christians and Jews regarding the Railway Harbour." The Doctor has obtained the land from the Porte for the railway, provided he can get the money required (one million sterling) in six months. The Doctor is now in London endeavouring to raise the capital, but I am sorry to learn that as yet he has not been successful, but he hopes to get it in Paris under the auspices of the Emperor Napoleon. I have not the Appeal by me, for I lent it to a friend, but on the 13th page the doctor writes that the great uncle of Louis Napoleon proposed the restoration of the Jews to Palestine, but that the time had not yet come; that it is well known that the nephew, Napoleon III., is closely following in the footsteps of his uncle, and that *three years ago Louis Napoleon pledged his Imperial word* to the "*Alliance Israelite Universelle*," the House of Representatives of the Jewish nation which has assembled in Paris since 1860, that at the proper time "*he would carry back the Jews to Palestine.*" A great conference of the Jews is either held or to be held this month (I believe) in Paris; and we are waiting patiently to learn the result. Napoleon III. has already promised to take back the Jews to their own land,

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and we wait now the confirmation of the covenant for seven years. (Dan. ix. 27.)

In regard to the invasion of England which you consider probable in your little book on the seventh vial and first resurrection, &c., I am now more and more convinced of its probability. There is, without doubt, real ground for the apprehensions which have led England to vote ten millions of pounds sterling for additional fortifications and to arm and equip 170,000 volunteers. It is a significant fact that Napoleon, on his trial after the Boulogne expedition, said to his judges:—"I represent before you a principle, a cause, and a defeat. The principle is the sovereignty of the people; the cause is that of the empire; the defeat is that of Waterloo. The principle you have recognised it; the cause you have served in it; the defeat you would avenge it." He also addressed his army after the *coup d'etat* in 1857:—"Soldiers, I have given you now two revenges, one for 1830 and one for 1840; the third, I now promise you, is for Waterloo." He is likewise reported to have said during his residence in England:—"I shall be Emperor of France one of these days, and I shall then invade England. I like you very well as a people, but I must wipe out Waterloo and St. Helena." I have just been reading the MSS. of a talented lady called "Britain in the Apocalypse," who advocates the view that "London is Babylon the Great" (Rev. xviii.), and that Great Britain will fall under the power of Napoleon. She purposes (D.V.) to publish it.

Yours very truly,
JOHN MASON.
Ponteland, Newcastle-on-Tyne.

DERIVATION OF "NAPOLEON."

DEAR SIR,—The DERIVATION of the name "Napoleon" is one of real importance; not on account of the number, for that is forbidden ground, but on account of the well-known prophecy of JEREMIAH. It is quite certain that the ordinary derivation of "Napoleon" is totally wrong. It would be impossible to derive "Napoleon" from the Greek verb "Apolluo," to "destroy;" for where would be the double "l" which we find in "Apolluo," but not in "Napoleon?" Still worse, where would be the essential letter "n"—that historic letter which has been embroidered by so many hands on all the decorations of the Napoleonic throne? There is no "n" in "Apolluo," and no double "l" in "Napoleon," therefore the derivation of Napoleon from "Apolluo" fails altogether. But, now, take the two Greek words, "Napos," a thicket, and "Leon," a lion, and you have "Napoleon" complete and perfect—"Napoleon," the "lion of the thicket." It is evident that this, and this only, is the true derivation of the name. Besides this, Napoleon is a name borrowed from the Roman calendar of saints, and we may be sure that no Roman Catholic, no human being, ever thought of christening his child by the name of a DEMON, as would be the case if "Napoleon" were a corruption of "Apollyon," as some people imagine. "The lion of the thicket" is the true and the only DERIVATION of the NAME "Napoleon;" and what a wonderful exhibition it is of the prophecy of Jeremiah! How long has the name of "Napoleon" been before the world? How long has it been the foremost name of all names that are borne by men? How often have men speculated upon the peculiarity, the grandeur, and, above all, the UNIQUENESS of the name?—a name so grand in sound, yet never heard before except in some remote corner of the globe. Little did they think that this unique name contained the solution of a mystery. "The lion of the thicket"—who is he? Or what is the meaning of the phrase? It means a conqueror who will bear that very metaphor in his name; and in due time the world will discover the prophetic mystery which has for so many ages lain buried under the mediæval name of "Napoleon." In my opinion, sir, if all the world do not wonder after Napoleon himself, they are bound to do so after his name, for its containing in itself a WHOLE PROPHECY of Jeremiah is a perfect wonder. And that such a name should have fallen upon such a man! The case is strange and marvellous throughout, for it is little less than a miracle that so peculiar a name should be found only in one family, and that family the most remarkable family of modern times.

All this is worth considering; and also that as "Napoleon" is the name of a

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Roman saint, it is a name that can be taken by a future POPE—perhaps by the Emperor's cousin, Lucien, who is now a priest of the Church of Rome. We should then have Napoleon the Emperor and Napoleon the Pope—a double "lion of the thicket," giving still greater force to the prophecy of Jeremiah.

Mr. Flower, of St. Heliers, Jersey, is the author of this discovery, which does him the very greatest credit, for it is the happiest derivation of a name that has ever been suggested. Mr. Flower's pamphlet was procurable ten years ago, by sending *seven* postage stamps to his address, St. Heliers, Jersey. Very probably it is still to be procured in the same way.

I remain, Sir, yours sincerely,
Torquay. R. A. PURDON.

P.S.—I believe Mr. Flower to be perfectly justified in deriving the NUMBER of the name from the DATIVE case. See his pamphlet.

THE SEALING.

DEAR SIR,—There is one passage of Scripture which goes far towards the settlement of the question concerning the sealing of those who shall be heirs of the world to come. I allude to Ephesians i. 13, 14. Refer first to Acts xix. Paul came to Ephesus, and found persons baptized with John's baptism, who yet knew not the baptism with the Holy Ghost. After they believed in Jesus Christ, the apostle laid his hands on them, and they spake with tongues and prophesied. Thus the Church at Ephesus was founded; and afterwards, in writing to this same Church, Paul says (Eph. i. 13, 14), "In whom also, *after that ye believed*, ye were sealed with that Holy Spirit of promise which is *the earnest* of our inheritance until the redemption of the purchased possession." The gifts of the Holy Ghost are the power which, in the ages to come, shall be possessed by God's people. But this by no means proves that none shall enter on that inheritance who do not now possess that power. The apostle only laid his hands on twelve men at Ephesus, and we know not that others received the gifts. The indwelling of the Holy Ghost is not the life of the Church, for "He that believeth that Jesus is the Christ is born of God," and Peter confessed Christ before he was so baptized. The gift of the Holy Ghost answers to the anointing oil (Exod. xxx 22—25); the oil for the light (Exod xxvii. 20), to that which constitutes Christians the light of the world; the very mind that was in Christ Jesus—*the Father's name* on the forehead. (See Exod. xxxiv. 5, 6).

Some I dearly love belong to those who are called Irvingites, but I can see where, holding, as they undoubtedly do, much truth, they have yet gone astray. As one of your correspondents justly remarks, the power they see ought to belong to the Church will be restored to the Jews after the advent of our Lord. After the Shechina departed from the Temple, the times of the Gentiles began, and the Jews were left with the distinct prophecies of Daniel and the rest of their Scriptures as their chart. We know that those who faithfully kept these, waited for the consolation of Israel, and rejoiced to welcome the meek and lowly One. At the failure of the Christian Church the manifested presence of the Comforter also ceased; then the Apocalypse was given, and those who honestly study that and the rest of the Scriptures, see plainly what has been the hope of the Church since the ascension of her Lord.

Warmly do I join those of your readers who thank you for allowing Christians openly to avow their opinions, provided they write in a Christian spirit; it is a great boon, a blessing we could scarcely have hoped to possess. We will praise our blessed Lord, dear Sir, with you, for enabling you to carry out such a plan.

I have long been persuaded that this subject of the endowment of the Church for her work of edification to her own members, and the ingathering of them also, has been mistaken. An evangelist is a man with a gift of the Holy Ghost; but his own life is by faith in Jesus Christ; he is a man born again by the word of truth. So of the other gifts—rather speak of them as food than as life. Are not these gifts, then, very valuable? How long would a babe live without food? And yet the life is more than meat.

A question has arisen in my mind since I began to write. Is it right to

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say that these gifts have been withdrawn, when, in the present day, we have evangelists, and we have pastors and teachers, all, if they be real, furnished by the Great Head of the Church, and receiving gifts from Him? We acknowledge that these gifts are few, and those who* may have received some of them have erred in doctrine, and have built up a system after their own imaginations, but my question remains.

I am, dear Sir,
Your constant reader,
E. M.

QUESTIONS FOR MR. GOVETT.

DEAR SIR,—Justification by faith only is a precious doctrine; and judging from certain parts of God's Word (*e.g.*, Acts vi. 31, John iii. 16, and vi. 40, &c.), I have always thought that eternal life, or salvation, implied full redemption and perfect glory, as the result of saving faith.

But some writers in the RAINBOW take a part, so to speak, of this eternal life; viz., the being and reigning with the Lord at His coming, and seem to make admission to this attainable only by works.

Now, *salvation* is of free grace (Eph. ii. 8, 9); good works are also mentioned as prepared that we should walk in them. But believers are complete in Christ, and being justified by faith, have peace with God.

If, then, salvation does not include entrance into the kingdom of the Lord at His coming, may I ask Mr. Govett the following questions?

But I must first ask what Mr. Govett means by the term "believer?" Does he mean to include mere *professors of faith* in Christ, or does he restrict it, as I here do, to all possessors of a living faith in the Son of God? If the former be the case, then I agree with him; for they certainly will not enter the kingdom (Matt. vii. 21); but if the latter, then I beg to go on with my questions.

1. Will not *all* those whose heart (1 John iii. 21, &c.) bears witness that they have been born again, and by faith have fled to the Refuge to lay hold on the hope set before sinners, enter the kingdom? especially if we have regard to such texts as "By Him all that believe are justified from all things, &c.," and "Ye are all the children of God by faith in Christ Jesus."

2. Is anything said, in the parable of the wheat and tares, about *poor or lean* wheat? Is not the question (with regard to being gathered into the garner, which signifies the kingdom) simply whether we are wheat or tares?

There are but these two classes mentioned (Matt. xiii. 38) viz., the wheat, the good seed, *the children of the kingdom;* and the tares, the children of the wicked one.

Is not all the wheat gathered in? Are not all the tares burned?

3. Do not all believers, at death, fall asleep in Jesus (1 Cor. xv. 18)? or is it only certain believers?

Do not the words "absent from the body, present with the Lord," apply to all believers falling asleep in Jesus?

If so, then must they appear with Him in glory, when He comes; for "Them which sleep in Jesus, will God bring with Him."

Again, if all believers, dead and alive, do not enter the kingdom, where is written the difference between believers who have died before, and those who will be still alive at the Lord's coming?

Hence, if the former term, viz., "those who sleep in Jesus," includes all dead believers, does not the latter, viz., "we which are alive and remain," include all living believers?

The apostle speaks of this blessed hope as a reason why Christians, who, by their profession, if real, are dead with Christ to the world, should mortify their members which are upon the earth. He does not hold it out as a reward to such works; but he says, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Therefore, mortify," &c.

And how often have the Lord's people been comforted by these words of free grace, which they deemed spoken to all believers, even the weakest—"Fear not, little flock, it is your Father's good pleasure to *give you the kingdom*!"

I am, dear Sir,
Yours, &c.,
A BELIEVER.

* Those who are called Irvingites.

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MR. GOVETT ON THE ANTICHRIST.

DEAR SIR,—I am indeed very glad to see that Mr. Govett receives the language of the Apocalypse, in its description of the Antichrist, according to its true grammatical sense; namely, that that monster of iniquity, yet to appear in the world, "is one who has lived on earth, has died, is now away from earth, and at the present time is a lost spirit in the bottomless pit" (abyss).

I wish, however, that writers such as Mr. Govett would endeavour to divest themselves of the Roman figment in their interpretation of the prophecies relating to the Antichrist. That he is a Roman is *a mere inference*, and cannot be got out of the text; and it is sheer theory to confine the kings (or heads of the beast) to the successive governments that had existed in Rome before the prophecy was given—some of them certainly too petty and too contemptible to be reckoned as *heads* of Gentile power.

If I could compress into a moderate space the argument of chapter x. in my little work on "The First Woe," I would do so in preference to naming it; but it would occupy too much room in your pages, and I therefore beg to refer Mr. Govett to it for the argument, and to cite from it what appears to me to be a more probable theory than the Roman one, namely, that—

The Beast of the book of Revelation is the symbol of earthly human power in contradistinction to heavenly power; and the seven heads are seven developments that have occurred, or will occur, before it shall be finally suppressed—*probably* the following:—

1st head, Shinar and Babel under Nimrod, the beginner of earthly tyranny.

2nd head, Egypt under the Pharaohs, the oppressors of God's people.

3rd head, Assyria under Sennacherib and others, the first desolators of the land of Israel, and beginners of the captivity.

4th head, Babylon under Nebuchadnezzar and his successors, who wholly desolated the land and completed the captivity.

5th head, Greece under Alexander and his successors, particularly Antiochus Epiphanes, whose desolation of the Holy Land and cruelties to the Jews were more horrid than those of Babylon and Nineveh.

6th head, Rome under the Cæsars, under whom the Lord was crucified, and by whom Palestine was finally wasted and depopulated, and the people scattered among all nations, as at this day.

7th head, at present unknown, but who, "when he cometh, must continue a short space" only. Possibly the first Napoleon may answer to this head; but it is doubtful.

8th head, still future, but undoubtedly one of the five that lived before Rome in the Apostles' day, and who "shall ascend out of the abyss" to perform the part of the apocalyptical wild beast.

Respectfully commending this theory to Mr. Govett's notice,

I am, dear Sir,
Yours very truly
E. G. LEA.

CHRIST, THE HEIR.

DEAR SIR,—Will you permit me a few words in your excellent periodical, in answer to one of your correspondents signing himself, in your Number for May, "A Reader of the RAINBOW." I am sorry that he should deal so loosely with what God has made the most important thing in the whole course of his dealings with mankind, *the only thing to which* he has affixed his *oath*. Your reader quotes Galatians iii., to show that all who believe will enter the kingdom. Our brother would do well to turn to Gen. xii. 7., and there read these words: "Unto *thy seed* will I give this *land*." Let him then read Gal. iii. 16., "*Thy seed which is Christ;*" putting these two passages together, they would read thus: "Unto thy seed, which is Christ, will I give this *land;*" that is, the land from the Nile, in Egypt, unto the Hiddekel, for this river was in Eden, and certainly in Paradise; and from the Mediterranean unto the Indian Ocean by the Persian Gulf and the Red Sea, inclusive of the Desert of Arabia, which then shall be like paradise or the garden of the Lord; and let our brother understand, that is the thing he, as well as all others, must believe if they would enter the kingdom. How many thousands are there who tell us (to use his own words) that they believe to the saving of their own souls, and immediately

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deny all that the apostle has been showing and contending for in the 2nd, 3rd, and 4th chapters of Galatians? Can any man say that he is an heir with Christ, and at the same time deny his master the possession! What difference will there be between him, a Gentile of the present aion, or a Jew of the past aion? My heart sinks within me when I hear so many deny him his rights, telling us they are heirs with us of the same *promise*, and then *wickedly* denying that the promise is that which God sware to Abraham, renewed to Isaac, and confirmed the same to Jacob for a law, to say nothing of David and Solomon, who all died in the faith, not having as *yet* received the promise, God having reserved some better thing for us, that they without us should not be made perfect; let us remember, "He came to his own, and his own received him not." How is this? He received the approval of His Father at His baptism, again at His transfiguration, and was ultimately received up to God and His throne. What did He not receive? Like all the rest, He received not the promise; He was cut off, and had nothing; but when He comes again, he shall possess *all* things, and not till then. Pseudo-believers tell us He *has* received all things. Daniel says, "He was cut off, and had nothing;" John says, "They received Him not;" Jesus says, "They cast Him out and slew Him."

How necessary to examine the grounds on which we stand. Is *this* the gospel of the kingdom? Are *these* the true sayings of God? If so, let us take warning, while we remember the words of the apostle Paul: "They were cut off through unbelief; take heed lest He also spare not thee."

Permit me to remain,

Sir, yours in the faith,

A Village Blacksmith.

THE TWO CITIES OF THE REVELATION.

Dear Sir,—It seems somewhat strange that writers who profess to adopt the literal system of prophetic interpretation, and who consider the words used in Rev. xx. 5 as conclusively proving the pre-millennial resurrection of the saints, should regard the explanation given in reference to these two visions in anything but a literal sense, and consider the two cities as the respective *abodes* of the "woman" and the bride, instead of being symbolical representations of the parties themselves. Much confusion and many absurd interpretations have resulted from this. If language has any definite meaning, Rev. xvii. 5 identifies "the woman" with the "city," the name Babylon being given to both; Rev. xvii. 3, and xviii. 2, 9, confirming this identity; and to prevent, as one might have thought, any mistake or confusion in the matter, an explanation is given. (Rev. xviii. 18.) "The woman *is* (not dwells in) that great city," &c., and as she is "of the earth, earthy," the symbolical city is represented as possessing all possible earthly splendour, wealth, and prosperity—everything that is most highly esteemed among men.

I now come to the "city" of Rev. xxi.; and here the identity of the "bride" and the "city" is equally clear. In verse 2 the city is *compared* to a bride, but in verse 9 the invitation is, "Come hither, and I will show thee the bride." And what is shown as the bride? Surely the city itself; not as the abode of the bride, but as the bride herself; otherwise *she* is not shown at all, for no other vision is presented but the city. The description is, as before, wholly symbolical; the cube or perfect figure strikingly representing the elect "Church of the firstborn," to which, when once completed, no additions can be made.

This view, of course, sets aside the common notion that the new Jerusalem *here* represents the abode of the saints in heaven; but verses 2, 3—10 of chapter xxi. also do this, as this city is represented as coming down *out* of heaven.

Other questions of deep interest are involved in the view here taken, in relation to the distinct character and privileges of the *elect* Church here spoken of, compared with those of "the nations of them who are saved," who are said to "walk in the light of it," but I should intrude too much on your space were I now to enter upon that subject.

I am, yours very respectfully,

J. C. M.

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THE "RAINBOW'S" UNFASHIONABLE DOCTRINES AND THE FREE CIRCULATION FUND.

DEAR SIR,—Myself, Mr. E. Bond, and Mr. J. Bowerman, I believe, are the only readers of the RAINBOW here. We greatly rejoiced at its first appearance, but questioned if it could at first be self-supporting, on account of the doctrines referred to. We contend that those doctrines are in accordance with "the word of truth," and are, as we have informed those to whom we have spoken on the subject, for the most part as follows, viz.: The coming of Christ into air, to effect the resurrection of the just, to call thence to Himself the quick and the dead in Him, and all done in the twinkling of an eye. (1 Thess. iv. 16, 17; 1 Cor. xv. 51, 52, &c.) That this rapturous event may happen at any time; that then will be fulfilled the promise the Saviour uttered (John xiv. 3), "And if I go and prepare a place for you, I will come again, and receive you into myself; that where I am ye may be also;" that there will be an interval between His coming for His own and His coming to judge the Antichristian confederacy; that He will then bring His own with Him in their glorified bodies, to share, as it were, the triumphs over His enemies, and, in some sense, to reign with Him in the heavenly places over the millennial nations.

These doctrines, so clearly revealed in Scripture and so dear to those who understand and believe them, are ignored by the majority of Christian teachers and their hearers, and by some even opposed, as if they were unsound, but without appeal to Scripture authority.

This stands as an obstacle in the way of the mission of the RAINBOW. And we who hold these doctrines to be scriptural, and are really desirous of promoting this mission, must expect to make some sacrifices for the sake of the truth we hold so dear.

Referring to those of your readers who wish for a series of elementary papers on the said doctrines, you say, in the February number (*inter alia*), "Will our friends kindly remember that *anxiety* about the *prosperity* of a journal which teaches an *unfashionable* doctrine, is by no means a pleasant companion in the study, where articles in defence of this doctrine are prepared," &c. This is an appeal to which it is hoped that those of your readers who can afford to do so will practically respond. Let us pray that the Lord will dispose them to do so, and others assist in relieving the anxiety referred to. Please to accept towards the free circulation the sum below mentioned.*

Dear Sir, yours truly,
ROBT. BURROW.

Collumpton.

DISPUTED POINTS.

MY DEAR SIR,—Will you allow me to make a few brief remarks upon some of those interesting subjects which have been lately discussed in the RAINBOW? 1st. As I was the very first person who drew attention to the prophetic character of Louis Napoleon, in 1849, I think I may claim a right to answer Mr. Govett's last letter in your Number for June. And this I am willing to undertake, item by item, whenever you can afford me space in your magazine—say, next month. 2ndly. I cannot agree with the conclusion, that the unprofitable servant and the unfaithful steward are to be considered true believers. Saul, Jehu, and Judas Iscariot did service for God, and therefore they were unquestionably "*servants*;" yet no one can think that they were true believers. It seems to be quite forgotten that our Lord uses the Greek word "doulous," a word which applies to the *meanest slave* as well as to a faithful, liberated servant. St. Paul expressly uses the word "doulos" in opposition to the word "eleutheros," which means "free." Therefore, it follows, that the "doulous," or servant, might have been a mere slave, as Saul or Jehu doing God's work as a task, or a faithful servant like David. There is nothing in the word "servant" to imply saving faith. It may be applied to all who profess to be Christians without being so; or it may be applied to all who do a work for God, however unwillingly or unconsciously; for surely the word "doulous" implies nothing of necessity higher than *servile* labour. The citizens

[* Our correspondent kindly sent a guinea, which was acknowledged in the May Number. —ED.]

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who rebelled and were slain are those who make no profession of Christianity, especially the JEWS. 3dly. Is the whole judgment of the talents confined to the "air?" for if so there would be no persons present but those who are true believers. There is not a shadow of proof that the parable of the talents is limited to the "air." It certainly begins in the "air," when the Church has been taken up, but t need by no means be confined to the air." It begins in the air with the true believers, and is carried on upon earth with the false professing Church. The parable of the sheep and goats, being intended to express the Lord's dealings with the heathen, or nations at large, while the parable of the talents refers to the judgment upon professing Christendom only, at the time when the Lord has assumed his royal power. Lastly. It has been taken for granted that the 14th of Revelation contains a manifest proof that "MARRIAGE affects the kingdom." This is the boldest assertion that has been made by any man, and is founded on a most enormous mistake! The 144,000, in Rev., ch. 14, are not "the kingdom" nor the Church, nor *representatives* of anything whatsoever. They are simply what they appear to be, 144,000 *individuals* chosen out of the WHOLE Church, or kingdom, as the special companions, friends, and body-guard of the Lamb. And for this special honour it is clear that no one is fitted but an UNmarried man. But this is quite a distinct thing from the entrance into the kingdom. Such I believe to be the true meaning of the 14th of Rev.

Yours, sincerely,
R. A. PURDON.

THE CONNECTION OF κτίσις WITH REDEMPTION. (Rom. viii., 20.)

DEAR SIR,—C. W. asks, in reference to this important passage, "Whether the glorious results to the material world, which will come to pass at the Lord's second coming, are the immediate effects of His blood-shedding?" I answer, They follow as the ultimate effect of His death *and resurrection*, for in reference to the great work of redemption these two must never be separated.

We read in Matt. xiii., 44, "The kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and *buyeth that field*." Now this "field," as we learn from the 38th verse of the chapter, "is the world." It is clear, therefore, that Christ is the *purchaser* of the world, and hence St. Paul speaks of "the redemption of *the purchased possession*—the deliverance of the creation from the bondage of corruption into the glorious liberty of the children of God."

The punctuation of the verse mentioned by C. W. is, I think, inadmissible. It was "by reason of him who subjected it." Not, observe, by Him, simply and directly, but *by reason of Him.* (διὰ τὸν ὑποτάξαντα), owing to some determination of His counsels, some interposition of His will. And who was *He?* Are we to say with some interpreters, that it was Adam, and refer to a mere man what seems to involve the agency and providence of God? Are we to say that it was Satan, and introduce conceptions of a destroyer and an adversary in the consideration of a text which tells alone of the sovereign will of a Creator and Restorer? Can we consistently believe it to be other than God—God the all-wise and all just, who was moved to subject His creation to this mournful law (of vanity); who, in accordance with the deep harmony that exists between all parts of His creation, was pleased to decree that, along the cloudy paths of suffering and mutability, all things should emerge together into the perfect day." (BP. ELLICOTT, *The Destiny of the Creature*, &c., p. 6.) Is it asked further, *When this subjection took place?* Surely the answer is found in Gen. iii., 17: "And to Adam He said, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles it shall bring forth to thee, and thou shalt eat the herb of the field." Then it was that an offended God, as subsequently He "covered the daughter of Zion with a cloud in His anger," subjected his fallen creation to vanity, and blighted by His power the freshness of the world's young morn. But, blessed be the riches of His grace, it is "*in hope*"—"in hope" of a day when "the earth shall again yield her increase, and God, even our own God, shall bless us;" "in hope" of the time

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when "there shall be *no more curse*"—"*in hope* because the creation shall be delivered from the bondage of corruption, into the liberty of the glory of the sons of God."

"Come, then, and added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was thine
By ancient covenant, ere Nature's birth:
And thou hast made it thine by purchase since,
And overpaid its value with thy blood."

I am, dear Sir,
Very faithfully yours,
W. MAUDE.

THE LIVING CREATURES.

DEAR SIR,—In reference to the remarks of A. S. W. in the RAINBOW for June, permit me to observe—

1. That the cherubim and flaming sword which turned every way of Gen. iii. 24 answer to what Ezekiel saw by the river of Chebar. Of the former he says, "I knew they were the cherubims" (Ezek. x. 20); and the latter seems to be indicated by the "fire infolding itself," or a fire catching itself or revolving within or upon itself, of Ezek. i. 4. The expression, "to keep the way of the tree of life," has been rendered by some, "to cause to observe the way of the tree of life."

2. The cherubim, being *creatures*, can have no characteristic in the remotest sense equivalent to *omnipresence* or *omniscience*. That which turns about at all, or which goes on four sides, or which runs and returns even as a flash of lightning, must be limited as to place—that is, can only be in one place at once, however swiftly it may turn or move; and no multitude of eyes can confer omniscience upon any *creature*. The "seven spirits" have nothing to do with the living creatures; they proceed from the Lamb.

3. The difficulty referred to by A. S. W. in Rev. v. 8, 9, 10, is one of translation, and may be removed without turning the living creatures into types, or metaphors, or symbols, as is too commonly the practice. The difficulty lies in the 9th and 10th verses, which thus read:—

"9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

"10. And hast made us unto our God kings and priests; and we shall reign on the earth."

This song of the elders and living creatures plainly intimates that *they* are the subjects of redemption by the blood of the Lamb, and that *they* shall reign on the earth, *if the translation is correct.*

But there is reason to believe, according to Griesbach, that the Greek word ἡμᾶς, translated *us* in the 9th verse, ought with considerable probability to be wholly omitted, as in some MSS. Instead of reading, "hast redeemed *us* to God," it would then be simply "hast redeemed to God"—having reference to the fact rather than to the subjects of redemption.

And further, the most accurate text of the 10th verse reads "them" and "they," in the place of "us" and "we," thus:—"And hast made *them* (that is, those who are redeemed) kings and priests unto our God, and *they* shall reign on the earth." This is according to Griesbach's best text, and is the same reading as that of Wesley's "Notes on the New Testament," edition of 1755, now before me.

There is, then, great propriety in a song of praise proceeding from the cherubim, because of the glorious redeeming work of the Lamb, and of the glory destined for those who are redeemed.

I am, dear Sir,
Yours very truly,
E. G. LEA.

PROPHETICAL MEETINGS.

MY DEAR SIR,—Perhaps you will kindly find space for a few lines upon what seems to me an important practical matter.

A brother clergyman, the rector of an adjoining parish, has agreed with me to open our houses alternately for an afternoon meeting to be held once a fortnight, at which friends and neighbours who are alive to, and anxious upon the subject of the Lord's approaching advent, have been invited to attend, for the purpose of reading, speaking, and praying together concerning this blessed hope.

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The first of these meetings was held on Monday last at my house. About thirty persons attended, some of whom came seven, and some five miles for the purpose. The Lord, I am sure, was with us. We sought to realize the injunction, Hebrews x. 25, and the promise, Malachi iii. 16, 17.

Surely meetings similar to this might be held in many places with much profit and blessing.

Yours, dear Sir,
Very faithfully in Christ,
RICHARD CHESTER,
Vicar of Ballyclough, Mallow,
County Cork.

June 14, 1865.

SUITABLE TRACTS.

DEAR SIR,—Having experienced the difficulty complained of by your correspondent "Henri," in attempting to convince friends of the great importance of the truths revealed concerning the future of the Church, and of the world, and having recently met with some tracts on this subject, Nos. 15 and 16 of a series: "Plain Words," by C. S., plain, short, and pointed, as particularized by your correspondent, very cheap, and cheaper (half price) in quantities for distribution, I avail myself of the permission tacitly granted I conceive by your insertion of his request, to offer this information. The Nos. preceding and following those named of the series are probably equally appropriate. Any one aroused from torpor and indifference by these, or by other instrumentality, would (under God) be further edified and enlightened by the perusal of other large tracts, also by C. S.; 1st, "What God hath said on the second coming of Christ and the Lord of the present age;" and 2nd, "What God hath said on the millennial reign of Christ." G. Morrish, 24, Warwick-lane, Paternoster-row.

I remain, dear sir,
Yours respectfully,
Egham. M. H.

"THE WORLD'S CRISIS."

DEAR SIR,—I thought it might interest your readers to know that even in such an outlandish place as California there is a newspaper, called "The World's Crisis," published exclusively, to use its own words, "for spreading the glad tidings of the coming King." It seems as if all *real* Christians, in all parts of the world, were beginning to read the prophetic parts of Scripture, as literally as those parts which are not prophetic, and to be casting from them those "spiritual interpretations" which have prevented the prophecies from being rightly understood for so long.

I remain, dear Sir,
Yours very truly,
GEO. ROSS.

16, South-street,
Finsbury-square.

"SHAME on our spirits!—by some petty care
So oft enthralled, or trifle 'light as air,'—
That scarce from dawn to dusk can bid away
The vanities of earth, and calmly pray!
Oh! for a Daniel's soul sublime, with power
Each day endow'd to flee at noontide hour,
And from the flush of busiest life to rise
On prayer's all-cleaving pinion to the skies!"

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Literature.

The Apocalypse Expounded by Scripture. By MATHEETEES. 4 volumes. London: James Nisbet and Co.

THIS elaborate work, the first three volumes of which we noticed briefly several months since, is now brought to a close, and it rests with those who desire to see how far, in the author's opinion, the other Scriptures shed light upon the closing book of the canon, to purchase the work and peruse it. We can assure them beforehand, that whilst they will find not a little to startle them, and very much calculated to shake their faith in current interpretations, they will also find themselves in the hands of a rigid logician, a competent scholar, and a devout man, whose sole object appears to be the discovery of what the Spirit has revealed, with an inflexible determination to accept it, though he should clash with every school of interpreters, and bring down upon his devoted head the lash of all the critics.

The first volume, comprising 236 pages, is devoted to the Epistles to the Seven Churches of Asia. The second, embracing 647 pages, begins with the fourth and ends with the eleventh chapter. The third examines the succeeding five chapters, and contains 432 pages. And the fourth, which has 542 pages, deals with the remainder of the Apocalypse. It will thus be seen that we have more than 1,800 pages of letterpress in the work, a fact which of itself represents an amount of labour even in the mere writing, of no holiday character. The new translation also, and the frequent references to the critical editions, must be mentioned, as features of the commentary, which prove the thoughtful toil which has been expended upon it.

Let the Author now speak for himself, which he is well able to do, concerning the great question—the *principle* upon which he proceeds in his interpretation. "On what principle is the Apocalypse to be interpreted? Upon our reply to this, success or failure mainly depends.

"1. Shall we regard it as a volume of *experimental* truth, telling us of the conflicts which each Christian soul experiences?" Here he quotes a passage in favour of this view from Williams, on the Apocalypse, and adds: "The mistakes in this passage are such as will be apparent at once to most. Did the Father give to His beloved Son, and He to His Church, a book which was to describe only inward combats which had been fought thousands of times before it was given? No: the sacred deposit teaches us of things which must shortly come to pass! It tells us of a time, when our dispensation shall have passed away; and when the Jew and his land, and the principles of the Old Testament are again in activity.

"2. Or shall be interpret the prophecy *mystially?*" As specimens of this mode of interpretation our author quotes from George Fox and Swedenborg, adding, "If George Fox be dark, Swedenborg is the blackness of darkness; and vainly shall we grope for light in that subterranean cave."

"3. But many behold in the prophetic portion of the book only *a history of the Church*,—or of European Christendom, and appeal to Gibbon's Roman Annals to prove, that it is in the main already fulfilled." This view is also rejected, and "proved unsound in the exposition which follows."

"4. It remains then, that we regard the prophetic portion of the book as about to be fulfilled *in the future*. But if we may take the descriptions as really importing what they seem, then miracles of a stupendous character are predicted. If the book refer to the *future*, we adopt the *literal* principle. We affirm, THAT WE ARE TO INTERPRET ALL THAT WE FIND LITERALLY, SAVE WHERE ABSURDITY WOULD FOLLOW."

Such is the principle of exposition adopted and adhered to by "Matheetees;" and the result is a commentary extremely unlike, and in our judgment unmeasurably superior to, any existing expositions of the Apocalypse conducted

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upon a different principle. Our readers need not be told that our own canon of interpretation is the literal wherever absurdity does not follow, and by this safe canon we escape the abounding absurdities that crowd around every other principle of exposition. We trust many of our friends will study the work now introduced to their notice. It will be very profitable employment.

The Works of Thomas Goodwin, D.D. Vol. X. Containing "An Unregene rate Man's Guiltiness before God, in respect of Sin and Punishment." Edinburgh: James Nichol. London: James Nisbet and Co.

This is one of the most remarkable productions of the famous Puritan President of Magdalene College, Oxford. The very title is enough to startle modern sentimentalists, and the book itself is marked by that forcible statement and excessive analysis in which the divines of that day delighted. Learning, argument, logic, appeal, warning, are all found here in abundance; and, making allowance for a few opinions which we cannot accept, the volume is one of exceeding value, and in every way entitled to a place in Mr. Nichol's series of Puritan Divines, which we once more heartily commend to Christian patronage.

A Handbook of British Plants. By W. Lowndes Notcutt. London: Longman, Green, and Company. This is a most valuable book of its kind, and appears just in season.

It is intended especially to meet a want of a cheaper and simpler Flora than any we at present have, for beginners,—for a text-book for schools and in science classes, and as a pocket manual for excursionists. Mr. Notcutt has succeeded, by adopting an analytical plan of arrangement, in providing a much easier mode of determining an unknown wild plant than any now in use, while the price (3s. 6d.) is only one-third that of the cheapest of our existing Floras. It contains a brief introduction to the study —a description of every known species of British flowering plant and fern, and a copious glossary. We very heartily commend the book to all who take pleasure in the delightful study of flowers. To give the reader an idea of the book we quote most of the preface.

"The following pages have been drawn up with the view to supply the want of a brief, simple, and cheap introduction to the study of British plants, especially for the use of classes in schools, and for the science-classes established in various parts of the kingdom under the Department of Science and Art. It is in no wise int nded to compete with the larger Floras of Babington, Hooker, and Bentham, but rather to serve as a first book for beginners, and as an introduction to those works; for after the student has gained some facility in the examination and recognition of British Plants by this manual, the author can render him no better service than to urge the careful study of plants by one of those works, especially Mr. Babington's, which for minute accuracy, definiteness of description, and happy discrimination, has no equal among our text-books of Botany. In the preparation of these pages, the author has constantly compared the descriptions of all our best Floras, including Smith's, Withering's and others, as well as the above, with various foreign Floras, and with the actual plants both in living and dried specimens; and his aim has been to seize the most prominent and recognizable characters, though often such as the strictly scientific botanist would not recognize, such as colour, height, habit, &c. For the same reason in drawing up the characters of the natural orders and genera, he has endeavoured to seize prominent characters, even though, while they were true of all the British species, they might not apply accurately to foreign ones. As this book is simply intended to enable the beginner to find the name of the plants he meets with in his walks, many species are omitted, which though mentioned in our leading Floras, have been seen by no living botanist in our country, and most of which are believed to have been first recorded by mistake. Many are included, on the other hand, which, though undoubtedly not true natives, are yet thoroughly naturalized and established in various places, putting on all the appearance of wild plants. Such are distinguished by the mark † prefixed to the specific names. * * *

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST 1, 1865.

THE ANTICHRIST.

By Henry Kelsall, M.D.

DEATH and the grave were vanquished at Calvary, but Satan is still the prince of the power of the air, the author of sin and evil. At present his malice is controlled; but when the restraining power (2 Thes. ii.) is taken out of the way, he will enter into a man, as he entered into Judas Iscariot; and his malignity, like the venom of the reptile whose semblance he once assumed, will kill and destroy, till the coming of Him, who will bruise the serpent's head.

The fearful human agent to whom Satan will delegate his power and great authority (Rev. xiii. 2), is named.

Psalm lv. 3. Proverbs xvi. 4. Isaiah xi. 4. 2 Thes. ii. 8.	The wicked one.
Psalm x. 18.	The man of the earth.
Psalm lxxxix. 22.	Son of wickedness.
Isaiah ix. 4. „ xiv. 4. „ li. 13.	The oppressor.
Isaiah xiv. 4.	The King of Babylon.
Isaiah xiv. 12.	Lucifer, star of the morning.
Isaiah x. 5. „ xiv. 25. „ xxx. 31.	The Assyrian.
Isaiah xxx. 33. Daniel xi. 36.	The King.
Isaiah xxix. 20.	The terrible one.
Isaiah xlvi. 11.	A ravenous bird.
Jeremiah iv. 7.	Destroyer of the Gentiles.
Daniel vii. 8. „ viii. 9.	The little horn.
Daniel viii. 23.	A king of fierce countenance.

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Daniel ix. 26.	A coming prince.
Isaiah xxxii. 6. Daniel xi. 21.	A vile person.
Zechariah xi. 17.	The idol shepherd.
2 Thessalonians, ii. 3.	The son of perdition.
2 Thessalonians, ii. 3.	The man of sin.
1 John, ii. 18-22.	The Antichrist.
Revelation xiii. 1-2. Revelation xvii. 3, 7, 8, 11.	The beast, or "wild beast."
Isaiah xiv. 16. „ li. 12. Revelation xiii. 18.	A man.

The "Antichrist," is a man in whom will be concentrated the full and matured development of all the varied principles of evil which in a scattered and divided form have appeared among men from the beginning —pride, tyranny, cruelty, wilfulness, deceit, and blasphemy, combined with intellectual greatness, sovereign power, and human glory. The "Man" whom Satan will set up in opposition to Him, of whom God says, "Behold my servant, whom I uphold; mine elect, in whom My soul delighteth"—"The wicked one," whom the Lord will consume with the spirit of His mouth, and destroy with the brightness of His coming.

As in the Lord Jesus was found the perfection of everything pure, excellent, blessed, holy, and according to God—in Antichrist will be seen the personification of iniquity.

Christ.	Antichrist.
Came from above, John iii. 31.	Comes from beneath, Rev. xvii. 8.
Came in His Father's name, John v. 43.	Comes in his own name, John v. 43.
Humbled Himself unto death, Phil. ii. 8.	Exalts himself above all gods, 2 Thes. ii. 4.
Was despised, Isaiah liii. 3.	All the world wondered after the beast, Rev. xiii. 3, 4.
Submitted to the Father's will, Mark xiv. 36.	Does according to his own will, Dan. xi. 36.
Glorified God on earth, John xvii. 4.	Blasphemes the name of God, Rev. xiii. 6.
Is the Good Shepherd giving His life for the sheep, John x. 11.	Is the idol shepherd, neither visiting, seeking, healing, nor feeding, but tearing and leaving the sheep, Zech. xi. 16-17.
Is "He," whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it, Acts ii. 24.	Is the "Beast," whose deadly wound was healed (by Satan) in mockery of the death and resurrection of Him, "Who for us became obedient unto death," Rev. xiii. 3, 12.
Is The Branch, Isaiah xi. 1, Zech. iii. 8, and vi. 12.	"An abominable branch," Isaiah xiv. 19.

The frequent mention of Antichrist in the Scriptures has excited a desire among readers of prophecy to "count the number of the beast,"

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and determine the name of this awful person; but it is more easy to predicate who he is *not* than who he is, and his name will without doubt remain a mystery, till he is revealed. Nevertheless speculation has been freely indulged, and men who have passed away from the world, and systems opposed to the Gospel have at various times been said to fulfil the predictions of Antichrist. At present many think the question is quite settled, that the Pope of Rome is "the man of sin," and the number of the name of the beast (666) is ingeniously fitted to the titles of the Pope by summing together the Latin, Greek, and Hebrew letters, which express these titles, and making the totals amount to the desired number 666; but by the same process that number may be adapted to many other persons and things, and this use of letters proves nothing at all.*

Popery or the Pope cannot be *the* Antichrist, because the Scriptures describe him as "*a man*" (Rev. xiii. 18), and Popery is not a man, but a system of spurious Christianity grafted on the idolatry of the Gentiles. The mummeries seen in Popish temples are mere copies of Pagan rites blended with imitations of Judaical forms. The Pope has the old heathen title of "Pontifex maximus," or high priest; the holy water, incense, lighted candles, and the votive offerings hanging on the walls of Romish churches recall to memory the description of heathen writers who record them as part of the idolatrous practices of Greece and Rome.

Many of the Romish saints are borrowed from heathen mythology—as St. Nicholas from Neptune, St. George from Mars, &c., &c. Trades and occupations, towns, cities, and persons, have their titular saints, just as the old heathens had their titular deities. The paintings of Diana, Apollo, &c., on the walls of Pompeii are originals from which the pictures of Popish saints have been copied; their heads being encircled with the same luminous ring seen in the pictures of St. Elizabeth, St. Thomas, &c.†

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* At the time of the first French revolution the unfortunate Louis XVI. was thought to be Antichrist, and the letters of his Latin name, "Ludovicus," were thus made to suit the number of "the beast:"—

L	=	50
V	=	5
D	=	500
O	=	0
V	=	5
I	=	1
C	=	100
V	=	5
S	=	0
		666

Afterwards, the letters which compose the word Napoleon were somewhat differently valued, and made also to produce the number 666.

† The heathen Chinese represent their "Queen of heaven" by the figure of a lady carrying an infant. The heads of the woman and child are each encircled with a "glory," and the whole is identical in appearance with "The Madonna and Child" of the Papists.

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The Pantheon at Rome was once a temple dedicated to Jupiter *and all the gods;* it is now reconsecrated for the worship of the Virgin Mary *and all the saints.* The temple of Romulus and Remus to two other brothers, Saints Cosmos and Damian, and places of worship are dedicated to the honour of saints. The vestal virgins of the ancient Romans are perpetuated as "Nuns." But although these things are the "working of the mystery of iniquity," they are not the apostacy "of which St. Paul writes." (2 Thess. ii.) In *that* "falling away" the JEWS will be concerned; and it was to them our Lord said (John v. 43)—"I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him will ye receive," when He foretold the coming of a false messiah, who will come in his own name (*i.e.*, stand up on his own basis, Dan. xi. 21), and this cannot be any Pope, for hitherto the Jews nationally have ever manifested abhorrence of Popery.

It is strange that St. Peter's Church at Rome should ever have been called the temple of God, as it is well known that the image which it contains, and to which Romanists bow down, is an old statue of Jupiter, disinterred from the ruins of Rome. Antichrist will sit in the "Temple of God, showing himself that he is God" (2 Thess. ii. 4). This can mean only the temple at Jerusalem, for no other building is called by this name in the Scriptures. "*Temple of God*" is figuratively used—

1st. Of the body of the Lord Jesus (John ii. 19).

2nd. Of Christ's elect people (1 Cor. iii. 16, 17, and vi. 19; also Ephesians, ii. 21, 22).

3rd. Of the bodies of individual believers in Christ (2 Cor. vi. 16).

But the "man of sin" can have no place in any of these.

Some, who allow that St. Peter's Church at Rome is not the temple of God, still maintain that the Pope sits in the *spiritual* temple of God, built of the living stones—*i.e.*, the church composed of Christ's elect people; this is the same as to say, that the Church of Christ consists of papists; but if the Pope, who sits in their midst is "the man of sin," it is impossible that they who receive his mark or the number of his name, can be the living stones of the church; therefore the Pope does not sit in the *spiritual* "temple of God."

The man of sin will magnify himself *above* every God (Dan. xi. 36); "Destroy wonderfully" (Dan. viii. 24). He will speak great words *against* the Most High (Dan. vii. 25). Oppose and exalt himself *above* all that is called God, *or that is worshipped* (2 Thess. ii. 4). He will open his mouth in blasphemy *against* God, to *blaspheme His name* and His tabernacle, and them that dwell in heaven (Rev. xiii. 6). But hitherto surely no Pope, no man, has ever committed iniquity like this.

Though the Pope has been blasphemously called "our lord god the Pope," he has never exalted himself *above* all that is called God, or *that*

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is worshipped; so far from that, he bows down before the bronze image in St. Peter's Church, and kisses its great toe; and such multitudes of Papists have performed this act of idolatry that the toe is worn away, and scarcely a stump remains.

They who believe the Pope is *the* Antichrist should consider well the following passages in the Apocalypse, where a doom is pronounced on them who receive the mark of the beast, that can be neither symbolical nor mystical. Rev. xiv. 9—11 :—"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and *he shall be tormented with fire and brimstone . . for ever and ever.*"

They who receive "the mark of the beast" are excluded from the first resurrection, Rev. xx. 4; (Rev. xv. 2, xvi. 2, and xix. 20, 21, should also be noticed) :—"*All* that dwell upon the earth shall worship him, whose names are not written in the book of life" (Rev, xiii. 8). Thus, all mankind who live during the time of Antichrist are divided into two great classes :—

1st. They who worship the beast, and are lost (i.e., *for ever and ever* no Romanist can be saved if the Pope is Antichrist).

2nd. The rest who are written in the book of life, and are saved; these must include (if the Pope is Antichrist) all Jews, Mahomedans, and infidels—the disciples of Paine and Voltaire, because none of these are in any way connected with Popery; they receive not the mark of the Pope, nor the number of his name, for they reject Popery equally with Jesus of Nazareth.

But he who denies the Father and the Son (1 John ii. 22), cannot be a Papist, because the Romanists invoke the Holy Trinity in their forms of prayer.*

Popery is grossly corrupted Christianity, but a corrupt church cannot exclude Divine grace; and, notwithstanding the abominations of the Romish system, it is to be hoped that many Papists build on THE ROCK, and all who believe in Jesus, and put their whole trust in Him, will be saved, if they truly repent them of their sins. THE man of sin, therefore, cannot be the Pope.

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* The rejection of Jehovah and his Messiah, Psalm ii., is a state of the world which now seems to be setting in. Deistical opinions have long circulated among the working classes of England, but of late, the very men appointed to uphold Scripture truth, and drive away heresy and error, have done their utmost to cause disbelief of the Word of God, 2 Peter ii.

The prevalence of German rationalist or rather deistic doctrines, is infinitely more be dreaded in these days of progress than Popery.

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THE FORTY DAYS AFTER THE RESURRECTION.

BY T. RYAN.

PART I.

THE Acts of the Apostles opens with the great fact that our Lord was seen forty days after his resurrection, and spoke of the things pertaining to the kingdom of God. And the incidents recorded in the four evangelists and the Acts which occurred during this period must, to the Christian, always bear the highest interest and importance, for we find the same sympathies, the same affections, the same character, in short the same person, still before us, although in a condition so altered, and of whom, though now in immortality with the spoils of death at his feet, it may be said, "Jesus Christ the same yesterday, to-day, and for ever."

In proof of this, let us briefly note down the sayings and doings of our blessed Lord during those wonderful forty days, during, as it were, His second life upon earth before ascending up on high. We shall in doing so find that there are many more circumstances on record than we have at first any conception of, unfolding an immense body of truth. May the Lord, the Spirit, open the eyes of our understanding, and act on our consciousness whilst contemplating these things for a season, if it be His will!

I.—THE MORNING SALUTATION.

"Behold Jesus met them, saying, All hail."—Matt. xxviii. 9.

"All hail," the first word from the lips of the Lord after His resurrection, in St. Matthew's gospel, invites us to contemplate in his new and risen life the preservation in the Lord Jesus of the same human affections. The whole heart of man is in all He says and does in his second new as in his first life, so to speak. This word "All hail" greets the women who came at early dawn to seek Him; and the weaker vessel is honoured by the first salutation, and the reciprocity of those same affections which they had known before. They then come and hold him by the feet and worship Him.

On the same day he tells Mary Magdalen to touch Him not, for He had not yet ascended to His Father; but of this we shall speak more hereafter under the proper head, and with the Lord's help show the beautiful symmetry of both passages. In prophecy these poor women represent the remnant of Israel, cling to Him in adversity, and He now returns their love again, but will elevate and raise them into higher relationship.—John xx. 17.

II.—LEARNING THROUGH THE AFFECTIONS.

"Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."—Matt. xxviii. 10.

Few persons now-a-days have their affections in advance of their intelligence; with us for the most part the head goes before the heart.

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Knowledge has increased, hence the flippancy and ease with which some of the highest and deepest truths are handled, and in the same proportion, superficialness and absence of reverence and true worship.

Not so with the first disciples; they learnt through their affections, and were otherwise slow to understand Yet this also was deplorable, but when the knowlege did come, the root lay more deep in the soil.

Five times in the course of the Gospel history the gentle and encouraging word, "*Fear not*," fell from the lips of angels; and this word, spoken by angels, the Lord now repeats to encourage and assure his timid and wandering sheep. To Zacharias at first an angel of the Lord appeared, and said, "*Fear not*" (Μὴ φοβεῖσδε). To Mary the angel came, and said, "*Fear not*" (Μὴ φοβεῖσδε). To Joseph the angel said "*Fear not*" (Μὴ φοβεῖσδε). To the shepherds the angel said "*Fear not*" (Μὴ φοβεῖσδε); and finally to the women at the sepulchre the angel says "*Fear not*" (Μὴ φοβεῖσδε). It will be found, on examination, that the angel who speaks on each occasion is none other than Gabriel, the prophet-angel, who, well nigh 500 years before, announced to Daniel the sum of these things, saying, "Seventy weeks are determined upon thy people and upon the holy city to finish the transgression and make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness," &c., &c.; and Gabriel, now that the time has come, appears again upon the scene to verify, as it were, his own prophecy and announce its results. This first word of the resurrection disarms the believer of his fears, and the Lord, in repeating the same word, sets His seal to the testimony of His heavenly messenger; and those who came to the sepulchre in fear and ignorance go away filled with joy and knowledge, the knowlege that their Lord is raised from the dead. Let me ask the reader how far the words, *Fear not*, from the lips of the risen Christ have reached his heart? For in speaking thus to them, He speaks to us also. (Dan. ix. 24.)

III.—The Mountain in Galilee.

"Then the eleven disciples went away into Galilee, where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted."—Matt. xxviii. 16 17.

To the women the Lord gave the same message as the angel gave, with this difference, that those whom the angel styles "disciples," the Lord styles "my brethren." The Lord in glory, still in our likeness, is not ashamed to call us "brethren." Why is it said, "not ashamed to call them brethren?" Because He might well be ashamed in heaven to acknowledge such a relationship; hence the Spirit uses this language. And while He is not ashamed thus to own us before His father, and before the angels, let us also confess Him before men. But we never read in Scripture of the disciples calling the Lord by the term "brother," "our elder brother," for instance. It is not thus that we confess Him; and though well meant, it savours of familiarity rather than of reverence and true worship.

But the disciples now go to *the* mountain (το ορος), where Jesus appointed them. The article being in the original refers to some particular mountain in Galilee; what mountain we are not told; most likely the mount of transfiguration, for on that mountain He before appeared

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in the same form to Peter, James, and John, so that it became *the* mount *par excellence*. But Galilee was the favourite retreat on all occasions. It was to Galilee that Joseph retired with the infant Jesus; it was to Galilee that Jesus withdrew after John's imprisonment; and it was to Galilee that the Lord repairs with the disciples after His resurrection. Here, also, most of His mighty works were done, and the nature and fortunes of the Church disclosed. All this had significance, for it was a standing-off from Jerusalem before her time was fulfilled, and a telling out that God would visit the Gentiles. The antecedents and associations with Galilee, were many and precious. And are there not places, and spots, and associations still upon earth, where disciples meet their Lord, and Jesus meets his brethren in an especial manner? But alas! "some doubted;" who they were we are not told; but how simple and natural the narrative. If it were not Divine, the dark side of the picture had been withheld—"some doubted"—as afterwards St. Paul says to the Corinthians, "Some have not the knowledge of God, I speak this to your shame."—1 Cor. xv. 34.

IV.—All Power in Heaven and in Earth.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—Matt. xxviii. 18.

Three things are to be considered here: 1st. What is meant by "all power?" 2ndly. What is the force of "given me in heaven and in earth?" and 3rdly. What is the difference between power given and power taken?

With regard to the first, in that He saith "*all power*," no power is excepted which is not given Him. In heaven the Lamb slain "has seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth" (Rev. v. 6); that is, He has all power of the Spirit, which, with his omniscience everywhere operates. All power is His over the angels. "Angels and authorities and powers being made subject unto Him." (1 Pet. iii. 2.)

In earth all power is His over the bodies and souls of men, over the powers and kingdoms of the world, over all demons, devils, and evil angels in the universe, and over creation, physical, temporal, and spiritual. As to the second, "given me in heaven and in earth,"—that is, given Him as a man by another and a double title, a title which He had before in right of creation, but which He now has in right of redemption; and, thirdly, "the difference between power given and power taken." All power such as we have described was *given* him (ἐδόθη μοι) the moment He rose from the dead; but *all power* is not *taken up* by Him until He comes the second time. Therefore we read that when the seventh angel sounds his trump, the four and twenty elders which sat before God on their thrones fall upon their faces and worship Him, saying, "We give thee thanks, Lord God Almighty, which art, and wast, and art to come, because thou hast *taken to thee thy great power*, and hast reigned." (ὅτι εἰληφας τὴν δύναμιν σου τὴν μεγάλην, καὶ). Thus we see that all power in heaven and in earth is now His as risen man, *some* of which is in present exercise, but *all* of which He will *take up* by-and-bye when He appears in glory. Of that which is in present exercise we shall

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speak immediately, viz., power spiritual. Of course the Lord will always exercise power spiritual; but by-and-bye it will be connected with power physical also, and a manifested, not a hidden glory—a glory which will be seen by all flesh.

V.—DISCIPLING THE NATIONS.

"Go ye therefore and teach all nations."—Matt. xxviii. 19.

The words literally are, "Disciple all the nations" (*μαθητεύσατε πάντα τὰ ἔθνη*), for nations, as nations, are contemplated. The commission is national, not selective, as if the Lord meant to say, disciple some persons from amongst the nations. "Disciple all the nations;" and the Gospel of St. Matthew being of a messianic order, and having in contemplation Jesus Christ as "the son of David, the son of Abraham" (Chap. i. 1), it is quite natural that such should be the case, for the prophets had said that "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee" (Ps. xxii. 27); and "out of Zion shall go forth the law and the word of the Lord from Jerusalem." (See Isa. ii. 2, 3, 4.) Many other like Scriptures will come up at once to the reader's mind, showing that the prophets contemplate Jerusalem as centre, light and truth flowing out from it to all the nations. Such is the position and condition which this commission also contemplates. But Israel did not believe the testimony in the first or in the last instance. "But what if some did not believe? shall their unbelief make the faith of God without effect?" (Rom. iii. 3.) No, for the salvation of God in the meantime has come to the Gentiles selectively, and by and by this commission will come out in full force, when the Lord grants repentance unto Israel, and Israel will be instrumental in converting the nations, as nations. (Rom. xi. 12—15.) So that this commission, as to its collective force, is held in abeyance till then, when it will be carried out and accomplished in all the strict fulness of exact prophecy by Israel in the latter days.

VI.—BAPTIZING THEM.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.

Baptizing them" (*αὐτοὺς*), the nations, "in the name" (*εἰς τὸ ὄνομα*), of God, as He is now revealed in connection with the Son and the Spirit.

The nations as they believed the testimony were to be baptized, &c. The commission does not refer to some from amongst the nations (though the command is the same in either case), but the word "them" (*αὐτοὺς*) refers to "the nations" (*τὰ ἔθνη*), for although the pronoun is masculine this is the usual Greek form in lxx. and New Testament. (See Deut. ix. 5. Matt. xxv. 32., *et al. freq.*)

Hence we find both in the gospels and the Acts of the Apostles that when the head of a house believed it was the token that salvation had come to all that house. Zaccheus and Cornelius are cases in point, (Luke xix. 9. Acts x.) The promise of God in such cases running collectively; as it is said in the Prophet, "They shall not teach

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every man his neighbour, and every man his brother, saying, know the Lord, for all shall know me from the least unto the greatest." But at present it is running selectively.

Besides this, the nations are to know God in a new name peculiarly blessed and wonderful—a name in which He had not before revealed Himself. The Father sent the Son to be the Saviour of the world, and the Spirit reveals both. It is now the triune God! But in old times God had not thus revealed Himself. The famous critical riddle in Exodus (vi.) runs as follows ;—"I appeared unto your fathers as God Almighty (El Shaddai), but by my name Jehovah was I not known to them." Was it that God had not before this styled himself Jehovah ? No such thing. But he had not displayed the action peculiar to that name hitherto. The name *God Almighty* (*El Shaddai*) signifies that God is able to do what He wills or promises, the title referring, so to speak, to his physical attributes, His unlimited potency. *Jehovah* signifies that He is unchangeable and willing to do what He wills or promises, the title, Jehovah referring, so to speak, to His personal attributes—His covenant keeping—His righteousness, &c.—whilst the term God (Elohim) is common to both. Before Moses God had revealed Himself as Almighty to perform what He would, and acted on it, as in the flood, for instance. But in Moses he comes to give efficacy to His other name, —viz. Jehovah.

VII.—TEACHING THE NATIONS.

"Teaching them to observe all things whatsoever I have commanded you."—Matt. xxviii. 20.

"Teaching them" (διδάσκοντες αὐτοὺς). The word is different from that in the foregoing verse, and is rightly rendered. It means that the nations discipled and baptized were to be taught and pastured. But they were to be taught what the Lord had commanded the disciples during the three years of His ministry. The sermon on the Mount and the beatitudes, &c., &c., were to form a principal part of the teaching, as they will, by-and-bye, form that of Israel and the nations of the earth in the millenium. Meantime, we have the benefit of all that the Lord has said and done.

But this was not to be a mere mechanical or *opus operatum* work. The gospel was revealed to faith, as St. Paul says, "Therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." (Rom. i. 17). And in case there was no faith in Israel or the nations to receive the Apostles, their blood was upon their own heads, but the Apostles were free; and so it turned out! Israel, as a nation, would not believe. The Apostles say, "Lord, who hath believed our report?" And, in consequence, Israel as a nation was not established, nor the Gentiles as nations after them ; for one hangs on the other according to the prophets. (See also Rom. xi.) And then the word came to pass, "If ye will not believe, surely ye shall not be established." (Isa. vii, 9.) The Acts of the Apostles shows the efforts made by the Apostles to fulfil their mission. At first all seems to prosper, but afterwards how changed ! and Israel is finally closed up in unbelief in the last chapter of that book ! But the devil has raised up a mock likeness of all this in the meantime; for the

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Church of Rome lays claim to this commission, and says that she has succeeded to it. However, her commission breaks down on the other side; for instead of teaching what the Lord has commanded, she teaches lies in his name, and the nations have believed in her! She teaches tradition; the mass; purgatory; the intercession of saints and angels; the immaculate conception. These are all lies which the devil has commanded. Not one of them even relates to anything which Jesus the Lord has commanded.

VIII.—His Presence.

"And, lo, I am with you alway, unto the end of the world."—Matt. xxviii, 20.

And for further encouragement, "Lo, I am with you, in the midst of you, to keep you company, '*always*,' '*all the days*;' not merely continually, but without one day's interruption (πάσας τὰς ἡμέρας) even to the end of the world"—to His second coming—for this is the force of the words, and such is the blessed promise of our Lord Jesus—a promise which holds good to all His real servants to this day! "For what if some did not believe," says St. Paul, "shall their unbelief make the faith of God without effect? God forbid." (Rom. iii. 3.) And where is there a true missionary in the whole world that has not proved it?

In the Gospel of St. Matthew, the Lord's presence is guaranteed under two conditions.

One is in Chap. xviii., when the Lord speaks of two or three gathered together in His name. "There am I in the midst of them." Christians can, therefore, always have recourse to this, and find the power and blessedness of it at all times.

It refers back to the promise of the Lord when speaking of Israel scattered amongst the nations, and the *temple gone*. He says, "although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in all the countries where they shall come." (Ezek. xi. 16). Therefore, this may be called His presence guaranteed to worship. The other, His presence guaranteed to missions. In the one case He says, "Where two or three are gathered," &c., "there am I," &c. In the other case he says, "Lo, I am with you all the days to the end of the world." Both remain in spirit and power to the end. But we have seen above that this commission will yet be carried out in all the fulness of exact prophecy when the nation of Israel is again called in, and when the Lord will send those that escaped of them to the nations that are far off. (Isa. lxvi. 19.) Then the Lord will lift up the light of his countenance upon the Jew, and His saving health shall be known among all nations. (Ps. lxvii. 1, 2.) "He shall cause them that come of Jacob to take root, Israel shall blossom and bud, and fill the face of the world with fruit. (Isa. xxvii, 6.)

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THOUGHTS ON REVELATION XVII.

BY REV. RICHARD CHESTER.

IT will, I presume, be admitted by all interpreters of prophecy that the seventeenth chapter of Revelation occupies a position of peculiar prominence, and that a right understanding of it will help us much towards a knowledge of preceding and subsequent portions of that wonderful book. In it we are furnished with such distinctive and characteristic marks both of the woman and the beast of Apocalyptic vision as the Spirit of God has seen it needful to supply in order to their full identification. These being amongst the principal, if not themselves the principal, personages in the book (the Lord himself, of course excepted), clear, definite views, if such can be obtained, with respect to them, must be of the utmost importance towards a correct interpretation of the entire.

I shall, therefore, ask the reader's attention while I endeavour to bring out, and to put together, what is here revealed concerning these two remarkable symbolical personages, the woman and the beast, with the marks of identification assigned to each, taking Scripture for our guide.

The subject of the vision of chapter xvii. is "*The judgment* of the great whore that sitteth upon many waters," verse 1. It is this *judgment* that causes the chapter to occupy a place in the third division of the book of Revelation, "the things that shall be hereafter," after the church period or dispensation, as presented in the seven epistles to the seven churches, shall have come to an end. (See Rev. i. 19, and compare iv. 1.) This position of the chapter does not at all require, as some have concluded, that the woman and the beast should belong altogether to "the things that shall be hereafter"—should as yet have no actual existence. Such an opinion is not only contrary to the express teaching of the Scripture elsewhere, as also to plain, positive matter of fact, but also to the manifest import of chapter xvii. itself. The judgment which (and the instrumentality whereby it is to be effected) it is the main object of the vision to reveal is without doubt still future; but the woman upon whom the judgment falls, who has previously "made the inhabitants of the earth drunk with the wine of her fornication" (verse 2), and the beast by whose adherents the judgment is instrumentally accomplished, and "five of whose seven heads had fallen" previous to the time denoted in the vision (verse 10), must needs have, and as we learn both from other portions of Scripture, and from indisputable matters of fact, actually have, existed long before. They have had a place in the second division of the book, among "the things that are"—the things of the present church dispensation. Who then is the woman? We have not far to look for the interpretation of this symbol. We read, verse 18: "The woman which thou sawest is that great city which reigneth over the kings of the earth." Not which shall reign at the yet future time to which the vision refers, but which was reigning at the time at which the angel spoke. This is evident from the manner in which tenses are used by

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the interpreting angel throughout. He does not employ them, as is not unfrequent in prophetic language, speaking of things future as though they were present, but with close, and in such an interpretation, unavoidable attention to their ordinary grammatical signification. For instance, in verse 10, "Five *are* fallen, and one *is*, and the other *is not yet come.*"

The great city which reigned over the kings of the earth when the angel spoke was Rome. The city of Rome is, therefore, the woman of Revelation xvii. Further, as if to put this altogether beyond question, we read, verse 9, of the woman "sitting on *seven mountains.*"

But the woman is, moreover, "a great harlot." The import of this expression every reader of the Old Testament is aware of. It denotes apostacy from God. Thus Isaiah i. 21, speaking of Jerusalem, "How is the faithful city become a harlot; it was full of judgment, righteousness lodged in it; but now murderers." A woman is originally and properly the symbol of a church, the spouse of Jehovah. The symbol is only applied to a city as being the habitation, or chief locality, or metropolis of a church. Thus, Rev. xxi., the new Jerusalem is spoken of as "the bride, the Lamb's wife," being the habitation of the glorified church, and identified with her as her habitation. Even so Jerusalem of old is spoken of in Old Testament prophecy as a woman being identified with the Jewish church; a faithful woman while the Jewish church continued faithful to God—a harlot when that church apostatised.

The city in Revelation xvii., the seat of a once faithful church (a church whose faith was once "spoken of throughout the whole world" Rom. i. 8), is in like manner "a woman," and becomes "a harlot" by the fearful apostacy of the inhabiting and identified church. It seems strange that with such a combination of plain scriptural and historical matters of fact before them any persons can question that Rome is the city here intended, and look for the rise of ancient Babylon as needful to the fulfilment of this prediction.

The city of Rev. xvii. is, it is true, called Babylon, but it is so called *mystically* not literally (verse 5), even as Jerusalem is in chapter xi. 8 called, "*spiritually*, Sodom and Egypt." So also is the name of Jerusalem given, chapter xxi., not to the literal city which we now know and call by that name, but to a city that is yet to "come down from God out of heaven." It is very easy to understand why the name of Babylon should thus be applied to Rome. She occupies the same position as metropolis of the last great Gentile monarchy which Babylon of old occupied with regard to the first. She has been, and it would appear will be again at the time to which the vision specially refers, what ancient Babylon was, the relentless persecutor of God's people. She has possessed at all times striking features of moral identity with ancient Babylon in idolatry, pride, luxuriousness, and abominable iniquity. This last is manifestly the special reason why Jerusalem in like manner is in the Apocalypse spiritually called Sodom and Egypt.

The next question, and one of paramount importance, is, Who is the beast of this vision? He comes before us as, in the first place, occupying to the woman the relationship of the steed to the rider; that is, a relationship, of submission to the guidance and authority of the woman

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similar to that which the horse is under to his rider, and a giving of assistance and support to the woman such as the beast of burden gives to one who sits upon his back. This double relationship it is well to keep in mind as we proceed with the interpretation of the vision. It is also essential to remember that this relationship becomes altogether changed at the time to which the vision specially refers, to one of hatred and destruction, as though the rider, previously supported and submitted to, were to be ultimately thrown and trampled by the steed. Who then is the beast?

Taking his ten horns as an indisputable mark of identity, we are carried back to Daniel's vision of the four empires of the Gentile sovereignty upon the earth, symbolised by four beasts, as we find them in chapter vii. The fourth of these, unmistakably identified with the beast of the passage before us by his ten horns, is by universal consent admitted to be the Roman Empire. To the question, then, who is the ten-horned beast of Rev. xvii., a comparison of Scripture with Scripture enables us unhesitatingly to reply, the Roman Empire. This answer, it is worthy of note, remarkably accords with and confirms our reply to the previous question concerning the woman. The city governing and upheld by the fourth or Roman Empire (as Babylon was by the first, or Babylonian Empire) must needs be not Babylon, but Rome.

The beast of the vision before us has, however, other characteristic marks besides the ten horns (his chief distinction in Daniel). This vision must, therefore, be regarded as more special than that of Daniel, and pointing to a more definite period of time. He has here *seven heads* as well as ten horns. He thus becomes further identified with "the dragon" who is seen in heaven (chapter xii. 3), having "seven heads and ten horns." But the dragon is "Satan" (chapter xii. 9). We are thus taught that at the time to which the vision of chapter xvii. refers, the Roman Empire will be Satan's chief instrument for evil; the agent in which he will concentrate his mighty power for the exercise of his great, but short-lived, wrath upon the earth; and with which, therefore, he will for the time be specially identified, and it with him in the wearing out and persecuting of the saints of the most High (xii. 13—17; xiii. 7). He is, moreover, identified by his seven heads and ten horns with the beast seen to rise out of the sea (chapter xiii. 1). Thus his identity with the fourth, or Roman Empire, the beast of Daniel's vision, is rendered more complete. In chapter xiii., verse 2, we read: "The beast which I saw was like unto a leopard" (the symbol in Daniel vii. of the preceding Grecian Empire), "and his feet were as the feet of a bear" (the symbol in like manner of the preceding Medo-Persian Empire), "and his mouth as the mouth of a lion" (the symbol of the first or Babylonian Empire). Thus is he presented as at one "*diverse*" from each of the preceding beasts or empires of Daniel (Daniel vii. 7), yet combining all their characteristics; perpetuating them, and representing them as their successor, even as we know that the fourth, or Roman Empire, has done.

But what are we to understand by the seven heads? They represent, as we have already seen, and as is expressly affirmed (verse 9), seven hills or mountains on which "the woman sitteth," putting it, one might suppose, beyond question that the woman is the seven-hilled city of Rome. They also represent "seven kings" (verse 10), which

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would be more correctly rendered "and are" (*i.e.*, the seven heads of the preceding verse are, or represent) "seven kings." That is, they represent either seven individual kings, or seven kingdoms, or sovereignties, or forms of government; for that such is the sense in which "kings" may be understood we learn from Daniel vii. 17, where we read, "These great beasts, which are four, are four "*kings*;" while in verse 23 we read, "the fourth beast shall be the fourth *kingdom*." Again, in Daniel viii., we find horns used as denoting interchangeably kings and kingdoms. Whether, therefore, we are to understand individual kings, or sovereignties, or forms of government, by the seven heads upon the beast is a question to be determined by collateral evidence. It would seem, then, that these heads cannot denote individual kings, inasmuch as the ten horns have beyond doubt this very signification (verses 12, 13). But that horns and the heads out of which they spring should in the same vision and upon the same beast symbolize one and the same thing would be altogether incongruous. If the object of the vision had been to represent seventeen individual kings in connexion with the beast, surely the mode of so doing would have been either seventeen heads or seventeen horns. But it may be said the seven kings represented by the seven heads are successional, while the ten kings represented by the ten horns are contemporaneous, and hence the difference of symbol. Such a difference, however, would not, I venture to submit, have been requisite were this the only distinction between the powers represented by the heads and the horns. In such case the unity of the symbol would have required either seventeen heads or seventeen horns upon the beast; the angel, in his interpretation, merely explaining that seven of the kings whom they represented were to be successional and ten contemporaneous, as he has actually done with regard to the seven heads and ten horns.

If we suppose the seven heads to represent powers, whether of individuals or of forms of government, *successively* ruling *over the whole Roman Empire*, the ten horns to represent powers ruling *contemporaneously over its divided parts*, have we not an interpretation in more manifest accordance with the nature of the symbol? If so, however, the question unavoidably suggests itself, Where are five, and but five, individuals fallen at the time at which the angel spoke, and who had ruled successively over the beast, or entire Roman Empire, to be found? History emphatically answers, nowhere! Some commentators, it is true, have striven to make out five fallen historical personages of sufficient note and name to constitute the fallen heads of the symbol. The selection of such, however, seems of necessity to have been altogether arbitrary, some going back to Nimrod as the first head, others beginning with Nebuchadnezzar, all apparently leaving out some who have as strong a claim to be included as those whom they adduce, and including some whose title to inclusion, either as regards sufficiency of importance or of actual connexion with the fourth beast, or ten-horned Roman Empire, it would not be easy to establish. If, moreover, the seven heads be individuals of whom five had fallen and one was in existence at the time of the vision, that one must needs have been the Emperor Domitian, by whom John was banished to Patmos, and in whose reign the vision was beheld. But does Domitian occupy a position of sufficient prominence amongst the Roman emperors to be

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reckoned as one of the seven heads, to the exclusion of several others not in any respect less conspicuous than was he? I apprehend that he does not. Surely when the vision presents seven, and but seven, heads upon the beast, identified as we have seen by its ten horns with the fourth beast, or last, or Roman Empire of Daniel, these seven cannot in fairness be regarded as individuals selected arbitrarily, or for doubtful or insufficient reasons, from amongst a multitude of others, but must have sufficient distinctness about them to justify the exclusive character of the symbol. For individuals, therefore, to fulfil this requirement, I submit that we look in vain. If, however, we regard the heads in their distinctness from the horns as symbolising, not individuals, but forms of government, can we not arrive at a more satisfactory solution? To me it seems very evident that we can. Roman history gives us six distinct forms of supreme government as having successively exercised authority over both the city and the empire: 1st, kings; 2nd, consuls; 3rd, dictators; 4th, decemvirs; 5th, military tribunes; 6th, despotic emperors. Of these it further teaches us that the first five had fallen, or ceased to exist, at the time when John beheld and the angel interpreted the vision of Rev. xvii. The sixth was then in the exercise of its despotic power; of which John's banishment by Domitian is a proof. Why, with this simple solution of the symbol before us we should involve ourselves in perplexity by looking for solutions elsewhere, I am unable to understand, unless it be from that persevering adherence to preconceived system, to which, in prophetical interpretation, as in other matters, we are so sadly prone.

If, then, we are to regard the emperorship as the sixth of the seven heads upon the beast, the one which was in actual existence when John beheld the vision of the chapter before us, we have, in order to the full understanding of that vision, to look for the seventh head as essential to its completion. This seventh head was altogether future when the angel spoke. His words concerning it are, "Five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space." The sixth head has unquestionably fallen. There is now no more either an individual emperor or a succession of emperors of Rome. The question is, are we to regard the beast as being now in a headless condition, or has the seventh head as yet arisen? The vision evidently favours the notion of the beast being for some time in a headless or non-existent condition, for we read of him verse 8, and again verse 11, as "the beast that was, and is not." Verse 11, however, clearly restricts this peculiarity of temporary non-existence to one, and that one the last manifestation of his power. "The beast that was and is not, he is *the eighth*, and is of the seven, and goeth into perdition" (verse 11). From this verse it seems evident that the headless or non-existent condition of the beast cannot take place between the fall of the sixth and the arising of the seventh head; it must intervene between the termination of the seventh and the springing up of "*an eighth*;" which, however, is so closely connected with the seventh as not to be separately represented as a distinct head in the vision. Here we may notice, in passing, a further, and, as it seems to me, a very striking confirmation of the opinion that the seven heads are not individuals, but forms of government. "The eighth" is, I

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believe, admitted by all futurist interpreters to be an individual—the last antichrist. If so, and if the seven preceding heads are also individuals, why should not he be represented by a separate head as well? Surely, if importance and extent of power are to be regarded as the requisites for such a representation, he must be looked upon as pre-eminently entitled to it. Why, therefore, has not the beast eight heads instead of seven? It will be replied by some that the eighth is one of the preceding seven resuscitated—raised from the dead to finish his career. To this opinion I shall have to refer presently, and to express my reasons for altogether dissenting from it. I now merely wish to observe that we are shut up to this conclusion if we regard the seven heads as symbolising individuals: That in no other conceivable way can we account in such case for this eighth individual not having been represented as an eighth head upon the beast but by his being an actual resurrection of one of the preceding seven.

(To be concluded in next number.)

THE SERPENT AND THE SON.

By R. Govett.

To the Saviour's comparison of his sacrifice with Moses' lifting of the serpent in the wilderness (John iii. 14-17) many, many eyes have turned with faith. They have seen the marvellous resemblances between the two events—resemblances appointed by God Himself—and have rejoiced. They have beheld imaged in the history of old their salvation.

But there is one point on which, I suppose, many have felt a difficulty. Amidst many points of likeness, there was one feature which stubbornly refused to yield resemblance. How is Christ *like* the serpent? How is the beloved *Son like* the crooked, deadly *serpent?* Matthew Henry finds resemblance in this, that as the serpent was deadly in look, really harmless and healing; so Jesus was made sin, but innocent; made in the likeness of sinful flesh, but really harmless and holy. That is, Jesus is made to resemble the serpent, our worst foe and God's also. Jesus was not deadly in look, but of one character throughout. It was the attempt to arrive at some more satisfactory solution of the difficulty which led the writer to the following view. Let us then consider the

I. Scene in the Desert of Edom as compared with that in Eden.

Israel, after eight and thirty years' sojourn in the desert, was weary of it, and of perpetual travel. They would have been glad to have been permitted to cross the land of Edom: but that nation refused. And God allowed them not to go to war. Therefore they needed to take a dreary circuit round the country, and were disheartened. When were they to enter this long promised land? It seemed to them to fly farther and farther from them. Forgetful of their sin, of their consent that God should treat them according to it, and that the forty years of their sentence were not expired, they distrust God's purposes and

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promises to bring them in. Their mistrust breaks out into open speeches against both God and Moses, (Num. xxi. 5.) "Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread."

Here was their sin; and Jehovah deals with them according to it. Fiery serpents enter the camp, and sting. Their remedies are vain. Multitudes die. Their only hope then lies in the Mediator, against whom they have sinned, and in his God. They come, and confess their sin, and the justice of its punishment. The Mediator prays for them; and their God has compassion, and gives them a remedy, but in his own sovereign way. They ask for the removal of the serpents; but that was not the Lord's plan. He would show them himself as the giver of a life springing out of death. His thoughts were high above theirs. Nor should the deliverance glorify them; it was but a look at his provided remedy that should heal.

In these circumstances, we see considerable resemblance to Adam's sin, and God's dealings then; yet also a large advance in the plans of Jehovah.

In Eden Satan enters into the serpent, and whispers distrust of the Most High. Though all around told of his goodness, the devil insinuates that God was jealous of their happiness: and the suspicion which he casts into their minds acts at once. They regard Satan as their friend, and disobey God as if he were their foe or tyrant. Then comes the judgment of the Lord, and sentence is passed on Satan, the woman, and the man. Yet is there hope; the wrath upon the chief mover in this transgression lets in a ray of light upon his dupes.

Since that day, the Lord had chosen to himself a family and nation, had redeemed it out of bondage, enriched it with substance, and fed it with food convenient, destroying its foes.

But Satan whispers to these also distrust of God. They believe his malicious accusations, though fed out of a better store than Eden's, and drinking of a more marvellous river. Though God was not visiting them occasionally as he did in the garden, but always dwelling visibly with them in his cloud and fire, his royal tent pitched in their midst, they fall. They accuse the Most High as if he and not they were in fault; they speak, too, not in self defence, as in Eden.

Then comes a severer visitation; death seizes them at once. It does not wait the slow attacks of age. It advances in a terrific form. Death is judicially inflicted by the old enemy of man, his treacherous, pretended friend—the serpent. Vainly do they attempt to escape these messengers of death; or seek to remedy the poison when bitten.

But there is advance also on Israel's part beyond our first parents. Adam and Eve hid from the presence of the Lord; but these see in this the Lord's hand and hear his voice.

They have settled their plan. "Pray that the serpents may be taken away." There is no hope for the bitten; let them die! But preserve those who yet remain unharmed! Not so God's design; He has a cure where theirs fail. He will give life to the dying. Look and live! Take away the destroyer, say they. No; but at his full height

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of power he shall be beaten, and his prey delivered, and himself visibly fixed under wrath, and made harmless.*

They voluntarily go to Moses and confess their sins. The presence of the Mediator is a long step taken in the counsels of God; and he, though justly offended by their groundless suspicions and murmurs, pleads their cause with the Lord.

The Lord hears his appointed intercessor. He is to make a serpent of copper, and hoist it on a pole, and the looking on that should bring life out of death. What means this making of the serpent, and lifting it on a pole? The God of Eden is at work here; he would prove that the Author of creation and the Author of the law are one. He points out to Israel that the old deceiver of the garden had been among them also, and had prevailed against them. He would teach them that the tempter to sin is no friend of theirs. He is made their executioner, and willingly undertakes the task. Sin and death are closely linked by the Great Ruler of all. But the lifting on the pole, what said it? Their law told them. (Deut. xxi. 22, 23.)

The serpent of copper hoisted on the tree told them of their God's power over their enemy. Jehovah in the garden cursed the serpent as the author of the deceit and ruin then brought in. But now justice, in emblem, is done on the great malefactor. He can sting, for Satan hath the power of death. But, after that his work is done, the curse smites him, the curse for ever. Moses was not to gibbet on the staff one of the real fiery snakes of the desert; for very soon it would have rotted, or fallen into dust. And then it would have seemed as if God's hatred of the destroyer and his divine curse had been a temporary thing. But now their enemy, permanently fixed under the divine ban, tells them of the Lord's eternal wrath against his great eternal foe and theirs. This trophy was carried by them into the land, and long did it adorn the temple. As in Moses was found a type of the woman's seed, so in the lifted serpent under the curse we behold an emblem of the bruised head of the awful destroyer.

On the dupes of Satan was inflicted death, and it was seen that man could not deliver himself. But there was beheld, too, a God who could redeem out of the just sentence of death, and give a new life; the God of resurrection was there. Were they sons of Abraham, who could trust him in that character?

They were cursed themselves, as not continuing in all things written in the law, but from under that curse Jehovah could rescue. Thus the hope of Eden was enlarged and borne onward. There were still the serpent and the woman, the seed of the serpent and the seed of the woman, and the bruiser of his heel was foreshadowed there, while prominently before the eyes of the camp was exhibited the bruising *eternal* of the head of their cursed enemy. The sight of his judgment from the hand of the just God, was to minister to them new life. In Eden the Lord gave to the guilty clothing, and Adam bestowed on the first sinner the name of Life. But now God has given to the guilty an intercessor, and life springs up for those under wrath and the venom of death. They were outside their promised Eden, shut out

* What an example of the force of Καταργεω!

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by unbelief, around them were thorns and briars and burning sands of barrenness; but God fed them.

Amidst the sin of Israel the mediator stands erect. He takes Jehovah's side; and on him, as well as on his God, their reproaches beat. But Jehovah and he are of one accord, and by his means, through God's grace and forgiveness, the remedy for the dying and the guilty is granted.

Let us consider next—

The Death of Jesus as compared with the Scene in the Desert.

1. What was the state of Israel when our Lord came? Outwardly observant of the law, but really dead at heart towards God. Like their fathers, always resisting the Holy Ghost and God's new measures for their salvation.

Their hollowness, their enmity to God, are presented in two great lines in the Gospels:—In Matthew they blaspheme the Holy Ghost, after repeated miracles of mercy. In the Gospel of John they are tried by the coming of the Son of God, full of grace and truth. He exhibits before them wonders of mercy. He tells them of the Father, and of His goodness in the Deliverer he had sent. Moses' manna in the desert was nothing compared with himself, the bread of God come down from heaven. The passover of the old covenant, its blood and flesh, were of no value as compared with His blood and His flesh given for the life of the world. (Chapter vi.) The waters which Moses made to gush from the rock were poor compared with the rivers of spiritual water which the Father had sent Him to bestow on those who received Him. But they vote his words unintelligible; they send officers to seize him. (Chapter vii.) Moses gave Israel deliverance from Pharaoh's slavery, and God by him called Israel his son, his first-born; but Jesus had come from God to bring in a greater deliverance from a more terrible tyrant, and to give sonship eternal with the Father on high. But they, sons of the old serpent, sting Him with bitter words, declare him a Samaritan, devil possessed; and when he declares his eternal superiority above Abraham, they take up stones to slay him. (Chapter viii.) He opens the eyes of the blind, and speaks of a better flock than Moses—a deathless flock, kept by the Father and the Son, from whose safe-keeping none could wrest—both one in purpose and nature. But again they would stone him as a blasphemer. He raises the dead by his power, thus discovering to Israel the great foundation stone of their tribes' hopes. But out of that act of grace springs a more determined resistance to his claims—a resolute planning of his death. He presents himself to Jerusalem as their King in the manner foretold, but his enemies refuse his claims. He shall die, as the great obstacle to their plans. (Chapter xii.)

At this point comes in the Saviour's perception of his death at hand, and after the Lord's last instructions to his disciples, the crisis of his betrayal and death arrives.

Then was fulfilled the word of the text:—"And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life."

1. The lifting of the serpent and of Himself is the first point which

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the Saviour puts in comparison. It has the same meaning in this case that it had in the former. It signifies that our Lord was judicially put under the curse. This was the only way in which it could light on him as a thing inflicted by law. For he was guilty of no sin on which the moral curse of the law could rightly descend. That was the channel through which the curse of law had before always fastened on men. And, lest we should hesitate to acknowledge that the Son of God was cursed, the Holy Spirit has told us so in as many words, Gal. iii. 13:—"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree." And John has informed us that this lifting was a prophecy of the manner of his death. (John xii. 33.)

In our Lord's words, Moses is designated as the lifter of the serpent. He forgave the people's sin against himself. He provides the brass, and makes the serpent of deliverance. But the Mediator of the better covenant gives *himself*. But no one is named as lifting up the Son. We may see the reason of this, I think. We may look at the lifting from different points of view, and in each it will take a different aspect. In one view, it was the act of *man* and of *Satan*, and in that it was the height of sin. In another, it was the Mediator's own act; without His acquiescence it could not have taken place. But Jesus, with divine modesty, does not name Himself, but states the glory of the act and its blessed results as due to the Father. He calls it the Jews' doing, in John viii. 28:—"When *ye have lifted up* the Son of Man, then shall ye know that I am, and that I do nothing of myself, but as my Father hath taught me, I speak these things."

Here was an awful advance in wickedness on the part both of man and of Satan. In the wilderness their fathers accused Moses; but now in the land they reject the Father and the Son, and crucify Him, putting Him under the curse. These sons of the old serpent display their hatred of the woman's seed, in its most furious and envenomed form. And Satan's wickedness never reached before so great a height as when he tempts the Son of God to abandon his Father and worship himself; and since he cannot prevail, he gathers all his force, and urges on the Pharisees and Israel, Judas and Pilate, with his soldiers, to put the Prince of Life to death. Jesus, therefore, on the last occasion of his appearing in public as the teacher, speaks of these things. Some Gentiles desire to see Him, and the news is brought to Him. He perceives in it a proof that His truth was to spread far beyond the small circle of Israel. But that could only be by His rising from the dead; for while He was a man in Jewish flesh He was sent to the house of Israel alone. He therefore is led to contemplate His death as close at hand, and nature shrinks from the prospect. Should he ask the Father to save him from that hour? No! For He had come that He might pass through it. He asks, therefore, "Father glorify thy name!" And so close was the conjunction of the Son with the Father that the voice of the Almighty responds at once. He had glorified it already (by Jesus' incarnation and life), he would glorify it again at Jesus' death, and resurrection, and their results. What these were to be the Saviour briefly sketches to the multitudes. The word of the Father

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was designed to afford evidence to them of the reality of Jesus' mission, as in the word to Moses, Ex. xix. 9. Only there was no "cloud" as then. But if God is to be glorified, Satan must be ejected from the kingdom of this world. His head is first bruised then, during the thousand years. Moreover, after his deep humiliation, the Father must needs exalt Jesus. So it was written. (Is. lii. 13; liii. 10–12.) To Him should be the gathering of the peoples; in Him headed up all things both in heaven and earth. All things were created by Him, and designed for his glory.

But the great point of contrast (and in that contrast lies the glory) consists in the *difference* of the things lifted under the curse. The law lifted a dead piece of metal, bearing only in its outward form the figure of the serpent. But the gospel raised and set under the curse the Son of Man, keen to feel its sharp edge, its crushing weight, both in body and soul. The law exhibited as cursed the Serpent, and deservedly so. The foe of man in the garden, he was still Israel's foe in the wilderness. The enemy of God in Eden, he still laboured to set God and his chosen people at variance, and all his plans were framed to hinder and destroy the design of Jehovah. The law is the witness of the justice of God. And accordingly, with the utmost propriety it presented justice done on the arch-enemy of God and man.

What is the serpent? Fiery, deadly, crooked, the messenger of death. Is the Son of God so? Nay; but gentle, meek, harmless, life-giving. What is the character of the old serpent? A liar and a murderer from the beginning; he abode not in the truth. Is that the character of the Son of God? Nay; but He is truth and love, the Saviour, the Redeemer of the lost. Then, do we expect opposite treatment to parties so contrasted. That be far from thee . . . to slay the righteous with the wicked; and *that the righteous should be as the wicked, that be far from thee.* Shall not the Judge of the whole earth do right? (Gen. xviii. 25.) Yet here we find both the deadly serpent and the lovely Son lifted on the tree of the curse. Why? (Heb. ii. 14, 15.) "*That through death He might strike powerless him who had the power of death—that is, the devil—and deliver them who, through fear of death, were all their lifetime subject to bondage.*"

The Gospel exhibits as cursed one who did not deserve wrath from God or man. He was the fellow of God, His beloved Son, in whom He was well pleased ever; the obedient in all things. He was the friend of man, the great counterworker of the plots of Satan. Had He obtained His deserts, he had won for Himself the rule of all the earth; every blessing of the law was His. Here lies the glory of the difference. The law justly curses Satan, the serpent, foe of God and man. But the Gospel's wondrous news is of the cursing, of the Son, the beloved of God, that He might be the Redeemer of man! Here is Grace! Here is the ove of God!

Thus it "must" be, if man were to be redeemed. To this the Father consented, this was the Father's gift. To this the Son agreed, that God might be glorified, His justice and mercy meet together. On man and Israel had fallen the curse of the broken laws of Eden and of Moses, and only by the blessed One's becoming a curse could the cursed one become blessed. Only by his endurance of death, the

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penalty threatened, could life, the blessing, be restored, and man taken out from under law, to be made a son of God.

But note another joyful difference! The serpent under the curse was made of copper, a lasting metal, to tell us that the curse shall never be removed from off him. But while the curse fell on the Son, and pierced Him through with sore agony, it could not hold Him. It struck Him to death, but it could not keep Him. On the third day, He rose above its power. The Lord of Life could not be detained by death. The Son of Righteousness could not be plunged in eternal eclipse. He has come forth from the curse into blessing. He has been taken from this low world of sin and death to the heaven of heavens, to dwell in the presence of the Holy One above. And from this, His bruising, has sprung His glory. The Father has given Him a name above every name; and when the day of justice comes, when to each shall be rendered according to his works, to Jesus the supreme place of glory must be given of right. In the day of grace Satan reigns, and his power was exerted to bruise the heel of the Son of Man. It was fulfilled in his hour when the power of darkness was permitted its full sway, and in crucifixion the Saviour's heel was literally bruised. But the day is at hand which will bruise Satan's head. Jesus will be exalted on the world and in the scene in which he was humbled, and Satan will be ejected both from earth and heaven. For the grace of the Son in His humbling to death, all shall bow before him, and every tongue confess to God.

But now a word on the *results of the two liftings*.

The raising of the serpent of brass was with a benevolent view on God's part, and on the mediator's; it was the fruit of his prayer and power with Jehovah. Every bitten one that looked, even with the glazing eye of death, on that snake of God's appointing, lived. His ebbing life of nature returned to its full tide again through that gaze. What no herb or metal could effect, that at once produced.

But now the Saviour is not exhibited to the eye of nature: He is far away in the heavenly places. But the story of His death is to be presented to the sinners around, to heal a worse disorder than that which afflicted Israel. To man, dying under the wrath of God, as a criminal offending against his laws, to man as full of enmity against God, this hope is lifted up. We present the cross of Christ as the reality of that which the law could but shadow forth at a great distance, and in an imperfect emblem. Behold grouped around this centre, man and Satan, God and His Son. Behold here man's highest trespass and Satan's most impious plot! If upon the multitude gathered around Golgotha the fires and brimstone of Sodom had descended, if the earth had opened and the guilty city had been plunged into the gulf, it would have been only its desert. But behold also the Father and Son, full of grace, and full of justice, combining to save the guilty rebels of men! Here is justice: without death there can be no pardon—without the curse endured, no blessing. Even the agonised prayer of the beloved Son, that the cup might pass away, cannot be heard. Die He must, if man be saved. But oh, the love of God! He so loved the world as to set his beloved Son under the terrors of the curse, that we might not perish, but have eternal life.

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The brass serpent in the desert was exhibited to the eyes of Israe alone; but this cross of the Christ was displayed before both Jew and Gentile. It speaks the sin of both; it tells of their deep disorder, and the full deceptive power of the wicked one over them both. But it tells too of the love of God towards both alike. Law, in its justice, curses the cursed one, and natural life is prolonged. Grace in love to sentenced dying man curses the Blessed One, and eternal life flows into his soul who believes!

The cross of Christ discriminates between the seed of the serpent and the seed of the woman. The sons of the wicked one regard it not, or cavil at it. Some will not believe their disease, some deny the justice of God and the day of judgment to come. Some cavil at this display of love as unjust. We proclaim the God of justice as seen under the law; but we have to tell, too, in joyous tones, of the God of grace and justice both exhibited in the cross of His Son.

Who will believe it? Who find life and peace now, and glory hereafter from this scene? Who will meet God here? Who will move past the altar and the laver into the holiest of the heaven? Look sinner, and live!

But the Saviour lifted off the earth in judgment under the curse, is to be lifted over the earth in glory, to be exalted and extolled and to be very high. This he foretold as the result of his enduring the curse. All should be drawn to Him. And this day is fast rolling on. In the counsels of God it is nigh at hand. How grandly closes the Psalm of the crucifixion! After its low wail and minor key, how does it swell into the fullest chords of triumph at the conclusion!

"My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom *is* the Lord's: and he *is* the governor among the nations. All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*." (Ps. xxii. 25-31.) The coming kingdom takes the cross of Christ as its basis.

ADVERSITY.

As the body of man, and consequently health, is best understood and best advanced by dissections and anatomies, when the hand and knife of the surgeon has passed upon every part of the body, and laid it open; so when the hand and sword of God has pierced our soul, we are brought to a better knowledge of ourselves than any degree of prosperity would have raised us to. No study is so necessary as to know ourselves; no schoolmaster is so diligent, so vigilant, so assiduous, as adversity.—*Dr. Donne.*

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THE JUDGMENT OF THE RIGHTEOUS.

CHAPTER I.

By Robert Burrow.

To convince a sinner of his ruined condition is the work of the Spirit of God. The instrument employed is usually the law, or word of God. Man's instrumentality may, or may not be, employed. A sinner may try to stifle the conviction, and may go on doing so from time to time until (the Spirit no longer striving with him), he is given up to the hardness of his heart. Lamentable, indeed, is the condition of such a man!

But when this conviction is yielded to, it leads to the inquiry, "What must I do to be saved?" And the answer is, "Believe in the Lord Jesus Christ, and thou shalt be saved." And should he be in doubt as to what is meant by this sublime answer, it may be stated thus: "Believe that he loved thee, and gave himself for thee—that he died for thy sins, and rose again for thy justification, and thou shalt be saved." He believes, and thus, according to the promise, is saved from the guilt and power of sin. And in the joy of his heart he asks,

> "How shall I equal triumphs raise,
> Or sing my great deliverer's praise."

And well he may do so! And he goes on his way rejoicing. But by-and-bye he hears some alarming discourse on the judgment, in which the preacher represents the just and the unjust, the righteous and the wicked, all rising from the dead together, and *all alike* made to stand to be tried, for life or death, before the Judge of the whole earth. He, as a matter of course, according to general custom, takes all the speaker says for granted. What is the consequence? His joy in the Lord, arising from a sense of pardoning mercy, is abated. With a heavy heart he looks forward to what is called "the judgment." His soul is sad, and he anxiously asks, "How shall I stand in this judgment?" But has he been rightly instructed on this subject? Is he really, as a justified believer, to stand in judgment as a sinner? Is the preacher uttering the truth of God in saying that the just and the unjust, the righteous and the wicked, shall be raised together, and that all alike are to stand before the judgment seat to be tried for life or death?

Is this really the teaching of Scripture? Before answering this question, let us ask another, "What is meant by the day of judgment?"

It is used in opposition to "the day of salvation," a day which has lasted for eighteen hundred years, and is not yet come to a close. So the day of judgment extends over a period of at least a thousand years. The day of judgment, thus understood, the Scriptures clearly teach us, that during this long period several acts of judgment will take place—that the Antichrist, and all in confederacy with him, will be judged, condemned, and destroyed—that the nations will be judged and

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nationally rewarded or punished according to their conduct towards Israel—that during the millennial period, as during the Jewish theocracy, judgments will be inflicted on the rebels against God's authority, and that after the termination of this period will come what is called the general judgment. All this, we submit, is clear enough to those who have carefully read those portions of God's word which relate thereto.

If then the justified believer will ever be called upon to stand in judgment, when will it be? No one contends that it will be at the time when the last great Architect and his followers shall be judged and destroyed, or when the living nations of the Gentiles who shall survive such destruction shall be judged; or, during the millennial period. Then, if at all, it must be afterwards at the general or last judgment.

Now, then, let us see what Scripture saith on the subject. Look first at those portions of Scripture which are generally regarded as proving the supposition, and, secondly, at those which seem to show the contrary.

As to the first class of passages, take the following:

Ecc. xii. 14: "For God will bring every work into judgment, with very secret thing, whether good or whether evil."

Matt. xii. 36: "But I say unto you that every idle word that *men* shall speak they shall give account thereof in the day of judgment."

Acts xvii. 30 and 31: "And the time of this ignorance God winked at, but now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."

Rom. ii. 12 and 16: "For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ."

Rom. xiv. 10 and 11: "For we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God."

1 Cor. iv. 5. "Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God."

2 Cor., v. 10. "For we must all appear before the judgment seat of Christ, that every man may receive the things done in his body according to that he hath done, whether good or bad."

And Matt. xxv. 31 to 46.

These, then, are the several portions of Scripture on which is built the popular doctrine that all men, good and bad, righteous and wicked, believers and unbelievers, will have to undergo a public trial. Benson's comment on the last passage quoted may perhaps be taken as expressing the general opinion on this subject now and for many centuries past prevailing.

"We must all appear before the judgment seat of Christ. *All*—that is apostles as well as other men—whether now present in the body or

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absent from it. *All* must appear openly, without covering, before the judgment seat of Christ where all hidden things will be revealed, *probably* the sins even of the faithful which were forgiven long before, for many of the good works (their humiliation, godly sorrow, striving against sin, mortification of it) cannot otherwise appear; but this will be done at their own desire without grief or shame." Joseph Benson was a wise and and learned man, and well acquainted with the *contents* of Scripture, and above all he was a good man; but like many other wise, learned, useful, and good men he was bound down to a system of divinity, and was insensibly influenced thereby. Thus the action of free thought and independent judgment was fettered. Yet in the comment quoted there is a becoming modesty. Speaking of the sins of those who had obtained redemption through the blood of Christ, he says, "*probably* these will be publicly revealed. And if so it will be done at their desire, without grief or shame." Here is no dogmatism. What he supposes is stated not as a thing *certain*, but only in his judgment probable.

Upon the proper meaning of the words judgment, and the being brought into judgment, our conclusions must depend. The popular notion ignores all those passages of Scripture which speak of the resurrection of the just, and the change of the living saints, as distinguished in point of time from that of the unjust, overlooks the special judgment of the anti-christian confederacy which forms the subject of so many prophecies; the judgment of the living nations consequent thereon, as also foretold in scripture; and postpones the period of judgment to the close of the millennium; represents the good and the bad, the just and the unjust of all previous ages and dispensations, as rising together in one great mass, and then all the sins, transgressions, and iniquities of both classes of persons are to be proclaimed to an assembled world. This is the general popular notion we have been accustomed to hear from infancy. But is this in accordance with Scripture? If so, then, even believers in Christ must submit to it, however gloomy the prospect. Yes, you say; so, it must be to the unbeliever.

But what we ask as to believers? What as to those who, once the children of wrath even as others, have been made the children of God by faith in Christ Jesus? Is there nothing gloomy and revolting to them in the prospect of having all the sins, transgressions, and iniquities of their hearts and lives proclaimed and exposed before an assembled world?

Let them solemnly and prayerfully consider this question. And then let them say if there is anything cheering in the popular notion. Rather is there not even as to them something in this notion exceedingly repulsive? You admit it. But then you say all this is mere human reasoning. And we grant it. However, we must not forget our knowledge of scripture was derived in the first instance not from reading and studying it for ourselves, but from the teaching of others. And if they taught us wrong on any points we still are in the wrong thereon, unless by exercising the right and duty of private judgment in the interpretation of scripture for ourselves we have been freed from the errors of such teaching.

But let us considar whether the popular notion about the judg-

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ment is consistent with scripture. Is it so as to the *time* usually assigned? And is it so as to the *judgment itself?*

As to the *time*. The reference is to the end of the millennium, when Satan, after having been bound 1000 years, shall be loosed for a little season and shall go forth to deceive the nations as before. Upon the happening of this event, fire is represented as coming down out of heaven and destroying them. And then the devil is represented as being cast into the lake of fire, and there kept for ever and ever. In immediate connection with this it is said (Rev. xx., ii.), "And I saw a great white throne and Him that sat on it. And I saw the dead small and great stand before God, and the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books according to their works." This is universally admitted to be the time of the general judgment. And this is undoubtedly the time when all the wicked dead will be raised and judged together. But is this the time when justified believers under the present and former dispensation shall be raised and judged? No! The New Testament speaks of the resurrection of the saints as totally separate and distinct from that of the unjust. "Behold," says the apostle Paul (1st Cor. xv. 51. 1 Thess. iv. 13—17), addressing believers and them only, "I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye. We, which are alive and remain unto the coming of the Lord, shall not prevent or go before them that are asleep. The dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord." All this takes place *before* the millennium, and consequently at least 1000 years before the general resurrection. And if justified believers are judged in their raised or changed bodies, it is certainly not upon earth at this time; for the whole work of raising the righteous dead and changing the living saints will be done "in a moment in the twinkling of an eye," when they are all taken away from earth to meet their Lord in the air. It follows that if ever they are brought into judgment it must be either at the time when they are with the Lord, or at the time of the general judgment, after the long interval of at least 1000 years. There is no alternative; it must be the one or the other.

There seems something altogether superfluous in the idea of their having to stand in judgment after such a long interval, and after having been all this time with the Lord.

Now that there is *a sense* in which justified believers in their resurrection bodies will be judged of the Lord Jesus is certainly the doctrine of the New Testament. For it was of believers the apostle was speaking, including himself, when he said, "We must all stand before the judgment seat of Christ. Everyone of us shall give account of himself to God." And again "We must all appear before the judgment seat of Christ, that every man may receive the things done in his body according to that he hath done, whether good or bad." From these passages it is clear beyond all controversy that there is *a time* and a *manner* and a *sense* in which even justified believers, though their sins are forgiven, and though they have been made the children of God by

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faith in Christ Jesus, will be judged of him. But at *what time*, and in *what sense?* Will it be at the time and in the sense embodied in the popular, prevalent notion thereon? These are momentous questions—questions which affect the future prospects of the righteous, and also their present enjoyments. In order to answer these questions it is necessary to ascertain what is meant by their being *judged*. And to this end it will be requisite to compare those parts of scripture which treat of the subject with others which *seem* to say the contrary, and to discover the meaning which will reconcile them, and this we hope to do in a future chapter.

Collumpton.

Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

CHRONOLOGICAL QUERY.

DEAR SIR,—I have just read in a book of sermons, printed in 1846, for private circulation, the following:—According to the chronology affixed to our authorised version we must be (1846) now above 150 years distant from the second advent. But the computation of Fynes Clinton, in his "Fasti Hellenici," grounded chiefly on St. Paul's declaration in Acts xiii., leads to a very different result; and if his computation be only substantially correct, then it will follow that "this generation shall not pass away till all be fulfilled." The following is a tabular view of the dates given, to which I have added Scripture authorities for those dates more especially, which materially differ from our Scripture chronology.

From the Creation to the Deluge	1656	Bible Chronology.
From the Deluge to the Birth of Abraham	352	Bible Chronology.
From the Birth to the Call	75	Gen. xii. 4; Joseph, An. I. vii. 1.
From the Call of Abraham to the Exodus	430	Ex. xii. 40, 41; Gal. iii. 5—7.
The Abode in the Wilderness	40	Acts xiii. 18.
The Conquest and Division of Canaan	6	Joshua xiv. 7-10.
The Administration of the Judges	450	Acts xiii. 20.
The Administration of Samuel		No where mentioned in Scripture.
The Reign of Saul	40	Acts xiii. 21.
The Reign of David	40	2 Sam. v. 4; 1 Kings ii. 11.
From the Death of David to the Rebuilding of the Temple	3	1 Kings xi. 42.
The Remainder of Solomon's Reign	37	1 Kings xi. 42.
From the Death of Solomon to the Destruction of the Temple by Nebuchadnezzar	389	Bible Chronology.
From the Destruction of the Temple to Christ's incarnation	587	Bible Chronology.
	4105	
Christian Dispensation	1846	
	5951	

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Deeming the foregoing important and interesting in 1865, 19 years nearer the close of the 6,000 from the Creation, and anticipating the near approach of the Sabbatical rest "that remaineth," may I ask if we are not able to fill up the gap caused by "the administration of Samuel?"

Amid such varied opinions, held so strongly by their propounders, it would be well to obtain agreement on as many points as possible. Is Bible chronology one of them? The headings in our Bible make the administration of Samuel 20 years. This makes A.D. 1865 A.M. 5990, leaving ten years for coming events, including the last week of Daniel.

Again let me say that I am only anxious to aid in bringing forward anything that may cast a light in these dark days, and not give any views of, yours faithfully, E. T. C.

THE PROPHETIC MEETINGS.

DEAR SIR,—It is most pleasing to see, in the midst of general indifference, on the part of the church at large to the Second Advent, such large meetings as were assembled the other day in Freemasons' Hall on the subject of the Lord's Second Coming. It is truly delightful to find Christian brethren providing so suitable a place for holding such meetings, and diffusing knowledge regarding the prophecies.

But would not their object be much better attained, if care was taken to have more exposition of Daniel and Revelation mingled in the speeches? The announcement of the topics for each day gave warrant for that expectation, which, however, can scarcely be said to have been carried out, as the sequel proved. The addresses were indeed sound, evangelical, and sometimes eloquent; but the prophecies of the four beasts, the ram and he-goat, the wilful king and vile person, of Daniel; and the seals, trumpets, vials, two witnesses, seven-headed and ten-horned beast, the two-horned beast, the 144,000, and seven angel messages, and sun-clothed woman of Revelation, were scarcely once alluded to. In a speech of an hour and a quarter, on the first evening, there was indeed a passing allusion to the metallic image, but the style of that and other addresses was chiefly the simple preaching of the Gospel, or touching upon the most elementary truth of premillenialism.

It should be remembered that at the present day nearly every one even among true Christians, regards those prophetic symbols and visons as practically unintelligible; and if at any Exeter Hall religious meeting, a speaker should seriously refer to the beasts or the ram, or the goat in Daniel, he would be considered very injudicious and foolish. But it is only by the consideration of these universally neglected and despised prophetic visions, that we can really find out our latitude and longitude in the chart of time. We should not know that the Advent of Christ was in the highest degree probable to occur within the next half dozen years, unless we learnt from Dan. ii. that the territory of the Roman Empire is to be divided into exactly ten kingdoms to be ruled by ten clay-iron or democratic-despotic kings elected by universal suffrage at the epoch of the consummation, and we see that ten-kingdom division approaching in the modern changes in Europe. We also behold the four horns of the he-goat of Dan. viii., Egypt, Greece, Syria, and the rest of Turkey, being revived in their independent nationality; and it is in the latter time of their kingdom when the transgressors are come to the full, that the last Antichrist is to be manifested. The independence of Syria and Egypt is also predicted to happen at that time in Dan. xi., where they are called the kingdoms of the North and the South. But many other signs of the times in respect to the Jews and the last Imperial Antichrist, and the close of the 6,000 years and other dates about this period, are most valuable and important to be plainly set before the public, and an excellent opportunity of doing this on the occasions alluded to was altogether lost, because nothing of the kind was said.

Would Noah have discharged his task if he had merely told people that a flood was coming some day, he could not tell when, instead of plainly warning them about its predicted arrival at the end of 120 years.

And so the signs of the times plainly prove, that the greatest persecution and

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tribulation ever known is now coming on the earth. During the awful forty-two months of the persecution of Christians by the ten horn-kingdoms, Papists, infidels, and Mahometans, will massacre millions of God's people, most of whom are even now so ignorant of Prophecy, that they know not that there is to be any future universal three-and-a-half years' massacre, much less that more than a hundred profound students of prophecy believe it will be between 1868 and 1873.

The Church at large is completely asleep regarding the appalling crisis upon the edge of which we now stand. The foundations of the social and political deep will soon be suddenly and utterly broken up. England being most undoubtedly one of the Roman-imperial ten horns, will be the scene of that massacre, to which the Reign of Terror in 1793 was mere child's play. And though people who profess to be looking for the Lord's coming may in their meetings tacitly proscribe distinct reference to such tremendous judgments, yet they cannot thus ward them off: and many who cannot bear to hear of the probabilities of Napoleon being the future Antichrist, and of the almost certain close of the dates in the present decade, will soon find themselves personally experiencing the very calamities, the magnitude and proximity of which they practically denied; even though at the present time many such delude themselves and others by affirming, "We are all to be caught up before the three-and-a-half years' tribulation," but not a few who lay this flattering unction to their souls will find out that only 144,000 Christians (in Rev. xiv., not vii.) are to be taken up in the first ascension, leaving behind the balance of the three or four million Christians now supposed to be on the earth to obtain the oil of prophetic knowledge too late, and, as foolish virgins, to preach and believe those definite doctrines which previously they had disregarded as being too earthly for their consideration. Preachers who lack understanding, or faithfulness, or moral courage to speak definitely about the impending advent of Christ, need not expect to find themselves among the wise virgins.

In regard to the above-mentioned second advent meetings, I believe they would be more profitable if the speakers were always requested not to preach sermons, but to expound prophecy, and not to occupy more than about half-an-hour, so that more than one or two might participate in each meeting. A speaker must be an extraordinary good one to be able to speak for an hour without wearying his audience.

Yours truly,
A STUDENT OF PROPHECY.

QUESTIONS.

SIR,—Will you have the goodness to insert the following question in the RAINBOW?

What is the teaching of Scripture regarding the place of abode of the Old Testament saints in their resurrection bodies? Do Abraham, Isaac, and Jacob *personally* dwell on the *land* that was by divine grant given to *them*, "and to their seed after them?" The "better country" which they desired, "that is, an heavenly," (Heb. xi., 16), is it in the heaven above, or in the earth beneath? when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His *ancients* gloriously" (Is. xxiv., 23), and when the "earth shall be covered with the knowledge of the Lord as the waters cover the sea?" Is *the land* in which they tabernacled, and in which they secured a possession for a burying-place, and concerning which Jacob made his son Joseph to swear that he would carry his bones up from Egypt and bury him in the burying-place of his fathers; is this the land where they shall rise and stand upon their feet; and is this land that favoured province of the "kingdom of God," to which "many shall come from the east and from the west, and sit down with Abraham, Isaac, and Jacob?"

I am, Sir, yours very truly,
Great Yarmouth. C. L.

THE APOCALYPSE.

SIR,—The terms in which you speak of a new work in four volumes on the apocalypse presses afresh upon my mind the question whether we should be losers or gainers if all the hitherto printed dogmatizing on the Book of Revelation were swept away and forgotten.

It is not everyone that is in a position to purchase four new volumes, if disposed to do so.

All I know of the voluminous work o

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Matheetes is obtained from the extracts you have given, and from your observations on it. I hope, however, for some real instruction from one who can see that the apocalypse "*tells us of a time when our dispensation shall have passed away, and when the Jew and his land and the principles of the Old Testament are again in activity.*"

This is one of the thoughts which I have long ago expressed in discussing the character of the apocalypse.

The Book of Revelation shows clearly a return to the old state, of a people kept at a distance from God, though still in a position of testimony; a position of which Stephen reminds them in reproaching them as a people: "Who have received the law by the disposition of angels, and have not kept it." How could they, seeing that they had wilfully got off, and kept off the ground on which "the Fathers" stood, the covenant of promise, and had taken upon themselves a covenant of their own merits—a covenant by which they necessarily put themselves at a distance from God—a covenant by which they exchange the relations of sons for that of mere servants; and they are accordingly turned over to the *undiscretional* supervision of those who, though spirits, were themselves but servants. How terrible to Moses was that word, "Behold, I send an angel before thee to keep thee in the way, and to bring thee unto the place which I have prepared. Beware of him and obey his voice; provoke him not; for he will not pardon your transgressions; for my name is in Him." Ex. xxiii. 20 21.

Is it not so with those who are to be brought into a position of testimony in the days which the apocalypse foreshows? And will they not be brought into that position by having the eyes of their *understanding* opened to look upon him whom they have pierced? and does not that enlightenment take place after this *our* day of grace has ended, and after the church, the body of Christ, has been caught up to be for ever with the Lord?

Does not the character of the appeal to the seven assemblies warn them of the last and great advent which is to come as a snare upon all the "*dwellers upon earth*?"

"Behold He cometh with clouds and every eye shall see Him, and they also which pierced Him, and all kindred of the earth shall wail because of Him. Even so, amen."

It is a blessed thing for those thus committed to angelic supervision and custody that the head still holds the reins of control; the seven stars are in *His* right hand.

I hope it will not be supposed that I am writing in a carping, word-catching spirit, when I say that I do not quite understand the extract from Matheetes, which you have printed in such conspicuous typography—viz., "WE AFFIRM THAT WE ARE TO INTERPRET ALL THAT WE FIND LITERALLY, SAVE WHERE ABSURDITY WOULD FOLLOW." I suppose things which the spirit of God intends to be taken literally must not be *interpreted* at all. We know that the interpretation of phonetic characters may be effected literally, but very much of the teaching of the apocalypse is by means of symbols. I suppose the word "literally" as applied to the interpretation of symbols can only mean correctly, and that must of course be very much a matter of individual conviction, or as some would say, of opinion.

In the apocalyptic vision at Patmos the apostle was seemingly in the condition in which most people have been in their dreams. Deprived of the consciousness of present existing circumstances, and living over again in the circumstances, and with a sense of the relations of bygone years, as though in the midst of *them*. John, in a portion of his dream, was evidently deprived of the consciousness of his existing relation to God in Christ, even as a sacred person, to say nothing of his apostleship. His dream had built again the things which faith had destroyed. This it was which enabled him to sympathize and have fellowship in the circumstances of those with whom his dream re-connected him.

Those circumstances, though present realities as to the dream of 1800 years ago, are still amongst the unfulfilled purposes of Him to whom alone the day and the hour of their fulfilment are known.

But, it will be said, the seven churches must have been in existence at the time John was writing, or how could he have obeyed the commandment to send a book containing the account of his vision to those "churches?"

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I believe the word "churches" in our version instead of assemblies, as the Lausanne and other versions have it, has been a great hindrance to a right understanding of the apocalypse. If these seven assemblies have not yet existed, it is certain that they will, and as certain that the messages to them written in our Bibles will, in God's own time, come into the hands of those to whom they are addressed, just as they have come into our hands, and just as the message to Cyrus, written by Jeremiah 100 years before Cyrus was born, came into that monarch's hands at the appointed and needful time.

But again allow me to ask, whether every body is bound—I mean bound by the words of Scripture—to take for granted that the expression, "things which are," mean the seven churches, or that they have anything whatever to do with them?

Is not John set before us in the Apocalypse as the spectator of a gradually unfolding or unrolling picture, consisting of symbolic representations, the glorious exhibitor being himself part and parcel of the exhibition, and his words part of what John is ordered to write down?

The apostolic dreamer has not seen and heard much before he is so overwhelmed that he falls at the divine exhibitor's feet "as dead." Upon this the strength-giving hand is graciously laid upon him, and he hears the blessed words, "*Fear not*! I am the first and the last. I am he that liveth, and was dead; and behold! I am alive for evermore, and have the keys of hell and death." Surely this gracious act, and these blessed words which accompanied it, were as important to be recorded as the portion John had already seen, and as the things which were thereafter shown him. May we not reasonably paraphrase the text thus:—

"Write what you have already seen; write also the effect the sight has had upon you, and what I am in consequence now doing and saying to you, and 'the things which are about to come after these things.'"*

Are we not forcibly reminded of Old Testament principles by those oft recurring words in the messages to the assemblies, "I have somewhat," or "I have a few things against thee?" and what significant and solemn words they are to those under any covenant but one of pure grace. It is written, "Cursed is every one that continueth not in *all things* that are written in the book of the law to do them."

Surely Matheetes may well say the Apocalypse tells of a time "when the Jew and his land, and the principles of the Old Testament, are again in activity." It is a remarkable and important fact that only two of the assemblies, those of Smyrna and Philadelphia, are "without blame," and though exhorted, they are not, as the others are, called upon to repent, and threatened with the removal of their candlestick, or with judgment of any kind. The testimony to Smyrna, poor in spirit, is "thou art rich," and "fear none of those things which thou shalt suffer;" and the exhortation is, "Be thou faithful unto death. I let them kill me for your sake, and my Father raised me up again. Do you let them kill you for my sake, and I will in like manner raise you up, and give you a crown of life."

However figurative the language of the Apocalypse may be, it contains, in many instances, interpretations of the figures made use of. I think we shall find that the interpretations are always consistent. When I read, as in chap. i. 20, that candlesticks mean assemblies (doubtless of persons in a place of testimony), and when I read again, in chap. xi. 3, of the two witnesses, that they are not only the two olive trees, but also the two candlesticks standing before the God of the earth, who can forbid me to conclude that the two witnesses are not two churches? The testimony prayed for by the Lord Jesus that the world might believe was collective testimony. The words of the message to Philadelphia harmonize wonderfully with what is written of the two witnesses, *e. g.*, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee" ("having loved his own which were in the world, he loved them to the end"). Is not the marvellous power given to the two witnesses in chap. xi. just that which would produce

* Young's translation literatim.

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the very results promised to the assembly of Philadelphia: — "If any man will hurt them (the two witnesses), fire proceedeth out of their mouths and devoureth their enemies; and if any man will hurt them, they must in this manner be killed. They have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them into blood, and to smite the earth with all plagues as often as they will." (Chap. xi. 5, 6.) The two witnesses are faithful unto death, and they receive the crown of life, as promised to "rich," "poor" Smyrna. Behold, too, in heaven, an opened door, as promised in Philadelphia, "which no man can shut," and hear the voice saying to the two witnesses so lately dead, but having received the crown of life, as promised to Smyrna, "Come up hither."

I could add many more corresponding impressions made upon me by reading the Apocalypse without note or comment, but time forbids; and I submit what I have written, earnestly praying that it may not obtain more credit than it may be entitled to by whatever mixture of truth it may contain.

Yours, in the Lord,
I. H. MAW.

Broseley.

THE MARKS OF ANTICHRIST.

DEAR SIR,—It is by no means the writer's wish to revive the subject of the Beast's number, nor has it been his wish after the first letter. The present question is one of far higher importance, and it is one of life and death, as far as one part of prophecy is concerned. We mean the manifestation of Antichrist, or, in other words, the marks of Antichrist. No one will deny that this is of real importance, or will be so hereafter, whenever the time has come for the manifestation of Antichrist. To *know* him beforehand may be impossible, but as far as it is possible to discern his approach, we should assist one another, without raising up difficulties that seem quite gratuitous. In the June Number, a letter appeared, under the title of "Hebraists," in which certain signs or marks of Antichrist are mentioned, and mentioned in such a way as to leave no hope of ever discovering him until it shall be too late, and introducing, moreover, new marks of the "Beast," which do not appear to be derivable from anything in Scripture. These are styled in the letter "obstacles which no one can remove," and yet it appears to me that they can easily be removed after a moment's inspection. With permission, we may consider them one by one, just as they occur.

1ST OBJECTION.—THE NAME.

It is asserted that ALL the names of the "Beast" must be taken into account, even though he should have FOUR names, and that if one out of the four should be omitted, all is lost. This is the purport of the first objection. But the 13th of Revelation says nothing whatever of ALL the names of the Beast. It speaks of his *name* (in the singular), and not of his *names* (in the plural). Therefore, it is clear that only *one* of his names is meant, and not *all* his names. His ordinary name, his imperial name as a *public man*, is evidently all that is meant. If we are asked what is the name of the Queen, we reply, "Victoria." If the name of the Queen of Spain, we say, "Isabella," though our Queen has two names, and the Queen of Spain has about twelve names. The public or imperial name is quite enough, and no other is called for. So it is with Antichrist, who will certainly be an imperial person; and the more to give evidence of this, the Scriptures use the singular number in speaking of his name, instead of the plural.

2ND OBJECTION.

"The Antichrist must be a ROMAN, and Napoleon is not a Roman." Let us not speak of Napoleon, but of any individual you please. It is never said in Scripture that Antichrist must be a Roman, nor a Jew. It appears that he will be the head of the seven-hilled city, and that city is Rome. But that is no proof whatever of his being a ROMAN. Many of the ancient Roman emperors were foreigners, as, for example, Heliogabalus, and yet they are all reckoned as Roman emperors, as much as Julius Cæsar or Augustus, who were veritable Romans. Whoever Antichrist may be, he will be emperor of the seven-hilled city during his reign as Antichrist, but not necessarily one moment sooner. And that is all that can be discovered as to his con-

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nection with Rome. The Queen is by title Queen of Hindostan, and yet she is certainly not a Hindoo.

3RD OBJECTION.

"The Antichrist must be a king of Rome who had died before John saw the visions of the Apocalypse." The reason of this assertion is, that the eighth king is said to be "one of the seven." This, we believe, only means that the eighth head or king will be a revival of one of the former headships, which is quite enough to satisfy the prophecy. But there is another answer, which Mr. Govett has himself supplied, and which settles the question. My own opinion has long been that the "deadly wound" with the sword will be a literal and a personal fact. Antichrist will be *killed* with a sword. He will descend into Hades or the "bottomless pit." He will then, after a while, re-ascend from Hades to the earth, and live again as an earthly man. And thus he will become *literally* the "Beast out of the bottomless pit," as he is styled in the 17th chapter of Revelation. This is my own opinion, and has long been so. But Mr. Govett, in one of his works, has stated his belief that when Antichrist has been killed, and has descended into Hades, *his* soul will remain in Hades, and the soul of one of the *former heads* will arise from Hades and will enter into and re-animate the dead body of the eighth head. This is Mr. Govett's own opinion; and we need not say that the third objection is removed by Mr. Govett himself, for as soon as the soul of the former king has entered the dead body of the eighth, the eighth king becomes at once one of the "kings of Rome who had died before John's time." For the soul is the man, and the new soul makes a new man. But all this is completely FUTURE. Whoever Antichrist may be, he is not to become a resurrection man until he has first DIED. This no one can deny, and the time for the "deadly wound" has not yet come.

4TH OBJECTION.

"He can only appear after transgressors are come to the full. Now, while our day is evil enough, it might be much worse." Of course, it might be worse, but it might be worse to-morrow, or in three years, or in four. We cannot say how soon it may have come to the worst or the FULL. So that this objection has no weight that we can perceive. It only proves that Antichrist has not yet assumed his Antichristian character, and that is what we all equally admit, whoever Antichrist may be.

5TH OBJECTION.

"The Antichrist belongs to another dispensation than the present." Now, it has never been denied that Antichrist belongs to another dispensation, but that new dispensation is to begin at a time indisputably fixed by the Word of God. It begins at the removal of the Church, and not before; and it is some time after the removal of the Church that Antichrist is to appear. (Rev. xii., xiii., &c.) No one ever expected Anti-Christ to appear *as* Antichrist till after the removal of the Church; and, whoever he may be, he will continue an ordinary person until the Church has been removed, and the new dispensation has begun.

6TH OBJECTION.

Lastly—"We are told that when Antichrist shall be present, his presence will be attested with all supernatural powers and miracles." This is very true, but when? When Antichrist has assumed his Antichristian character, but certainly not before. And he does not assume that Antichristian character until after the removal of the Church. Surely Mr. Govett does not expect that the Antichrist will be Anti-christ from the moment of his birth? He will be Antichrist only for the few last years of his reign, whoever he may be, or wherever he may be developed. (See Rev. chap. xiii.)

GENERAL OBJECTIONS.

In the last paragraph but one of the "letter" several objections are thrown together; therefore I have reserved them for the last answer to avoid confusion. One objection is this, namely, that Napoleon cannot hereafter become the Antichrist, "for the idea of his hereafter becoming so has been answered before." When was it answered? Most assuredly never! No matter for Napoleon, leave out his name altogether; but it has been long decided that whoever Antichrist may be he is not to assume his Anti-christian character before the last few years of his reign, and after the rapture

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of the Church. Nor is it possible to understand what Mr. Govett means by this objection, for surely he does not expect that Antichrist is to be Antichrist all his life. The "idea" has indeed been answered before; but it has been answered in a way directly contrary to Mr. Govett. The answer is this, in one word, namely, Antichrist will be an ordinary man until the moment has come for Satan to enter into him. And till then he will not be distinguishable from the ordinary men. Again, it is said that as Jesus rose from the dead so must his great rival, the Antichrist, also rise from the dead: that is to say—he must be a resurrection man. This objection is precisely the same as the third which we have already noticed; it therefore requires no additional answer. The "Beast" is to be killed with a sword. He is to die, descend into Hades or the bottomless pit; to remain there a while, and then to return to the earth, and to reanimate his own dead body; and then, indeed, "all the world shall wonder after the beast," when they see his dead body come to life again, and when his deadly wound has been healed. But all this is FUTURE, and we cannot expect Antichrist to die and rise again, BEFORE his PROPER time, merely to gratify our curiosity, or to answer our "objection!"

What these objections are intended for we cannot understand. They prove nothing, and can convince no one; for they turn upon points which are still FUTURE, and being future cannot be fulfilled, or looked for as yet.

These objections cannot be brought forward at all until the "last days" of the present dispensation have been ended, and they are quite irrelevant at present. This is equally true whoever may be the Antichrist, and has no reference to Napoleon or any other person individually.

Mr. Govett believes in an Antichrist called "Armillus," as if Satan would publish his chief agent's proper name so many years before! When Armillus appears the very same objections will be raised against him as Mr. Govett has urged against others. The same objections will hold good against every one until the last few years of his reign, so that if Mr. Govett's letter be correct, no one ever can be Antichrist. The conditions imposed in the "letter" are *premature* and impossible at present. Therefore they decide nothing; and we think that they have now been sufficiently answered. If such objections as these were to be admitted, we should never be able to discover Antichrist until it was too late.

I may be allowed to add that though the Antichrist is not said to be a ROMAN, yet the 8th of Daniel may seem to imply that he will be a GREEK. But Napoleon is well-known to be descended from a Greek family which settled in Italy.

And also, that no one ever considered the number of his name as *a proof* of anything, but only as a coincidence, and one that has no parallel or approach in any other name that ever was borne by man.

I am, yours sincerely,
R. PURDON.

ANSWER TO MR. LEA.

DEAR SIR,—I am glad that Mr. Lea and I agree so well in regard to the personal Antichrist yet to come.

But I am slow to discard the inferences which point to Rome, until I am assured that they are unsound.

1. "The people of the Prince that shall come shall destroy the city and the sanctuary." (Dan. ix. 26.) That people was the Roman nation, was it not? Then the prince who is to come is to be a Roman.

2. When John is instructed concerning the wild beast, it is in the closest connection with Rome—is it not? The wild beast carries the woman. The woman is the city which had the kingdom over the kings of the earth. (Rev. xvii. 18.) That was Rome, was it not? "The seven heads are seven mountains on which the woman sitteth." Can we interpret them better than of the seven hills of Rome?

3. I quite agree with Mr. L. that the seven heads are not seven forms of government. But they are said to be "seven *kings*." (xvii. 10). And how then can I make them countries and dynasties?

The name of one of the five Roman emperors who were dead when the angel expounded this, makes 666.

4. These seem to me strong reasons on behalf of Rome. And then when I

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look at the moral aspect of the city since the days of the Cæsars, as head of nominal Christendom, has she not perpetually intrigued with kings and introduced false doctrine arising out of her worldliness, leading nations astray into idolatry? Has she not slain millions in the name of Christ? (Rev. xvii. 1—6.) These features conspire to assure me that Rome figures greatly in prophecy.

I am, dear Sir,
Yours in Christ,
R. GOVETT.

REPLY TO "A BELIEVER'S" QUESTIONS.

DEAR SIR,—A "Believer" has put some questions to me in last month's RAINBOW, which, with your leave, I proceed to answer.

1. Eternal life is, it is declared, the "*gift*" of God, through our Lord Jesus Christ. (Rom. vi. 23.) All praise to our God for His unspeakable grace! But there is a "*prize*" besides. Must not this be something distinct? The "prize" is the first resurrection, or the millennial kingdom of reward; as I gather from Phil. iii. 11, 14; Rev. xi. 15, 18. Can every believer make sure of the prize, if it be awarded "according to works?" (Rev. xxii. 12, Matt. xvi. 27.)

2. By a "believer," I mean one possessed of a living faith.

3. I suppose that not every believer will enter the kingdom. For Jesus says (to take but one passage), that only *doers* of the Sermon on the Mount shall enter (vii. 21); and I think many Christians do not observe the Saviour's words there given.

If I rightly understand the matter, there are two justifications; one which is complete at the moment of faith, which is maintained all through this time of grace by the Saviour as our intercessor and priest on high, and which attains its completion in eternal life, as God's gracious gift to His elect. Of this Paul is the great witness.

But there is another justification in relation to the day of justice (or "day of judgment") to come. In that day it is decided whether believers who are now set in grace have yielded to God the fruits which he has a right to expect. Here faith avails not. The question is tried concerning each. "Is he worthy to enter the kingdom of glory?" And this is adjudged according to a man's works. Of this doctrine, James is the witness. (Jas. i. 12; ii. 5, 12, 26; iii. 1; v. 9, 12.)

I have sometimes illustrated the matter thus. In early spring I go round my orchard; I find all the fruit-trees dead. What is to be done with them? They are useless for fruit. I condemn them to be cut down for firewood. But a prophet accompanies me on my walk. He touches three of these dead trees, and communicates to them life. Yes, there are the green buds at the end of the bough! "Let the others be cut down, and these shall stand!" These are justified as possessors of life, while the others are condemned.

But in the autumn I visit again my orchard. Shall I be satisfied now if I find on them the same green buds as at first, no more developed than they were in February? Shall I be satisfied if I find on them a full supply of leaf? No; I do not keep fruit-trees for ornament. I cannot keep them if they have no fruit in autumn. They are not fulfilling the end of their being. Fruit I must have, or I shall cut them down. That is, the justification of autumn proceeds on different grounds from the justification of spring; and I think I see the difference between that of Paul and that of James.

4. With regard to the parable of the wheat and the tares, I ask, Do you expect to find every doctrine taught in every parable? I do find the doctrine in one close by; say in the Sower. There I learn that of all the hearers of "*the word of the kingdom*" (Matt. xiii. 19)—not the doctrine of eternal life—that only one class out of four bring any "fruit to perfection" (Luke viii. 14). I conclude, therefore, that that class alone will enter the millennial bliss.

5. Do all believers fall asleep in Jesus? And are they all present in spirit with him? I suppose both points are true of all believers. I observe, in passing, that the Greek expression in 1 Cor. xv. 18 differs from that in 1 Thess. iv. 14.

But my general reply to the argument from 1 Thess. iv. is, that it does not treat of the differences of spiritual character in relation to our Lord's advent, but of the physical barrier of

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death; in it the apostle is comforting the Thessalonian Christians, who imagined that *that* would form an insuperable obstacle to entrance into the kingdom. Therefore he is occupied in showing how the saints, considered as parties of persons physically alive or dead, will be dealt with.

But it does not assert that there will be but one rapture, as many infer. That there will be more than one, I have proved, I believe, from Rev. xii.—xiv.

6. Col. iii. 1—5. "This does not describe the appearing with Christ in glory as a reward." Very well; then why adduce a passage which does *not* when there are so many that *do*?

I am standing with a believer (suppose) in a chemist's shop. I say to him, "In some of these bottles is sulphuric acid." Would he think me refuted if he were to set down bottle No. 1 before me, and say, "There! is there any sulphuric acid there?" Or bottle No. 2, and say, "I have tested the contents of that, and there is no trace of acid there."

Perhaps he will answer, "Show me, then, some passages which do present glory with Christ as a reward." I answer: Heb. iii., iv.; 1 Cor. vi., ix., x., &c. Besides, the very epistle to the Colossians (i. 22, 23; ii. 8—18; iii. 22; iv. 1) contains the doctrine.

7. As I have in another letter in this month's RAINBOW again taken up Luke xii. 31, I abstain from saying any more; and only subscribe myself,

Yours truly in Christ,

R. GOVETT.

REPLY TO DR. BELL.

DEAR SIR,—With most of Dr. Bell's "Landmarks of Truth" I am happy to be able to agree, but I must now notice where we differ.

There are two great Gospels—one which was entrusted to Paul, which he calls "the Gospel of the Grace of God" (Acts xx. 24), "the Gospel of God's Son" (Rom. i.), and "*My* Gospel" (2 Tim. ii. 8). In regard of this, I fancy that we are pretty well agreed.

But there is another Gospel, which is frequently spoken of by our Lord, "*the Gospel of the kingdom*" (Matt. iv. 23; ix. 35; xxiv. 14, &c.). Of this phrase there is no use in the epistles. And it is in regard of this, I apprehend, that we differ. The chief principle of that is *righteousness*, not grace. In that we are taught that all will be dealt with according to works; and, as a necessary result, exclusion comes in. (Matt. v. 20; xvii. 1, 2; xix. 23, 24; Luke, xviii. 17, &c.)

"The Gospel of the Grace of God" tells us primarily of *eternal life* as the gift of God to every believer, and of this no believer shall "come short."

But Dr. Bell asks:—"If free grace has given the eternal glory, has it not given the *kingdom* too?" This is the point for him to prove. But Dr. Bell points us to Luke xii. 32. Yes, let us look at that and the context. "But rather *seek ye the kingdom of God*, and all these things shall be added unto you. [Seek, it is not ours.] Fear not, little flock, for your Father was well pleased (Aorist) to give you the kingdom."

Now, the Father long ago decreed that the saints shall *take* the kingdom (Dan. vii. 18), and therefore that He will *give* it them. But who will be numbered among the saints on that day? Will all believers? When God promised the land to Abraham and his seed after him in their generations, did it follow that every one of those who went out of Egypt should enter the land? (1 Cor. x.; Heb. iii. iv.) But look onward at the Saviour's words. He bids his disciples be ready as those servants who look for their lord. If they are watchful, he will greatly honour them. If the steward of his house be faithful, he will make him ruler over all that he hath. But what if he be unfaithful? He will cut him asunder, and set him amongst the unbelievers, believer though he be.

And what mean those verses which follow? "And *that servant* which knew his lord's will, and prepared not himself, neither did according to his will, *shall be beaten with many stripes*" (v. 47). Are there no believers who are not doing their Lord's will? Are there none who are in a wrong place, galled in conscience, and yet maintaining it for a livelihood?

2. But does not John v. 24, prove the entrance of all believers? "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into *condemnation*."

"More literally" rendered, this is "THE *judgment*."

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This text is generally quoted to prove that the believer shall not be judged at all. And it shows of what importance is accuracy in the rendering of God's word. For the translators have put a future where, in the Greek, there is the present tense:—"*Hath* everlasting life, and *cometh* not into judgment, but has passed from death to life." All this is said of the standing given to each son of God the moment he believeth. Dr. Bell is incorrect in saying it should be "*the* judgment." There is no article.

3. But does not Rom. viii. 17, affirm that all believers are joint-heirs with Christ? No. "We are children of God, and if children, then heirs; heirs, *indeed*, of God, *but joint heirs with Christ, if we that is jointly suffer, that we may be also jointly glorified.*" (Greek.)

This affirms, then, of all believers that they are heirs of God; but it tells us, too, that believers are joint heirs with Christ only if we jointly suffer with Him. And not all do so suffer; for instance, those who on their death-bed lay hold of the Saviour for the first time.

4. But "the believer's condition immediately on the coming of the Lord" is fixed by that most conclusive Scripture, "We know that when *he shall appear* we shall be *like him*, for we shall see Him as He is." (1 John iii. 2.)

That is indeed the saints' normal position, but the context intimates to us that not every believer will have that right attitude. "Abide in him," says the close of the previous chapter, "*that when he shall appear we may have confidence, and not be put to shame by Him in His presence*" (Greek), "Every one that doeth righteousness," says the next verse, "is born of Him." Are all believers doing it? (1 Cor. vi. 8; 2 Cor. xii. 20, 21.)

We are agreed that all believers will be judged by Christ, but is it quite clear that there are just those four judgments? Is the death of Christ ever spoken of as a judgment? I speak by way of inquiry. There is another judgment not noticed—the present judgment of God's people. (1 Peter i. 17; iv. 17; 1 Cor. xi. 31, 32.)

We certainly do not accord as to the character of the judgment before Christ. It is not, says a writer quoted with approbation by Dr. B., "any *tribunal* or *court*, or any *trial* or *inquisition*, which might *arouse conscientious accusation*, or *agitate with legal trepidation*." This should have been proved. To me it seems in clearest contrariety to the sermon on the mount, to the verse from John just quoted, and other passages. Says Jesus to his disciples, "I say unto you that whosoever is angry with his brother [without a cause]* *shall be in danger of the judgment*; and whosoever shall say to his brother Raca, *shall be in danger of the council*; but whosoever shall say 'Thou fool,'† shall be in danger of hell fire" (verse 22; see also verses 25 and 30).

What means that word, "*The fire shall try* the work of each, of what kind it is." "*If the work of any be burned up*, he shall be fined; but he himself shall be saved, *yet so as through fire.*" (1 Cor. iii. 13—15.) (Greek.)

What say Rom. xiv. 10; 2 Cor. v. 10?

"We must all be *manifested* before *the judgment seat* of the Christ that each may receive the things done by means of the body, according to that he did, *whether it be good* OR EVIL." Does not that tell of a tribunal and a court, of an inquisition, calculated to rouse the conscience and to stir up fear? Are we to fear because God now judges our work, and to suppose there is no ground for fear with regard to this future judgment? (2 Peter i. 17; Luke xii. 4, 5.)

Is there no inquisition in, "After a long time the Lord of those servants cometh and *reckoneth with them?*" (Matt. xxv. 19.) "Therefore is the kingdom of heaven likened unto a certain king *which would take account of his servants.* (xviii. 33; see also Luke xvi. 1—13.)

Speaking of those who appear before Christ's judgment seat, Dr. B. says, "All are Christ's, and *are about to enter with Him into the manifested kingdom.*" This is the point which lacks proof. Shall those enter it who for the works done in the body receive *evil*? "But no really saved man ever failed to maintain good works." This is another of the principles which is not granted, and needs proof.

* The Greek word is regarded by critics as doubtfully inserted.

† If it be, like Raca, a Syriac word, it means "Thou rebel," an unconverted man.

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"Christ is examining the *works* of his *servants*." True, and I gladly admit that the inquiry is not for life or death eternal. But what does the Saviour find on examining his servants' works? That some have been idle, and were profitless (Matt. xxv. 14—30); that some have wasted His goods on themselves (Luke xvi. 1—13); and that others have unforgiven quarrels against their fellow-servants (Matt. v. 21—26; xviii. 21—35). Shall these enter into his joy?

"Shall not the Church, as Christ's undivided body, reign with Christ the thousand years?" "The Church is said to be 'the bride, the Lamb's wife.'" Does that Scripture say so? "The bride, the Lamb's wife" of Revelation is the *city*, the New Jerusalem. (Rev. xxi. 9, 10.)

"What means, then, the cry, 'The marriage of the Lamb is come, and His wife hath made herself ready?'"

It means, I suppose, that the city, the New Jerusalem, is ready for the entrance of the Lord Jesus, and those specially invited by him. (Rev. xix. 9.)

"Rewards will be *according to works, but not* FOR *them*."

Should not this be proved? It seems to me quite contrary to many passages. Does not the word translated "reward," means wages, hire, pay, payment for service?" (Matt. xx. 8; Jas. v. 4; John iv. 36.)

And should not the Christian serve with an eye on the reward, and with a view to it? as did his Lord. (Heb. xii. 2.) And as Moses, the man of faith, did (Heb. xi. 24, 26); while his example is exhibited for our imitation. The evil are recompensed not only according to their iniquity, but *for* it. It is the wages (μισθος) of their sin. (Acts i. 18; 2 Peter ii. 13, 15.) And so are the righteous by faith rewarded *for* their good deeds. (2 John 8.) Matt. xxv. 24—46, displays the principle very clearly: although I do not suppose that the sheep are of the Church of Christ.

Dr. B. says well, that David's day, and his mighty men exhibit the principle of reward in the kingdom. But does he not observe, too, that that day contains a striking instance of exclusion? Who loved David as his own soul, and stripped himself for him of his princely robe, sword, bow, and girdle? Who came to David into the wood when his father pursued David to take his life? The great-hearted Jonathan! And what said he? "Fear not; for the hand of Saul, my father, shall not find thee; and *thou shalt be king over Israel, and I shall be next unto thee*: and that also Saul, my father knoweth." (Sam. xxiii. 17.) His hopes were confident; but were they fulfilled? No: as with Saul he took his position openly, with Saul he was cut off. The Lord reckoned this secret friend as a part of Saul's kingdom, and he was removed, when David's kingdom came.

Is it true that the day which is coming is the day of *justice?* (1 John iv. 12.)

Shall the Lord then appear as "*the righteous judge?*" (2 Tim. iv. 8.)

Will he render to each "according to his works?" (Rev. xxii. 12.)

Matt. xvi. 27. Then just look on some of the works which will come before him! Here is one excommunicated for drunkenness. The man was justly judged unworthy of the company of his fellows at the Lord's table. Can Jesus count him *worthy* of the *kingdom?* and a seat with Him on His throne? Put outside the Church, must he not be thrust outside the kingdom? Does not the Saviour say he will do so? (Matt. xviii. 18; 1 Cor. v. 11, vi. 9, 10.)

Here is a secret disciple. He was afraid to confess Christ before men, though in his closet he trusted the Son as his priest. When Christ shall render to him according to his deeds, can He confess that man before His Father? (Matt. x. 32, 33.)

Jesus supposes that some "servants" of His will commit "things *worthy* of *stripes*." Can he adjudge them worthy of the kingdom. (Luke xii. 47, 48.)

It is right to be careful that we hold fast grace. But, if Christ is about to render to each according to his works in righteousness in the day of justice, we must give to justice also its place. Do we not recognise at one the difference between a "*gift*" and a "*prize?*" Here is a Sunday school. To each scholar on entrance a hymn-book is given. That is of grace. But three *prizes* are exhibited to the school to be tried for by the children. How are they to be won? By desert! According to their works and the number of marks. And at the year's end they are adjudged. Here is

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one scholar who is idle, irregular, disrespectful. Can she receive a prize? There is a boy who has been lately expelled the school for misconduct. Can he be accounted worthy of a reward? Now, eternal life is God's "gift." (Rom. vi. 23.) His "prize" is a part in the first resurrection. (Phil. iii. 11, 14.) So, then, while all believers have eternal life, not all will obtain the kingdom; being counted unworthy of it when works come into question, either because they have no good works, or are guilty of evil ones. (1 Cor. vi. 8, 10.)

Gal. v. 19, 21. If a boy expelled their school is unworthy of the school-prize, must not one expelled from the Church of Christ for sin, and dying in his expulsion, be unworthy of Christ's prize?

Believe me, dear Sir,
Yours very truly in Christ,
R. GOVETT.

ANSWER TO MR. PURDON.

DEAR SIR,—Mr. Purdon thinks that Saul, Jehu, and Judas were all "servants" of God. I doubt it. Will he give the passage where they are so called?

1. Even under the law and its dispensation of the flesh, I know of no individual who was clearly godless that is so called. Abraham, Moses, Isaiah, are called God's servants. (Gen. xxvi. 24, Num. xii. 7, Is. xx. 3.)

But Nebuchadnezzar is called God's "servant." (Jer. xxv. 9.) After reading Dan iv., shall we say he was a heathen at the close?

But whatever may be the case under the law, Jesus lays down principles which exclude all but believers from being God's servants now. He declares it to be impossible to serve two masters, such as God and Mammon. (Luke xvi. 13.) Now Judas was a servant of Mammon, and therefore not of Christ. "His servants ye are whom ye obey, whether of sin unto death or of obedience unto righteousness." (Rom. vi. 16.) Now as Judas was the servant of sin unto death, he was not the servant of God.

Can any example be produced of the expression "servants of God," or "of Christ," applied to an unbeliever? Rom. i. 2, Gal. i. 10., and other passages, freely use it of believers; but, I think, of none other.

2. The judgment of the talents, Mr. P. thinks, is confined to "the air." He confesses that it begins there. That is all I need. "It is carried on on earth with the false professing church." Will Mr. P. produce proof of this? Is it not altogether a dealing with individuals?

3. "'Marriage affects the kingdom.' This is the boldest assertion made by any man, and is founded on a most enormous mistake." Mr. P. is given to use large expressions. But in spite of that we very nearly correspond in our views on this subject.

They "are not" the kingdom, "nor the church, nor representatives of anything whatsoever." Very true; and on whose side, then, does the mistake lie?

"They are simply what they appear to be, 144,000 *individuals* chosen out of the *whole* church, or kingdom, as the special companions, friends, and bodyguard of the Lamb. And for this special honour it is clear that no one is fitted but an *un*married man."

Good; just what I believe, with the exception that I do not suppose "the church" to be "the kingdom."

"But this is quite a distinct thing from the entrance into the kingdom."

If they are to be the Lamb's companions all through the thousand years, must they not enter the kingdom? Is it not implied in the description given of them that to such especial rank and privilege are granted during the kingdom? That is all that I intended to affirm. Yours very truly,

R. GOVETT.

P. S.—I give another poetic example in proof that the first "o" in Napoleon is long. 'Tis from Robert Browning's poems, p. 10:—

"You know we French stormed Ratisbon;
A mile or so away,
On a little mound, Napoleon
Stood on our storming-day."

And one long "o" overturns the calculation which would make his name yield the required number.

AN ASTROLOGICAL AND PROPHETICAL PERIOD.

DEAR SIR,—It is possible that the science of astrology may by many of your readers be ignored, and yet there may be *some truth* in it, and amidst, much chaff a few grains of wheat worth preserving. I forward the following

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astrological period from Zadkiel, 1861, pointing to the year 1867 as eventful, and which not a few eminent interpreters of prophecy have considered would be so. And although such "interpreters" —that is, Irving, Cumming, and others— are by Zadkiel, in a former part of the article from which the extract is taken, called "a foolish brood," he yet *associates* himself with them, and, in *his way*, seeks to establish the truth of their interpretations. The insertion of it in the Rainbow would no doubt be interesting to those of your readers curious in such matters, which I profess myself to be :—

Extract from Zadkiel.

"Finally, let us see how this agrees with the astrological period for the overthrow of the power of Rome. The *fixed stars* are found to have chief power over nations and cities when passing through the signs of the Zodiac, which are found to sympathise with, or have rule over, those nations, &c. Now, the sign Leo has always been pointed out by astrologers as having the chief rule over Rome. It is a fact that that very brilliant star, *Cor Leonis*, the Lion's Heart, entered that sign (in the manner described by Plotemy) in the year 293 B.C., and the power of Rome became very fully established, more especially its religious power, or that of the Pontifex Maximus. Then, in the year 571, A.D., the Lion's Heart entered the decan of Jupiter, and that very year, 18th May, the Holy Land was entirely lost by the capture of Acre. But as Jupiter still remained possessed of the star in his term, the Popes yet retained great power over all Europe. And it was not till the star left that term in 1507 that that power was broken, by the efforts of Luther to establish the Reformation."

"Thus we see the power of Rome has been all along affected by *Cor Leonis* in Leo, and as that star will leave Leo in the year 1867,* being now 1861, within three minutes of the twentieth-eighth degree, we may look for speedy overthrow of that monstrous hierarchy, which has indeed, in the words of Daniel, 'cast down the truth to the ground.'

"In this manner, it is also shown that the period of the Fall of Rome will be that of the Elevation of Jerusalem. For in 1867 this great star, 'the lion's heart,' will enter the sign Virgo, which astrologers have ever noted as the ruling star of the latter city; and I have no doubt that Jerusalem will then begin to attain to great power and eminence. It must be also that the great conjunction of Saturn and Jupiter, in October, 1861, which falls in the sign *Virgo*, will greatly hasten the coming power and glory of Jerusalem, wherein a truly reformed and pure spirit of Christ may speedily reign."

In a late notorious trial, in which the evidence was wholly circumstantial, much stress was laid upon the fact that a number of incidents, some of no apparent value in themselves, yet pointed when *combined* with a precision almost unerring to a definite end, the guilt of the suspected party, and which a subsequent confession and public opinion have fully justified.

Now, in regard to the period 1866-7, it is certain we have no positive evidence that it will be eventful—I mean in the prophetical sense of the word. There are, however, so many calculations of different kinds, and signs and indications, pointing towards it as one in which events are more than likely to arise of that momentous character as shall lead to the immediate breaking up of all human affairs *as they are now progressing*, and "end of the world," as to justify the devout and thoughtful mind in looking forward to it with solicitude, and of which should even nothing "eventful" take place in it, it need not afterwards be ashamed.

J. E. Freeman,
Author of "Israel's Return," &c.
Clapham-road.

I wish to explain what I mean by the "end of the world." Everyone but slightly acquainted with the original must know that the word translated, "world" (Mat. xiii. 39), from which the above quotation is made, has the signification of *age* or dispensation. By the end of the world, therefore, I certainly do not intend such an entire annihilation of it, and stoppage of its affairs as that

"The great globe itself,
And all which it inherit, shall dissolve;
And, like the baseless fabric of a vision,
Leave not a wreck behind."

*According to Ptolomy, a star having passed the twenty-eighth degree in a sign may be considered as having entered the next sign.

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Far from it! But simply a *change of dynasty*. But as in a change of dynasty, from one *human* power to another, changes the most eventful will almost necessarily take place in the condition of the nations subjected to it, especially if the dynasty which succeeds be altogether foreign in its ways and manners to that which it subverts, oh, how fearfully eventful must be the changes physically, socially, and religiously in the condition of the earth and its inhabitants—and yet how glorious in their results—when the authority and power, now wielded by human and oftentimes unworthy hands, is taken from them and transferred to those which are *divine*, and the "kingdoms of *this world*" are become, not shadowy and symbolically merely, but really and politically, "the kingdoms of our Lord and his Church, and he shall reign for ever and for ever?"

THE INHERITANCE.

DEAR SIR,—Had "A Village Blacksmith" given us a blow with his sledge-hammer he could hardly have astounded us more than he has by his groundless accusations, and most extraordinary assertion, that the *one thing* we must all believe or *never enter the kingdom of heaven*, is, that a limited portion of land is to be given to Christ as Abraham's seed! That is certainly an entirely new article of faith, and one we had never heard hinted at before. At first we could hardly believe our brother was serious; but we did as he desired, and turned to Gen. xii. 7, where we found, "Unto thy seed we will give this land." Now, will he turn to Gen. xiv. 14, and xvii. 7, 8, where he will find as follows: "And the Lord said unto Abram, lift up now thine eyes, for all the land which thou seest to thee will I give it, and to thy seed for ever. And I will make *thy seed as the dust of the earth*, so that *if a man can number the dust of the earth, then shall thy seed also be numbered*. And I will establish my covenant between me and thee, and thy seed after thee *in their generations* for an everlasting covenant. And I will give unto thee, and to thy seed after thee, all the land of Canaan for an everlasting possession; and I will be *their* God." Not his God, observe, but "*their* God." Gen. iii. 18, clearly shows that the seed to whom the land was promised *was not Christ*. "In those days the house of *Judah shall walk with the house of Israel*, and *they* shall come together out of the land of the north *to the land* that I have given for *an inheritance unto your fathers*." See also Deu. xxxii. 48, &c.: "And the Lord spake unto Moses, saying, *Behold the land of Canaan which I give unto the children of Israel*." Deu. xxxiv.: "And the Lord showed him all the land of Gilead unto Dan, and all Napthali and the land of Ephraim and Manasseh, and all the land of Judah unto the utmost sea, &c. This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." And in Ezek. xlvii. and xlviii. *the land is parcelled out to the different tribes*.

I think from the above our brother must see that he has fallen into a great mistake, and *that* from taking a detached text here and there and not studying the context, which is a grave error. Mr. Govett threatens us with exclusion from the kingdom of heaven if we do not do a certain amount of works, and now "A Village Blacksmith" threatens us with exclusion if we do not believe a certain thing, which we never heard of before, and which is clearly contrary to Scripture, as text after text has shown! "Miserable comforters are they both!"

We must take the liberty to say that it would be greatly to the credit of the RAINBOW, and it is *a duty we all owe the editor, to search the Scriptures thoroughly, as he appears to do, before we ask him to publish to the world* what are but too often crude, unscriptural opinions, and calculated to bring ridicule on millennarianism, which it is the object of the RAINBOW to advocate and induce the Lord's people to believe in.

We cannot make out from "A Blacksmith's" letter where he thinks we are in fault, unless it be *our claiming for all in Christ a share of His inheritance*. But Gal. iii. 29 gives us full Scripture warrant for that. "*If* ye be *Christ's*" (let us all mark that, for *on that a'one* our entrance into the kingdom depends), "if ye be Christ's, *then* are ye *Abraham's seed* and *heirs according to the promise*." Far from denying our Master His possessions, we allow Him much more than the

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"Blacksmith" does; for he only contends for a few miles for Him, or limited space, whilst we contend that "the whole earth is His, and the fulness thereof." As His Father has promised Him the heathen for His inheritance, and the "*uttermost parts of the earth for His possession*," *all which will be His to give to whom He will.*

What a treat it is to turn to the pure Word of God, where, thanks to His grace, we find Him far less exclusive than those who seem so jealous on His account! "Hath not God chosen the poor of this world rich in faith, and *heirs of the kingdom which He hath promised to them that love Him.*" "Many false prophets shall rise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold. But *he that shall endure unto the end, the same shall be saved. And this gospel of the Kingdom* (a different gospel from "A Blacksmith's") shall be preached in all the world." Our Lord puts no such restrictions on our entrance into the kingdom as men do; and we should do wisely to set forth nothing contrary to what He sets forth, or we shall do harm to the cause, instead of good. Our Lord plainly tells us "the *good seed* are the *children of the kingdom*," and those who are not the children of the kingdom *are* "*the children of the wicked one.*" *That* is a solemn fact, and "A Blacksmith" has done quite right in urging us to examine the grounds on which we stand, for "There is a way which *seemeth right unto a man*, but the end thereof are the ways of death." If we are not *in* Christ, we are in our sins. We strongly recommend to the study of all, but especially to those who hold such views as Mr. Govett, and "A Village Blacksmith," a short but excellent article in the July number, by R. Stent, wherein he puts us in mind that we must become fools, before we shall become wise. We hope he will write again, and Mr. Styles also.

Meanwhile, we trust no more such reckless assertions will be made as to our exclusion from the kingdom of heaven if we do not believe this, or do that, or the world may well think millennarians mad; but may we duly search the Scriptures, "comparing spiritual things with spiritual," and *seeking light from above.*

I am, Sir,
Yours truly,
A READER OF THE "RAINBOW."

Literature.

The Righteousness of God, as taught by St. Paul, in his Epistle to the Romans. With Appendices on Human Ignorance of Divine Things; on Future Retribution; on the Doctrine of Election; and on a Promised Restoration. By the Author of "The Destiny of the Human Race." London: Simpkin, Marshall and Co.

THE Author of this volume is a profoundly original thinker; a Christian philosopher, in the full sense of that term; and a commentator who makes short work of the mass of existing commentaries and the current theology. He deals with great problems in a spirit of genuine reverence towards the Word of God, and casts a gladdening light on many a scene which theology, or the science of inferences, has made very dismal. We are not committing ourselves to all he says, but as we have been long convinced that the Church which talks of converting the world needs herself to be converted—for the commentators and teachers have led her into a starless wilderness—we beseech thoughtful men to *study* this book. We offer our special thanks to the very able author for this trumpet call to come back to the Bible. The Divine book has slipped from our fingers. Let us take it up again—having first made a great bonfire of all the commentaries—and we shall find it radiant with a surpassing glory, whilst many of the terrors with which it has been invested will be found the mere inferences of men.

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The Two Worlds; or, Here and Hereafter. An Epic in Five Books. By WILLIAM HOWELL, of the Bristol Grammar School. London: Simpkin, Marshall, & Co. Bristol: W. Mack, Park-street.

Bristol has produced another poet, of whom she may well be proud. We do not know whether that prosperous commercial city is an admirer of the highest forms of literature, but we do know that the book before us sheds upon it a lustre which it should appreciate. Howell does not, like poor Chatterton, seek the public ear by pretending that he has found ancient manuscripts, but like another schoolmaster, one John Milton, he gives his thoughts to the world for just what they are worth, and with manly dignity says, "I am not in any way deprecating criticism. No one has a right to trouble others with thriftless diligence or aimless effort, neither of which is the vice of the following pages." Assuredly this is true, for there is no trifling in this goodly volume. The "aim" is the grandest conceivable, and the manner in which the author seeks to realise it will shed lasting honour on his name. We transcribe the table of contents, that the reader may have some idea of the vast field of thought over which the poet's wing soars:—

BOOK I.

THE ARGUMENT.

An excursion of thought into ethereal space. The heavenly bodies—the Sun, the Planets and Comets. Apostrophe. The Earth and its concerns, spiritual and temporal. The Seasons. Apostrophe. The miser. The rich man. The successful tradesman. Our neighbour. The drunkard. The adulterer. Lovers of pleasures. Fashion. The garden. The farm. A coal mine. Geology. England's capital. Self-Will. Diseases. Theft. Charity. The harlot. Attempt of human wisdom to account for the present state of man and things.

BOOK II

THE ARGUMENT.

Wisdom stays the rash surmisings of an enquirer with some unfolding of God's ways: commits to Revelation the work thus begun. The enquirer is sent in retrogression of thought to Eden to see man in his primal state, and make a record of what he sees and hears. Revelation resumes for a while, and sends the enquirer again to hear Adam and Eve's colloquy. On his return Revelation commits to the enquirer the written Word of God for the full unfolding of God's will and ways. Its reception and use. Cain and Abel. Adam and Eve's lamentations. Discourse on Death and Life. Progress of sin. The flood.

CHAPTER II.

THE ARGUMENT.

Egress from the Ark. Noah's drunkenness and curse. Slavery. Noachic laws. Nimrod and Babylonish idolatry. A fancy sketch. Abrahamic covenant and history. Israel in Egypt, and deliverance. A glance at the progress of the nation of Israel. Babylonish captivity. The four kingdoms of Daniel: the fourth identified with the last great foe of God and man: his doings: his end. The final consummation.

BOOK III.

CHAPTER I.—REDEMPTION.

THE ARGUMENT.

I.—The Primal Cause—the Love of God.
  1. Irrespective of the creature.
  2. Therefore not afterwards affected by it,
     a. By the creature's goodness.
     b. By the creature's naughtiness.

II.—This Love, as far as we know, was simply willed, or self-existent, for the following reasons—
  1. Because God is not the subject of emotions, though anthropopathically said to be so.
  2. Allowing that He is, there was nothing existing to effect this love.
  3. Nor could it be called forth by foreseen things, for these were antagonistic.

III.—This Love is Irreversible.
  1. Because God is unchangeable, though
  2. This love has sometimes this appearance.
  3. It was unconditional; though
     a. A condition is laid down, but
     b. This condition is secured by God's purpose.

IV.—The terms of grace in promulgation are limited to none; but the result is a partial acceptance, because—
  1. The present condition of man is hostile, and an enemy can only resist.
  2. God has not met this by an express intimation that He will use more than a reasonable and natural appeal to all.
  3. A partial reception is secured by a supernatural influence.

V.—The reasons for this diversity of reception—
  1. Two diverse races exist,
     a. The seed of the Evil one.
     b. The seed of the Holy One.
  2. The limit designed.

VI.—God's partiality is not unjust, for—
  1. Man is dealt with according to his demands, as a reasonable being.
  2. Justice has its due in all—every sin is expiated.

CHAPTER II.—THE REDEEMER AND THE REDEEMED.

THE ARGUMENT.

I.—The Incarnation.
  1. Its nature.

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2. Its prophetical indication.
3. Its fulfilment.
4. Its purpose.

II.—The Atonement.
1. How available, not in the sense of a human substitute merely.
2. The extent of its application.
3. Its results, different
   a. On those who receive.
   b. On those who reject.

III.—The Object of the Atonement—The Church.
1. In time.
2. In eternity.

CHAPTER III.—THE WORKS OF THE SPIRIT.

THE ARGUMENT.

INVOCATION.

I.—The New Birth.
1. What is it?
2. What is its design?

II.—The New Life.
1. In what does it consist?
2. How does it bear on its counterpart—the life which is to come?
3. How does it exist Godward?

III.—The Graces of the Spirit.
1. Faith, Hope, Love.
2. The results of Faith—virtue, knowledge, temperance, patience, godliness, brotherly kindness, love.
3. Of Hope—patient waiting.
4. Of Love—an abiding in light, self-denial toward God and man, freedom from fear, with perfect confidence before God.

BOOK IV.

THE MILLENIUM.

THE ARGUMEMT.

Introduction. The King of nations. Character of the Millenium. Relation of man to man. The walk of Pleasure. Duration of life. Natural changes. The arch of Heaven. Regions of the air. The regions under the earth. Inhabitants thereof. A conclave there—Satan, Belzebub, Apollyon, and others. Despair breaks it up. A subsequent meeting. Results. Final committal of evil spirits. Time's close.

BOOK V.

THE ETERNAL STATE.

THE ARGUMENT.

Introduction. The New Jerusalem. The earthly Jerusalem. Jacob's dream fulfilled. Heaven's harmony. God all in all. Hymn.

It is extremely difficult to give specimen passages from the book, the argument is so compact. To be understood, and consequently appreciated as it deserves, it must be read through, and Mr. Mack has taken care to facilitate the operation by giving us admirably clear type and excellent paper. Here is a piece of sarcasm from the lips of Cain to his brother Abel which is perfect in its kind:—

Right eloquent, my brother, is thy tongue;
No teacher thou, but learner, well confessed.
My place I take, in humble guise; abased,
Sit at thy feet, and learn of thee; for thou,
Spite of thy modest disavowal now,
Hast store of learning, gained in gentle mood,
And occupation scant. My hardy toil
No leisure leaves for meditation grave.
Such themes become thee well; thy way pursue;
Another time I'll prove more apt to learn.
Briars and thorns their wholesome lesson teach;
They teach my flesh; my docile spirit, thou.
So still go on, more knowledge glean:
When next we meet, may I, with readier mind,
Avail myself of thy divinity.

Among the foot-notes—we wish there were more of them—we find the following:—

This is no fancy. The Gnostics taught that the God of the Jews is an evil being—this is one step. Teitan, or Satan, was the supreme object of worship in the Chaldean mysteries. Tatan-en, that is, "Tatan incarnate," was the pre-eminent divinity in Egypt, Some heretics in the early church worshipped Satan, as the benefactor of mankind. Lastly; the Dragon, the symbol of Satan, was worshipped to comparatively recent times by the Romanists of Poictiers, under the name of "The good St. Vermine." So too St. Swithin is just St. Satan, for another form Sythan became in Anglo-Saxon hands Swythan and Swithin; and the forty days' rain has a traditional connection with the flood; Noah being identified with Tammuz, and Tammuz as Satan incarnate.

Here are fine thoughts grandly uttered on the sovereign grace of God in redemption:—

And had they been; the best—and at his best,
Would breed but loathing in the heart of God.
Man at his best estate is failing, naught,
And altogether vanity; and dead
To all appliances of good: the good
He loves not; and his heart makes great demand
For that which only grieves the mind of God.
This God foreknew, for all was plainly graved
On unwrought tablets where, dispassionate,
He read the whole. Did He not write it there?
And had He not full prescience of all,
Ere He built up man's form magnificent,
And gave that form a great life principle,
A soul of wondrous power? It will not do
To glance from man to God, and say our state
Moved His compassion and induced His love.
We strive to apprehend God's love by man's:
And so His light ineffable, by that
Which cheers our world;—inadequate the both.
Approximation only can educe
Some premonition of those peerless things,
Which God avers are ours—ours, if by faith
We claim these glorious gifts, yet to be given

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But purposed long ere Time began his flight,
And in his course confirmed and sealed with blood.

Full of truth and beauty is the following brief description of the Church in glory :—

Fair as the moon,
And terrible as bannered hosts, she shines
With pure reflected light, light that is His
Who weds the heavenly bride. Her Lord He is;
In Him, her Head, she holds all power that she,
Herself in subject might, will exercise.
With all this dignity, how could a flaw,
Or aught divergent from her purity,
Obtain a place? God is well pleased with her,
The bride of His beloved Son; and, rich
In all th' adornments of His grace, she fills
The highest place in heaven most worthily,
With Him who shares with her His goodliness.
But in their Father's house the wards of grace
Are fashioned for the courts above; and trained,
By time's vicissitudes, for heaven's great joy.

Here is a question for anti-millennarians :—

The King of nations now we celebrate;
Who, God and man, unites the claims of both.
Shall it be deemed incredible that He,
Who came the King of Glory, and avowed
His royalty, His heavenly parentage,
His princely line of birth, should suffer men
And devils, in their rage, to work their will,
To banish Him from His domains on earth,
And not successfully appeal at last?

A gem from a fine description of millenial blessedness :—

War in his gory shroud, lies buried low,
Deep in the battle-field; and gentle Peace,
So long o'ercome, o'ercomes at last; and there
A mound is raised of broken shields, and swords,
And shivered spears, and balls, and empty shells.

But we are compelled to stop. We trust many will make this book of great thoughts their own. We welcome gladly a true poet who is looking for the coming of the blessed Master, and who can give such strong reason for the hope that is in him; and as we have had, too, something to do with the history of the publication, we hope ere long to hear of its success.

Self-made Men. By WILLIAM ANDERSON. Second Edition. London: John Snow, Paternoster-row.

A FINE book, forcibly and clearly written, illustrating by many happy examples the grand results of diligent self-culture in connection with the virtues which are essential to such culture. The volume deserves a wide range of readers, and young men aspiring to something nobler than a mere animal life, which is death to a human being, will find excellent models here.

Ishmael the Yezidee; a Romance of Syrian Life. By Mrs. J. B. WEBB. London: Darton and Hodge, Holborn-hill.

BEAUTIFULLY printed on toned paper, with eight illustrations and vignettes, this book is a handsome drawing-room table ornament; but if it be used for this purpose, the visitor is likely to forget the object of his visit in the entrancing story which will meet his eye.

Letters to Friends that the Lord has given Me. By the Author of "The Way the Lord hath Led Me." London: Morgan and Chase.

THESE letters richly deserve printer's type. They are eminently spiritual, evincing deep knowledge of the heart and of the gracious operations of the Holy Ghost, and they are beautifully written. We recommend the book as profitable in devotional reading.

A Comparison of Prophetic Scripture, with Special References to the Antichrist, the Second Advent of the Lord Jesus, the Rapture of the Saints, and the Millennium. By HENRY KELSALL, M.D. London: E. Marlborough and Co.

THIS is a valuable little book, very clearly written, and casting much light on the topics named in the title. Our first article this month is extracted from it, and we commend our readers to get this useful manual.

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THE COMING ONE.

A GLORIOUS sight!
The mountains are bright
With a glory that swallows the brooding night,
And all the wide universe leaps into light.

What meaneth yon star,
In the orient far—
More radiant than ought of the glories of heaven,
For all are outshone by the flash of its levin?

I know it. O now
Shall the glorious bow,
That dipt both its ends in the ocean-like flow
Of eternity, all its bright majesty show.

The promise that long,
In prediction and song,
Of Enoch, and David, and Daniel gleamed,
And o'er the dark tide of time's wretchedness streamed,

Shall now be revealed,
And the curse be repealed,
That clouded the green earth and shagged it with thorn,
For this is the glorious millennium's morn.

Lo! Antichrist round
The great city hath bound,
With his iron battalions mail-clad and flashing,
And his dark rolling host o'er the desert is dashing.

The city is taken—
The camp is forsaken—
O, wild is the wail of the wounded and dying;
But "Help from the Strong One!" the feeble are crying.

And He cometh; for lo!
Hath melted the foe
From city and camp, from mountain and river,
Like sun-smitten snowflake—away and for ever.

But why does the wail
Remain on the gale?
Why hail they not gladly their Saviour and King,
But their hands in a floodgush of wretchedness wring?

They see Him the same,
Who submitted to shame,
The song of the drunkard, the finger of scorn,
The robe of mock kingship, the garland of thorn.

And, trembling before Him,
They humbly adore Him,
With heartfelt emotion, nor longer refuse
To hail Him the Saviour and King of the Jews.

Irvine. G. P.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER 1, 1865.

APOSTOLIC DOCTRINE.

"THE subject of your periodical is an intensely solemn and affecting one," writes an esteemed correspondent. But for the deep conviction of this truth our periodical would never have seen the light, and sought the suffrages of Christian men; and the more we study the subject the more we are convinced of its solemnity and importance. That the Lord Jesus Christ will return in person to His own world, and find it in a state of open rebellion against His authority; that this return *may* be at any moment without further warning; and that it will *most certainly* be before the earth shall be filled with truth and righteousness; are statements so strange and startling to the majority of His disciples, that they refuse to believe them, and consider them only as fit subjects for ridicule. Whatever degree of scriptural clearness on the usually received evangelical doctrines may characterise those who hold these derided views, *here*, at least, it is at once assumed they are in error. Our soundness on the great themes of sacrifice, reconciliation, justification, adoption, sanctification, and eternal life, is not called in question, but when we teach that the coming of the Lord precedes the subjugation of revolted humanity to the holy sceptre of heaven, we are at once set down as fanatics or dreamers, or as men with "carnal views," whose perception of the analogy of faith is deficient, and whose zeal for the conversion of the world has been cooled by a misapprehension or misinterpretation of the sacred writings.

Well, we can bear all these utterances with perfect equanimity, at any rate with patience, so far as the personal element is concerned, for if we are in error, most assuredly it is unconsciously and unwillingly; but supremely concerned as we are for the honour of what appears to us Divine truth invested with profound solemnity, we crave arrest of judgment until we have once more given a reason of the hope that is in us.

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We ask no forced or fanciful interpretation—nay, the peculiarity and the glory of our doctrine is that we ask NO *interpretation* AT ALL—but just the acceptance of the words of Scripture in their plain, obvious, grammatical sense, such as the same words receive in the ordinary speech and writings of men. We boldly affirm that "INTERPRETATION" has darkened counsel, obscured revelation, bewildered the church, perplexed "theology," and done an enormous amount of mischief which nothing short of the advent of JESUS Himself can counteract. We do not apologize for this statement, though it may seem extravagant to those who believe that we are on the high road to millennial blessedness through the diligent use of existing ecclesiastical agency; for we are as fully convinced of its truth as we are of the indisputable fact, that whatever the cause may be, counsel *is* darkened, revelation *is* obscured, the church *is* bewildered, and theology *is* perplexed. The logical character of the inference we draw from these broad premises may be very easily denied, but the premises themselves are so deplorably notorious, that it were a waste of time to call a single witness; and the doctrine that INTERPRETATION is the terrible mischief-maker may be vehemently resented, but if it were not distressingly painful—when one thinks of how it has made the Bible a riddle—it would be rarely amusing to collect the "views," and "opinions," and "thoughts," and "ideas," of the devout and excellent men who have spent many precious years in efforts to interpret the plainest book in the world. When the unhappy period arrived in the history of Christendom, at which the Bible began to be considered as speaking in a non-natural sense, the true doctrine of the Messiah's relationship to the entire human race began to be shorn of its glory, scholastic theology began to usurp the place of the holy oracles, and dismal and horrible inferences, totally repugnant to the entire genius of revelation, began to be accepted as parts of that revelation. These are facts, and though facts may be accounted for, they cannot be reasoned away, and should not be ignored.

Let us then go to the fountain head, and hear what inspired men say about the coming of the Lord. Apostolic teaching on this momentous subject should be final with the modern church, and if, while believing that the second advent precedes and introduces the long-looked for era of human blessedness, we find ourselves in the glorious company of the apostles, we can well afford to be in the minority, whatever temporary unpleasantness may attach to that fact.

1. The coming of the Lord in relation to patience. Neither the prospect of death, nor that of a peaceful world, subdued by the doctrine of the cross, is set before believers as an argument for patience, but the

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return of the Lord is used for that purpose. "In your patience possess ye your souls. . . . And then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke xxi. 19, 27, 28, 36.) Paul, writing to the Thessalonians, remembers gratefully their "patience of hope in our Lord Jesus Christ," and how they "turned to God from idols to serve the living and true God, and to wait for His Son from heaven." (1 Thes. i. 3, 9, 10.) Again, in his second letter to the same church he says, "We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations which ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven." (2 Thes. i. 4—7.) These disciples endured persecutions patiently, because they looked for the return of their blessed Saviour, and the establishment of His glorious kingdom. And thus the apostle lovingly prays for them, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (chap. iii. 5). Paul charges Timothy to "follow after righteousness, godliness, faith, love, patience, meekness," and that he "keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." (1 Tim. vi. 11, 14.) Patience is also among the graces which Titus is charged to inculcate upon his hearers, and the glorious appearing of the Saviour is the goal on which their eye is to rest. (Tit. ii. 2, 13.) "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." (Heb. x. 36, 37.) "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." (James v. 7, 8.) Patience is also among the graces named by Peter as qualifying for an abundant entrance into the Saviour's kingdom (2 Peter i. 6—11); and it is needless to remark that the setting up of the kingdom is always made dependent upon the coming of the Lord. Death and heaven are the popular ideas of the coming of the Lord, and the establishment of the kingdom; but the popular ideas are not the scriptural doctrines.

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2. The coming of the Lord in relation to hope. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" (1 Thes. ii. 19.) "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." (1 Thes. iv. 13, 14.) Paul tells Timothy (i. 1) that the "Lord Jesus Christ is our hope," that is to say, His advent, as is quite clear from his words to Titus (ii. 13), "Looking for that blessed hope, even the glorious appearing of our great God and Saviour Jesus Christ." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John iii. 2, 3.) "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. i. 13.)

3. The coming of the Lord in relation to watchfulness. "Watch therefore; for ye know not what hour your Lord doth come. . . Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." (Matt. xxiv. 42, 44.) See also Matt. xxv. 13; Mark xiii. 32—37; Luke xxi. 34—36.

4. The coming of the Lord in relation to Christian labour. One of the common objections to the pre-millennial advent is—that those who believe it are not likely to be zealous in evangelistic or missionary labours. If this objection mean merely that they do not exhibit their Christian zeal and devotedness as the result of the conviction that to the Church has been entrusted "the conversion of the world," we accept it cheerfully; but the objection, tested by the grievously misunderstood "analogy of faith," shapes itself into a powerful argument in favour of the doctrine against which it is brought forward. We have not space here to enter into this matter; enough at present if we prove from Scripture that the coming of the Lord was used by Jesus and His apostles as *the great incentive to holy zeal;* our opponents will find it a hard task to prove that it is *not;* and that which it was eighteen centuries ago it must, from the nature of the case, be at the present hour, if it be understood and realized as it was in apostolic days. The parable of the Pounds (Luke xix.) is clearly in point. "*Occupy* TILL I COME," is the great lesson of the dispensation under which we live. These brief words embrace every *item* of Christian duty, and declare the most powerful motive of Christian fidelity. Within the whole range of thought there is nothing

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equal to a settled expectation of the Lord's return as an impulse to consecration. Even the oft-repeated statement that our labours are to issue in the evangelization of the entire race falls immeasurably short of the advent of Jesus as an argument for diligence in the Lord's work. Why, the return of Jesus is literally everything now, for *everything depends* upon it. There is no putting down of rampant evil, no cleansing of the hideous abominations of the world, no filling the earth with truth and righteousness, no fulfilling of a thousand outstanding predictions, no resurrection of the saints from among the dead, no glorification of departed believers, and no public recognition of God's anointed king till then. The return of the King, who was murdered by his subjects, to take possession of his dominions, reward his friends and punish his foes, is the one, great, comprehensive, all-embracing thought which meets us in the pages of prophets, evangelists, and apostles. Instead of glancing faintly on the eye here and there as we look across the broad fields of revelation, it bathes those fields with celestial light and burnishes them with heavenly glory. Just listen to this—it is the word of an apostle to a preacher, both of whom were undeniably "millenarians"—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." (2 Tim. iv. 1, 2.) No one can deny that Timothy is here urged to earnestness as a Christian minister within view of his Lord's return; and the noble Paul himself when about to go to rest, after many a well-fought field, says, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is *laid up for me* a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that *love his appearing.*" In one word, the coming of the Lord, the return of Jesus, was the theme, and thought, and hope, and joy of the early Christians; it was, and is, emphatically APOSTOLIC DOCTRINE.

ADVERSITY sends us to Christ, as the leprosy sent those ten (Luke xvii). Prosperity makes us turn our backs upon Christ and leave Him, as health did those nine. David's sweetest songs were his *lacrymæ*. In misery he spared Saul, his great adversary: in peace he killed Uriah, his dear friend. The wicked sing with grasshoppers in fair weather; but the faithful (in this like sirens) can sing in a storm.—*Adams.*

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THOUGHTS ON REVELATION XVII.

BY REV. RICHARD CHESTER.

(Concluded.)

To return, however, to our former argument. If the time of the beast's headless or non-existent condition be between the fall of the seventh head and the rise of this eighth individual, then the seventh head must have immediately succeeded the sixth—the rise of the one must have been contemporaneous with the fall of the other, there being in such case no room for an interval of non-existence between them. The point, therefore, which, in order to arrive at the seventh head, it is most needful to ascertain, is, when did the sixth head, or Roman Emperorship fall? A usual reply is, at the transfer of the empire from Rome to Constantinople, or at all events, at the time at which there ceased to be an Emperor occupying either of these cities. A usual interpretation of the seventh head of the beast, accordingly, is, that it represents the Papacy which rose, it is assumed, into regal power upon the ruins of the Emperorship.

If it be, it is worth observing that the Papacy cannot be the Antichrist, for *he* is "an *eighth*," although closely connected with the seven.

But it seems exceedingly difficult to establish the Papacy as the seventh head, for several important reasons. In the first place, the Papacy, as a religious system, manifestly belongs rather to the woman—the harlot, whom the beast carries, than to the beast himself. How, it may fairly be asked, can the Papacy have a *double* representation in the vision? How can it be symbolised by the woman riding upon the beast, and whom the beast is ultimately to destroy, and also by one of the heads upon the beast? Again, the six preceding heads are secular heads, wielding altogether secular power. The integrity of the symbol would seem to require that such should be the character of the seventh head also. The power of the Papacy is, however, altogether ecclesiastical. Any secular power that it possesses is a consequent of, and an appendage to, the ecclesiastical. Take away its secular power, and the ecclesiastical may, nevertheless, continue, or may even increase.

The vision of the woman and the beast seems designed carefully to distinguish between ecclesiastical and secular authority, as capable of acting upon, and assisting or hindering, helping or overthrowing one another, but yet altogether distinct, and not to be confounded. Again, the ten contemporaneous kings, symbolised by the ten horns upon the beast, are represented in the vision as the instruments of God's judgment upon the woman, destroying her, in order "*to give their kingdom unto the resuscitated beast*" (verses 16, 17.) How could this possibly be, if the resuscitated beast were the Papacy? How could the city and the church of Rome (as symbolised by the woman), be *destroyed* for the purpose of *increasing* the power of *the Pope?* But, moreover, if we take Gibbon as our authority, (and where in a mat-

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ter of the kind can we obtain a better?) the Emperorship of Rome did not cease to exist either at the time of the rise of the Papacy, or at any previous or subsequent period, all the Emperors of Germany in succession having been solemnly crowned as Emperors of the Roman Empire, and regarding such as their proudest title, until Francis the First, last emperor of the Roman Empire and of Germany, formally renounced that title, and all right and authority pertaining to it, upon being vanquished by Napoleon Buonaparte, in 1806. It seems, therefore, to be a matter of unquestionable, historical fact, that from the time at which it was first assumed by Augustus Cæsar, there was never wanting an individual to whom belonged the proud title of Emperor of Rome, until this renunciation of it by Francis the First, in 1806. Since then no one has ever borne it! Does not this look like the true termination of the sixth head? If so, where do we get the rise of the seventh head? This is a subject, in venturing upon which I wish to tread cautiously, and to avoid altogether a spirit of dogmatism. I cannot, however, avoid regarding the crowning of Napoleon Buonaparte as *Emperor of France and King of Italy*—two new, or previously non-existent titles, whether we view them separately or conjointly, together with the absolute sovereignty which he acquired and exercised over both the city of Rome and the entire Roman Empire, as not unlike the rise of another or seventh head.* The very remarkable manner in which, in his brief and wonderful career of conquest, he fulfilled, or seemed to fulfil, many of the predictions of Daniel, concerning the last form of Gentile supremacy, so as to lead many students of prophecy, in his time, to regard him as the Antichrist, is a matter too well known to need further reference. His sudden fall at Waterloo is not at variance with the angel's assertion concerning the seventh head, "when he cometh he must continue a short space." This assertion it is not easy, we may observe, for those who regard the Papacy as the seventh head, to reconcile with the fact of its long continuance; inasmuch as it seems evident that the comparative standard of duration must be that of the preceding heads. An objection, however, presents itself here. The former heads (if our conclusion concerning them be correct) are not individuals, but rather forms of government, each consisting of several individuals. If Napoleon Buonaparte were the seventh head, then that head would differ from the preceding heads in this important particular, that it consists but of an individual man. But Napoleon Buonaparte is not the seventh head in its completeness, any more than Cæsar Augustus

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***Napoleon I. was crowned, in 1804, Emperor of the French. In 1805 he was crowned at Milan with the iron crown of Charlemagne, King of Italy. In 1806, on the renunciation of the Imperial crown by Francis I., he assumed the sovereignty of the Roman Empire under the title of "Protector of the Confederation of the Rhine." Sir Walter Scott, referring to this event, says, "France became therefore in a great measure, the successor to the influence and dignity of the Holy Roman Empire, and the Empire of Napoleon gained a still nearer resemblance to that of Charlemagne;" Scott's Life of Napoleon, Vol. V., pp. 273–277. Further, the Papal states were annexed to the French Empire in 1809, when Rome was constituted the second city of the Empire, and in 1811 the infant son of Napoleon was styled King of Rome.**

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was the sixth. Verse 11 tells us of "*an eighth*" (not a head in himself, but an individual portion of an head) "*who is of the seven;*"—who is the last and greatest of all manifestations of the power of the beast, so much so as to be actually called the beast himself; all the power of the beast being apparently revived by and merged into, and concentrated in him; and yet who, being only an individual, is not deemed worthy of representation by any separate eighth head, but goes to fill up the complement of one of the preceding seven. I have already alluded to the opinion entertained by several writers, that the relationship of this eighth to the preceding seven is, that he will be actually one of them raised from the dead. Thus they regard him as all the more fit to simulate our adorable Lord, and to say of himself, "I am the Christ of God!" To this opinion, although I agree in very many other respects with those who hold it, there seems to me to be several objections. If it be so, in the first place, all the seven heads must needs be individuals, my reasons for questioning which, I have already stated. But, further, such an opinion seems at manifest variance with the predictions concerning the Antichrist which we meet in Daniel. In chap. vii. 8, he is described as "*a little horn* coming up among the other horns." In chap. xi. 21, he is described as "*a vile person*, to whom they shall not give the honour of the kingdom, but he shall come in *peaceably* and obtain the kingdom *by flatteries*."

It seems to me exceedingly difficult indeed to reconcile such predictions as these with the idea of one supernaturally appearing in resurrection power. Besides, is it not ascribing too much power to Satan to affirm that he shall raise up an individual from the dead? Is not resurrection the exclusive prerogative of the Lord Jesus Christ? The ground of this belief seems to be in the first place a supposed necessity for resurrection power in one who is successfully to personate the Messiah. But may we not ask to whom is this representation to be made, and with whom will it succeed? Will it not be mainly, if not exclusively, with unbelieving Jews, who, be it remembered, reject with scorn the notion of Jesus of Nazareth as their Messiah, or of his having risen from the dead; and whose sole expectation of Messiah is of a mighty temporal deliverer, the character in which, and not that of a crucified and risen Redeemer, the Antichrist will offer himself to them. Unbelieving Gentiles are also, no doubt, in vast numbers to worship the Antichrist; but they will do so, it is evident, not through any mistaken notion of his being the risen and glorified Redeemer, but either attracted to him by the principle of hero-worship or worship of wealth and power, or else compelled to yield him homage through the dread of persecution and death. Neither of these instances, however, will by any means necessitate his being a resurrection person in order to his reception. But this opinion is further grounded upon the expressions as applied in Revelation to the Antichrist, that "he ascended out of the bottomless pit," and that "he was, and is not, and yet is" (or shall be). Here, however, it is but fair to ask if the beast be not represented (chap. xiii. 1.) as "rising up *out of the sea?*" Is not this manifestly a figurative expression, and if so, is not the ascent of the beast out of "the bottomless pit," or "abyss" figurative also? Again, is not the bottomless pit, or "abyss" an altogether

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different place from either Hades or the grave? Is it not a place for devils, not the intermediate place of either the souls or the bodies of lost men? Compare Luke viii. 31, Greek, with Rev. xi. 7; xvii. 8; xx. 1—3.

Is it not from Hades that the soul, or from the grave that the body, of a resurrection Antichrist, supposing him to be such, should ascend? Is not his ascent from the bottomless pit, the place of devils, not of men, evidently a figurative expression, like that of the ascent from the sea, denoting the Satanic origin and character of the power which he is to exercise? Again, as regards the expression "was, is not, and yet is," can we not find for it a much more simple and satisfactory, a much less violent or unlikely exposition than that of a dead monarch of the past thus raised again to life? It seems to me that we can. It is, as we have seen, a remarkable feature in the history of the beast that he becomes non-existent and revives again. If we suppose a period in his history at which any one of his seven successional heads (the life of a beast is in his head) dies without its successor springing up into immediate vitality, does not the interval between the death of the one head and the rise of that successor furnish us with the time of his non-existence? If then with this thought in our minds, we turn to chap. xiii. 3, we read in the vision of the beast there given (the same seven-headed and ten-horned beast), "I saw one of his heads wounded," or, as we read it in the margin, "slain to death." Does not this seem clearly to indicate the reason why, and the time at which this beast "that was" "*is not*," is in his state of non-existence?

Again, in chap. xvii. 11, we read, "and the beast that was and is not even *he is the eighth*." Does not this point to "the eighth which is of the seven," as the one in whom the non-existent beast becomes revivified? If so the period of non-existence must of necessity fall in between the seventh head and the eighth, and the seventh must be the one that is slain by the sword. (Chap. xiii. 14.) We have, moreover, further confirmation of this in the statement (chap. xiii. 3.) that "the deadly wound is healed," and verse 14, that "the beast which had the wound did live," both taken in connection with the assertion (Chap. xvii. 11.) that "the beast which was and is not even he is the eighth"—that is, he is revived in the eighth, whose existence is not so much a separate one as a continuation or revivication of that of the seventh. If then, it can be shown from history that the seventh head, supposing such to be not an individual, but a distinct form of government, was slain—came, in the dynasty and the individual by whom its power was wielded, to a sudden and violent end:—that for a period of thirty-seven years it continued dead, and the beast without a head, and therefore non-existent, and that after that period of non-existence that very same form of government was restored in the restoration most sudden and unexpected of the former dynasty, and in the rise of another individual assuming the same name, and wielding under similar titles the same authority; does not this look very like a fulfilment of the prophecy without our being compelled to await its fulfilment in the resurrection of one of the old Roman Emperors from the dead? Does not this view also meet and remove the objection of the seventh head being only an individual, inasmuch as, if it be correct, the seventh

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head is a form of government, differing in origin, character, titles, in all, in short, that can constitute difference from the preceding, and exercised by two individuals with a predicted interval between?

Upon the very remarkable fulfilment of this portion of the vision, (if we are indeed to interpret it thus,) which is at this present time taking place before our eyes, it is not my present purpose to enlarge. It is sufficiently obvious to all. I am as far as any of the readers of, or writers in THE RAINBOW can possibly be, from regarding the last Antichrist as *actually revealed* at present. I believe that if he exists at all it is but in embryo. That he must so exist for some short time previous to his full development, I think that the predictions of Daniel already quoted put beyond question. That prayerful, watchful students of God's prophetic word will see enough in the circumstances of his embryo condition, to cause them to entertain at least a very strong suspicion, amounting almost, if not altogether to certainty, as to who and what he is, is, I think, what we may reasonably expect. Of course the unwatchful and the unbelieving, and may we not add, those who are obstinately wedded to preconceived systems of prophetic interpretation, will turn all such suspicions into ridicule—will neither detect him in embryo, nor in full revelation by-and-bye. I believe that the times in which our lot is cast are beyond expression the most momentous, the most significant of any that have as yet come upon our world. I believe that while alike upon the social, the religious, the political horizons, there is the dense gathering of appalling thunder clouds—there are in each alike (visible it is true, only to the uplifted eye of faith,) the bright streaks that herald a rapidly approaching dawn. It is under this conviction that I venture to contribute this attempt at a consistent interpretation of this remarkable prophecy to the pages of our much needed and most useful periodical, humbly trusting that the God who brings strength out of weakness, may thereby stir up its readers the more vigilantly to watch, and the more earnestly to pray.

LANDMARKS OF TRUTH.

By T. GEORGE BELL, LL.D.

(*Continued from page* 311.)

THE Psalmist refers to the kingdom of the Lord Jesus Christ, when he says, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed; saying, Let us break their bands asunder, and cast away their cords from us." The "anointed" is that blessed One who is appointed to be king over all the earth. Jehovah says concerning Him—"Yet have I set my king upon the holy hill of Zion;" and he says *to* him—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This is the inheritance which belongs to *the Church* in virtue of her

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joint-heirship with Christ. Thus we have another *landmark of truth*—viz., that each member of the body of Christ enters on the kingdom through his union with Christ, it being a part of that which Christ purchased for him, and confers on him *in free unmerited grace*. Another *landmark of truth* was given, with Scripture proof, in our last article, viz., that Christ giving the kingdom to all His members, apportions the places in it, according to His own will, in the way which He has laid down for Himself—that is, having prepared them for their several places during their walk and service *now*, he sets them in those several places *then*. Thus he once said to a few of them:—"Ye which have followed me—in the regeneration, when the Son of Man shall sit on the throne of His glory—ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

If we revert to the second Psalm, we shall get another *landmark of truth*. The Psalmist after stating Jehovah's promise to the Anointed One, which has been already quoted:—"Ask of me," &c.—says, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." It is thus,—that is by judgments,—that "the Son of Man shall send forth His angels (or messengers,) and they shall gather out of His kingdom all things that offend, and them which do iniquity;" and it is to this that the prophets also speak:—"When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah xxvi. 9.) "Behold, is it not of the Lord of Hosts that the people shall labour in the very fire . . . . . for the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Habak. ii. 13, 14.

All the Lord's people expect a time when peace and righteousness shall prevail on the earth. This is too clearly set forth in the word of God for any one to remain in doubt respecting it. Many Christians are expecting the introduction of this reign of Christ and universal blessing, through the gradual progress of the Gospel. An increasing number of the Lord's people, searching God's word to know the truth, confidently look for things and men to wax worse and worse, deceiving and being deceived—iniquity abounding, and the love of many waxing cold—Antichrist permitted to rise, and "head up" the iniquity of the last perilous times—the cup of iniquity filled to the brim—and then the kingdom taken by Christ, who gathers His people to himself, and then comes forth with them, as we read in Jude—"Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15. The Scriptures then give us this further *landmark of truth*, that is not by the gradual progress of Gospel truth, but amid the fearful judgments which attend His personal appearing and presence that the Lord sets up and establishes his kingdom.

The Church is bid to wait and watch for her Lord; and in respect to other purposes of God which concern Israel and the Gentiles, they wait for the consummation of this evil age. The disciples on the Mount of Olives, enquired:—"What is the sign of thy coming, and of the end of the age?" (Matt. xxiv. 3.) It is the end of *the age* or dispen-

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sation which is also referred to in the same chapter—"the end is not yet"—"then shall the end come;" also in the last verse of Matthew's Gospel—"I am with you always, unto the end of *the age*;" and also in Luke xxi., "the end is not by and by."—"When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."—"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." We read in Hebrews, ii. 5, "Unto the angels hath he not put in subjection the habitable earth to come [or in the coming age] whereof we speak;" and the Apostle goes on to say, quoting the Eighth Psalm, that it is under Jesus as God's man—even the God-man—that it is put. "Thou madest him a little [while] lower than the angels; [then] thou crownedst him with glory and honour, and didst set him over the works of thy hands, thou hast put all things in subjection under his feet." The Apostle, however, clearly points out that this putting of all things under the feet of Jesus is then in purpose only, for he adds, "But now we see not yet all things put under him." It is *at the end of the age*, and during the progress of "the day of the Lord," that all things shall be *seen* put under Him, and He shall reign in manifested power. The day of His manifested dominion is also the day of "the manifestation of the Sons of God." (Rom. viii. 19.) Meanwhile, and until that day, Christ sits at Jehovah's right hand, as we read—"The Lord said unto my lord, sit thou at my right hand, until I make thine enemies thy footstool." But when that day arrives, the "great voices in heaven" shall declare that "the kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever;" and when Christ thus reigns, "crowned with glory and honour," we shall reign with Him, for "the Spirit himself beareth witness with our spirit, that we are the children of God; and IF CHILDREN, THEN HEIRS; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Peter in his address to the men of Israel in Solomon's porch, said, "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Adding this scripture to that which we have already seen, we identify the kingdom in its manifestation with the "times of restitution." Let us look into the Word of God again, and endeavour to arrive at a general outline of the things to be restored. In Genesis we shall find:—

1st. God's six days of creation work, and God looking on "everything that he had made, and, behold, it was very good."

2nd. Man made in the image and likeness of God, and having dominion over everything which God had created on the earth.

3rd. Paradise, or the Garden of Eden, planted in the midst of the earth as the abode of our first parents.

4th. God vouchsafing to his creatures the privilege of communion and intercourse with himself.

Into the midst of all that, Satan enters—sin is introduced—man becomes a fallen creature, and God's creation is brought under a curse.

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Unto Adam God said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread till thou return into the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Thus a dark cloud of sin and sorrow rests on this earth, and the wrath of God abides upon men in it. But there is the promise of restitution! In what particulars do we expect this restitution or restoration?

I. God's creation restored. The apostle says, "the earnest expectation of the creature [or creation] waiteth for the manifestation of the sons of God . . . because the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." God says by the prophet Hosea, "In that day I will make a covenant for them with the beasts of the field, and with the fowls of the heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely." Isaiah also says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed—their young ones shall lie down together, and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

II. Man shall be restored to his original dominion, that is, in the person of the man Jesus and in His reign along with His Church. Another writer has said of this, and his words deserve our utmost attention:—

"The reign spoken of here is so distinct and so positive, that those who are in heaven say, 'And we shall reign on the earth.' (Rev. v. 10.) Their power is from heaven; they shall reign over the earth according to that power. The glory of Jesus is the object of the counsels of God. . . . This glory, which God has given to Christ, God has manifested in Jesus as *man*. Already, in the creation, the divine glory of the Son has been manifested, and his right of possessing all things established. Jesus created everything. He has title over creation, which can only be blessed under Him and during His reign. God has willed that everything should be made subject to *man*. Adam was the head of the creation; he failed, and all failed in him and with him. Satan having gained the victory over Adam, all has fallen under the dominion of Satan, who fills the world with evil, and rules over it through the passions of men. The question in God's counsels is not merely about salvation, but of the restoration of all things. God re-establishes everything, and man too (the family or species, not, of course, all men, but *man*) in introducing into the world Jesus, the second Adam. . . . God does not restore the first Adam; he introduces a second, the spring of life to all those who are redeemed. The *Word* was made flesh. God became a man, in order that all things might be made subject to man, *and this man is Jesus.*"

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III. In a certain sense Paradise will be restored. There will be two centres of blessing—the heavenly and the earthly. As there are two callings, and the Church has the heavenly calling and Israel the earthly; so there is during the kingdom and reign of Jesus Christ; heaven the abode of Christ and His Church, and the restored earth, with Jerusalem for its centre, the abode of men in the flesh. These are restored Israel and outlying nations who shall be spared from the judgments on Antichrist, and afterwards brought in to this earthly blessing. Heaven is the seat of dominion, Christ and His risen people possessing the reigning power; and the earth is reigned over, its inhabitants being all brought into subjection.

IV. Through Jesus, the reigning King, the intercourse between God and His creatures will be restored; and especially at the close of the thousand years, when Jesus, having finished His reign as *man*, shall deliver up the kingdom to God, even the Father (1 Cor. xv. 24), for it is then that it can be fully said, "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

Thus the Scriptures appear to make it very plain that this kingdom of Christ shall consist of two portions, a heavenly and an earthly; one which is reigned over, and the other which reigns. Christ is King, and His bride reigns with Him. The inheritance was purchased by Christ, and He constituted His Church joint-heir with Him. It seems, therefore, to be placed beyond doubt that Christ's dealings with His people at the time of His coming, and "the judgment upon works" can affect only our places in the kingdom, and not our admission or rejection from it.

THE FORTY DAYS AFTER THE RESURRECTION.

By T. Ryan.

PART II.—ST. MARK.

No. 9.—The Unchangeableness of Christ's Love.

"But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you."—Mark xvi. 7.

Proceeding to notice those incidents in the forty days peculiar to St. Mark's Gospel, we are at first struck with this message from the angel, "Tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you."

This was reassuring beyond all expression, and who announced it? A heavenly messenger, "a young man" (5), an angel! But what are the angels? "Ministering spirits sent forth to minister to them who shall be heirs of salvation." For this reason the angel gave it not as his own message, or as of his own motion, so to speak, but from Him who was now in resurrection their Lord also. It was Jesus, then risen who sent this message through His angel.

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And well might the angels themselves be astonished at it, for the Lord here calls back and restores and turns His hand upon the little ones. Those disciples who had forsaken Him, for "they all forsook Him and fled" (Mark xiv. 50), and Peter who denied Him—"before the cock crow twice thou shalt deny me thrice" (Mark xiv. 30). These are all now reassured, reassured from Himself by His angel, and Peter called by name. The only ones whom the Lord calls by name after His resurrection are Peter, and Mary (Magdelene), and Thomas, but they are notable samples and representatives of believing sinners and unbelieving saints to the end of time, for Mary was a sinner, the chiefest of sinners, but she loved much, as all chief sinners do when forgiven much.

And Peter and Thomas may well be called chiefest of backsliding and unbelieving saints. O, dear reader, how many of us are of this kind! Although our words are big and often sincere, few of us have come to the end of self so as to have no confidence in the flesh. Such was the lesson which Peter had to learn, and he learnt it. Of Thomas we shall speak after, but whether it were Peter or Thomas, the Lord was the good shepherd who turned His hand on the little ones, and restored their soul (Ps. xxiii. 3).

In prophecy Peter and Thomas represent Israel at the first and second coming of Christ, Mary of Magdala the Gentile portion of the Church which now exists—Magdala was in Galilee. In the first twelve chapters of the Acts, the church was almost exclusively Jewish, and "the remnant according to grace" was represented by Peter. Hereafter also there will be "a remnant according to grace," represented by Thomas, who comes in at the end of seven days and believes by looking on Him whom they had pierced, whilst the Gentiles have the adoption revealed to them like Mary in the interval. (John xx.)

No. 10.—The First Rebuke.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."—Mark xvi. 14.

This word of the Lord is a word of reproach. He upbraids the disciples; not, however, for the past, neither for having forsaken him, nor for having denied him in the hour of distress, but for unbelief and hardness of heart, in not believing those who had seen him after his resurrection. And if we want to grieve the heart of Christ now in His glory, it is done in no way more effectually than by harbouring unbelief and hardness of heart in the face of all the assurances of His word daily repeated unto us. Alas! how we do greive Him by our daily unbelief and hardness of heart!

Of the apparent discrepancy between this passage and Luke xxiv. 33, 34, we hope to speak when we come to the gospel of St. Luke.

No. 11.—The Whole Creation.

"And he said unto them, go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15.

This commission is far wider and more extensive than what we think at first sight; more so even than that in Matthew, which takes in all the nations.

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How so? it will be asked. Because it contemplates not only the subjection of nations to Christ our Lord, but of "the whole creation," for the words rendered above, "*to every creature*,"* should be "*to the whole creation*," and this refers as Dean Alford justly observes, "not to men *only*, although men only can hear the preaching of the Gospel; *all creation* is redeemed by Christ." It refers to the great subject of which St. Paul speaks in the Epistle to the Romans, where he says, that "the creation itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God, for we know that the whole creation groaneth and travaileth in pain together until now." (Rom. viii. 21, 22.) That is, Christianity will hereafter confer blessing on the inferior and superior spheres of creation, and bring them into a new condition and state, and the sound of the gospel under this commission goes forth into all the earth and its words to the end of the world. Its requirements will only be satisfied when all creation is in subjection to God.

St. Paul tells us that he also was a minister of the Gospel under this commission, (Col. i. 23,) which, says he, "ye have heard, and which was preached to every creature under heaven, (or in the whole creation which is under heaven,) whereof I Paul am made a minister," and he shows how *all things* in heaven and in earth as well as believing sinners have part in the reconciliation. (Col. i. 20, 21.) Of course he is not speaking of the unbelieving, but of creation as such.

And such a commission is quite in keeping with the Gospel of Mark, for St. Mark presents our Lord to us as the official Son of God, that is, the Son of God in office, Jehovah's "righteous servant," and everything must be brought into subjectship consequent upon this combination, "things in heaven and things in earth and you," a grand economy styled in Scripture "The mystery of God," and different from "The mystery of Christ," of which St. Paul likewise was the minister (Col. i. 25); but of this latter we cannot now speak particularly.

No. 12.—Nature of Baptism.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 16.

Wide and grand as the Gospel is it comes to the individual and addresses him as if he were alone in the world. It singles out the man and speaks to him as if he only and the Lord were in the universe. We are not saved in masses, nor judged in masses, so to speak, but we are saved as individuals and judged as individuals; "every one must give account of himself to God." Not at all denying that whether saved or unsaved we form part of a unity, for there is a unity in death as well as in life.

But observe here Divine wisdom. The Lord does not speak on the negative side of the case in the same terms as on the positive side. He does not say, "he that believeth not, *and is not baptized*, shall be damned;" but simply, "he that believeth not shall be damned." Had the Lord added the word, "and is not *baptized*," then it would imply that virtue was in the ordinance of baptism as an ordinance. In the

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early days of Christianity it cost all a man was worth, and perhaps his life also, to be baptized; it was a mark of discipleship and a bold confession before men. Here it is of that character, viz., a test of the sincerity of the profession. But, then, there might be circumstances under which baptism did not and could not take place, and hence, whilst it remained as a test of sincerity, it is not a *sine qua non* to salvation, or a thing without which salvation cannot be, and, therefore, it is omitted by the Lord in speaking of the negative side of the matter. In these days, for instance, and in England, there is no particular test in the ordinance as in the early days of Christianity, and one is not more a disciple of Christ than another apparently from having gone through this ceremonial, for all profess to be Christians and to have been baptized. Yet we do not say that baptism has not other and deeper significations; but the test of sincerity in these days is, how far we in our life, walk, and conversation, actualize and realize what it is to be dead unto sin with Christ and alive unto things above that is, how far the spiritual import of the ordinance is expressed by us, for herein is the true obedience, and not in merely going through the ceremonial, as every true Christian must admit.

St. Paul likewise says, "For Christ sent me not to baptize but to preach the Gospel," &c., a sentence which could hardly have fallen from him if baptism of water carried in it salvation on the one hand or was an absolute test of genuine Christianity on the other. However, in so saying, St. Paul chiefly alludes to the twelve apostles under whose commission baptism played an important part and took a most prominent place, as we have seen in St. Matthew.

With St. Paul baptism of water was subsidiary and selective; with the twelve it was prominent and collective, see i. Cor. i. 14—18, both of which were beautifully in keeping with their respective commissions.

No 13.—Signs and Wonders.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with these signs following."—Mark xvi. 17—20.

The reader will observe the translation of the last words—not merely "signs following," but "*these* signs following," which refers of course to the signs spoken of—the article in the original obliges this change. These were the signs and they were especially given for a definite end, and with marked emphasis, more so than anywhere else in the New Testament, but this also is in keeping with the nature of the commission above referred to, for we have seen that the disciples here were sent forth not only to disciple nations as in Matthew, but to redeem the whole creation and bring about a state of things that would necessitate and precipitate the coming of the Lord. Hence St. Peter says elsewhere, "hastening the coming of the day of God."*

* σπευδοντας τλν περουσιαν του θεου.—ii. Peter iii. 12.

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In short, the commission here given is to be a practical and outward exhibition of the great fact recorded by St. Peter, that Christ is "gone into heaven, and is at the right hand of God, angels and authorities and powers being made subject unto him." (1 Peter iii. 22.) The two commissions of Matthew and Mark contemplate the relation, not of the Church to Christ, but the relation of Christ and the Church unto God. In relation to Christ it is as the body to the head (this is St. Paul's department) but in relation to God it is as the whole body under its head to the *will*. Such is the nature and official character of these commissions which will receive their full accomplishment in the millennium. The superiority of Christ and the Church over creation, and the power over the nations, will then be fully asserted.

But these signs consist of five particulars:

First the casting out of devils--this was a first-fruit and sign of the casting down of Satan from heaven hereafter, and binding him in the bottomless pit. (Rev. xii. and xxii.) Next come the works of the devil, which the Son of God was manifested to destroy.

Secondly. The evil wrought at the tower of Babel, where the language of the whole earth was confounded, is now overcome by a miraculous power over the human spirit and the gift of tongues; the leading difficulty is removed of what may be called physically spiritual difficulties, and "tongues become a sign to them that believe not." "They shall speak with new tongues."

Thirdly. "They shall take up serpents." This was a pledge and token and firstfruit of that state of things in which the effects of Satan's power shall cease in the lower creation, and "the sucking child play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den," as saith the prophet (Is. xi. 8). It was a foreshadowing of power over the inanimate creation.

Fourthly. "If they drink any deadly thing it shall not hurt them." The poisons which the earth procureth, the noxious vapours from the waters, the deadly infection from the air, these and all other violences the results of sin in the inanimate creation, and of Satan's reign as prince of the power of the air. These all are subject to Christ and the Church, and the sign under consideration is the token of their removal and obliteration from the universe.

Lastly, power over disease.

Fifthly. "They shall lay hands on the sick and they shall recover." Sickness is sin apparent in the body, disease of every kind is mortality begun, as another has said; well, the time is coming when there shall be no more pain, no more sickness, no more death, the bondage of corruption shall be broken, and the liberty of the glory of the children of God shall appear. (Rom. viii., Rev. xxi. xxii.) The arresting of disease was a firstfruits of this glorious estate, when mortality shall be swallowed up of life. If then our Lord has power to redeem all nations out of the bonds of evil, the Church must needs possess these miracles to arrest the evil course of things, and to establish His claims in the sight of angels, of the world, and of men; these signs did follow those that believed until Christianity was fixed, and the world got therein a forestalment of its future blessing.

But all this was only "the firstfruits of the Spirit," (Rom. viii. 23),

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and the Church itself is but "a kind of firstfruits of His creatures," (James i. 18). The harvest of the Spirit so to speak, and the harvest of his creatures have, yet to come in, the firstfruits of which have already appeared.

"So after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God." This verse is quite in harmony with, and consequent upon, the foregoing, for it is from the right hand of God that all this power goes forth, which shall hereafter make his enemies his footstool, and subject the creation unto God. From Him who is at the right hand of God goes forth now the pledge and earnest in the firstfruits of the grand deliverance of His creatures so long enslaved by sin and Satan. Meanwhile, let us remember that as the Samaritans were believers before these gifts came upon them, (Acts viii. 12, 15) that is, they believed the gospel without receiving the gifts of the Spirit here spoken of,—so we Gentiles are now believers without these gifts; nevertheless, the Spirit is in and with the church to the end—the power of all life and the energy of all service, and the Lord Jesus is also present with his people to the end. So that although these signs are no longer present, nevertheless, it still remains that disciples go forth and preach everywhere, "the Lord working with them." (συνεργουντος νεο) The co-operation of the Lord in the gospel labours of his people is the same now as ever, the evidence of which every quickened soul furnishes, even though the outward signs, visible to the senses, and sent to convince the unbelieving, be absent. See 1 Cor. xiv. 22. Whilst they lasted they were evidence even to the world, that everything in heaven and in earth, and under the earth, is subject unto Christ; and God having given therein a sufficient and well attested evidence, the world has ever since been left under the responsibility of that evidence. However, instead of believing these evidences, Christendom will be found, in the end, to have corrupted and denied Christ and His mission, and to believe in the Antichrist and his missions and having disbelieved the miracles attesting the former, it falls under the power of the miracles attesting the latter, for it is written that the last Antichrist will come "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved."—2 Thes. ii. 9, 10.

A CHRISTIAN in business should deal with God as he does with his wife and children, when he comes home at night after a whole day's worldly employment; he brings his affections to them as entire at night as when he went out in the morning. So should he be ready for communion with God at all times, and bring Him back his whole heart after the toil and bustle of the day are gone.—*Gurnall.*

THE goldsmith, when he puts a wedge into the fire, stands by till the dross be consumed. So God is with His children in the furnace of affliction. He brings them into affliction; He continues with them in affliction; and He brings them at last out of affliction.—*Sibbes.*

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THE SEVEN CHURCHES OF ASIA.

IV.—THYATIRA. (Rev. ii. 18—29.)

THYATIRA (now called Ak-hissar, white castle) follows in order after Pergamos, and is situated nearly due east, bearing a few points to the south, from this town. There are about the same number of Greek Christians at this place as at Pergamos; and between three and four hundred Armenians. The majority are Turks. It is a town of some importance still, carrying on to this day a trade in scarlet-dyed cotton-stuff, and of considerable extent, with shops of all kinds. The Greeks have a church, newly built, and a school. The same have the Armenians; and the Mahomedans have nine mosques.

Thyatira is (a neuter noun in the plural) derived from the Greek word *θύω, to sacrifice, or to present sacri ce*, from which is derived the noun *θυΐα, bacchanals*. Thyatira, therefore, being a derivative from this Greek word, signifies *the sacrificing or self-devoting one*. This church is *a symbol* of the Church from the beginning of the seventh century onwards, or of all the superstitions and errors, partially introduced, during the Pergamian period; but *from this time* they were greatly increased and consolidated. The *relic worship*, with its idol ceremonies, begun in the fourth century, by the mother of Constantine the Great, was now firmly established, and relics were collected and fabricated everywhere. Likewise the monastic life, in a measure induced by the pagan persecutions, when men fled from towns, and retired to mountain fastnesses, was now formally introduced into the Church. At this time it was that Popery, as *the spiritual* Jezebel, began to mix her cup, to commit fornication, and to seduce the servants of the Lord. Thyatira, therefore, *prophetically* embraces,

(1.) The times of self-devotions, vows, etc., as monastic life, consecration of goods, and the very life itself, etc.

(2.) The mass, with all its appendages, when the religious services and ceremonies reached their highest point. From these times we likewise date the erection of cathedrals, monastic edifices, charitable foundations, etc. When the people, in their endeavours to work out their *own* salvation, consecrated their earthly all to pious uses.

(3.) When much innocent blood was shed, and the so-called heretics (as the Waldenses, Albigenses, Hussites, etc., etc.), were persecuted to death; and when all this was done under the pretext of honouring God.

The prophetic character of this Church then, aptly foreshadows the errors of Popery, in all their fearful variety and soul-destroying character, together with the cruel reign of the Popes over all who would not submit to their domination.

The suitableness of the character, which our Lord assumes in addressing this church, is striking. "Thus saith the Son of God,"—here is authority—"who hath His eyes like unto a flame of fire, and His feet are like fine brass." His flaming eyes are opposed to the secret

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abominations of Jezebel; and His transparent feet to her erroneous and unholy practices. He who walketh among the churches, and holdeth the ministers in His right hand, is acquainted with all that is going on; and He will assuredly bring every wickedness to light in the end, in order to punish it.

We notice, in accordance to the order of this Epistle,

I. *What the Lord commends in this angel.*

"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."

To a pious soul, like this angel, nothing can be more consoling than to be told by the Lord, "I know thy works,"—I know all thy service, —thy faith, and thy patience. I am acquainted with the exercise of thy *active*, and *passive* graces. In the Epistle, addressed to Ephesus, a similar commendation is given, charity or love alone is there omitted. But, the presence or absence of this Christian grace is what renders our actions either acceptable or unacceptable before God. The angel of the church of Thyatira was united to the Lord in love—love to the Saviour was the spring of his action. In this angel there appeared no dependence on self, as was the case in that of Ephesus, in doing the will of his Lord. Love to the blessed Saviour, and devout thankfulness for all He *has done* for us, and *is doing* for us, were the spring of his actions. In the consciousness of his own unworthiness and poverty, he considered it his greatest privilege to suffer or to act for his Master. We have seen in the case of Smyrna, that the Lord makes no demands on poverty. He only expects to reap where He has sown; and to gather where He has strawed. A right application of the talents entrusted, is all that He requires. He is no hard Master, as the slothful servant accuses Him. "He knoweth our frame: He remembereth that we are dust."

Thyatira endured patiently the reproach for Christ's sake. The love of her Redeemer was so abidingly felt, that the more she had to suffer, the closer she clung to Him. In such a state we are really strong; because the Lord can then "fulfil all His good pleasure in us." Where the heart is emptied of self-will, and resigned to God, there He can and will accomplish all His gracious purposes.

The Lord does not say to Thyatira, as he said to Ephesus, "I have against thee, that thou hast left thy first love;" and that "thou dost no longer thy first works." On the contrary, He says, "I know that thy last works are more than the first." Neither does He call upon this angel, saying, "Repent." Persons, who bewail their multiplied shortcomings, and mourn over their many transgressions and sins, repent daily. To such individuals, the compassionate Saviour says, "I will put upon you none other burden." Your sorrows, occasioned by the sinful conduct of unworthy professors, and the deep sense of your own indwelling corruption, are a burden sufficiently heavy for you. He only says, "That which thou hast, hold fast that no man take thy crown."

Church history gives little information of Thyatira. This angel attracted not much notice. He lived in a state of retirement with the pious of his flock, and had little intercourse with the world. Perhaps this may account for the irregularities which were introduced into his

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church by the artful woman Jezebel. Want of vigilance, and exercise of his authority, as presiding minister of his flock, gave her the opportunity of establishing her authority and influence; so that many, as it appears, were fascinated and misled by her antichristian teaching. On this account, however reluctantly, the Lord had

II. *To reprove this angel*, saying, "*I have against thee*," (a few things, is left out in the best MSS.), "because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

We know little of this woman: yet from the circumstance that she was the antitype of Jezebel of old, the wife of wicked King Ahab, she was a person of great power and bad influence in the Church of Thyatira. She harassed true believers, and corrupted Christ's holy religion, as Jezebel did in Israel. This Jezebel, like the one of old, mixed up heathen abominations with the worship of Jehovah, by seducing the servants of the Lord to join the revelry and licentious practices of idolatry. In this, she is a remarkable type of popery, in which her practices are carried out to a most woful extent.

This angel, evidently, had it in his power to stop this woman in her criminal conduct, else the Lord would not have charged him with neglect of his duty; but he was either too remiss in asserting his authority, or in his mistaken charity—did not view them in the light he ought to have done. This teaches us the solemn lesson, that false charity, which, in fact, is latitudinarianism, is condemned by our Lord. Erroneous teaching and ungodly practices must be reproved by every faithful servant of Christ. This angel resembled Eli, who, hearing of the sins of his sons, said, "Not so, not so, my sons; for it is no good report I hear of you." How many parents at the present day act in a similar manner towards their children? And yet such mistaken tenderness proves, as in Eli's case, in the end, a curse rather than a blessing.

The Church of Thyatira was in a similar situation with the Israelites in the time of Ahab. A Jezebel, under the imposing character of a prophetess, exercised great authority among the people, and deceived many by her false teaching and grievous errors. Enchanted by the imposing manner of this deceitful woman, and misled by her antiscriptural doctrines, these unhappy people partook in the gaieties and idolatry of their heathen neighbours. Jezebel, whether of the Old or New Testament, is the very type of what is evil. She represents a religion in which sin is tolerated, and whoever follows her ways will be led to inevitable ruin, as Ahab and his family were.

This type of religion may manifest itself in a variety of ways. *First*, superstitious observances may be inculcated, as in the Roman Catholic Church, to atone for some sins, as, for instance, penance, pilgrimages, fastings, repeating a number of prayers, &c., &c. And if these are not sufficient, then a purification in purgatory is held out, as well as prayers for the dead, &c., &c.

The Lord, however, gave this woman "space to repent of her fornication, and she repented not." Alas! superstition, as well as infidelity, disregards both the goodness and the severity of God. Neither judgment nor mercy has any effect upon those who, like Ahab of old,

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"have sold themselves to work evil in the sight of the Lord." Nevertheless, where admonition is disregarded, judgments will follow. Therefore, the Lord declares, prophetically, "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death," &c. As the sins of this Jezebel resembled those of Jezebel of old, so was the punishment similar. And this will be the punishment of the anti-Christian Jezebel, with her daughters, or the apostate so-called Church of Christ, spoken of in chap. xvii. of this book. "The ten horns or kings, who will exist at the time of the beast with whom she committed fornication, they will hate her, and make her desolate and naked, and shall eat her flesh, and burn her with fire." (Rev. xvii. 16.) In the execution of these judgments, says the Lord, "All the churches shall know that I am He which searcheth the reins and hearts." Truly awful will be the final judgment of this mystic Babylon. No wonder that the Lord exhorts His own to "come out from her, that they may not be partakers of her sins, and receive none of her plagues." (Comp. xiv. 8—11.) Our Saviour commends those in Thyatira who "have not this doctrine, and who have not known the depths of Satan,"* saying, "I will put upon you none other burden, but that which ye have already hold fast till I come."

And now follows—

III. *The promise*—"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations. . . . Even as I received of my Father, and I will give him the morning star."

We read twice in this book that "Christ hath made us (whom he washed from our sins) kings and priests unto God and His Father," which implies that we shall exercise these functions at last. Here He promises those that overcome in Thyatira, or in the Jezebel state, "*power over the nations.*" This indicates a glorious change in their situation. During this probationary state, they *were* ruled over—now *they* will rule or reign for ever.

Therefore, St. John says, "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Christ was born to be a king. He is called, "King of Kings, and Lord of Lords." To be like Him, therefore, implies the highest dignity and glory that we can imagine. The Saviour could not have given a more powerful motive to Thyatira to be faithful unto the end than this; and this promise is given to all who, in the Jezebel state, shall persevere and continue faithful unto the end. This, however, we shall not be able to do in our own strength, but through Christ alone, who is our strength.

There is another promise which the Lord holds out to Thyatira: "And I will give thee the morning star." In chapter xxii. 16, our blessed Lord calls Himself "the bright and the morning star." The morning star is always the herald of the day. *This* morning star is the herald of a day which will not be succeeded by night. When once this star arises, either in the heart of an individual or in the horizon of

* It is remarkable, the Gnosticks called their doctrines depths of God, which Christ called depths of Satan.

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the Church, then the watchman may raise his voice and prophesy that the conflict is over, the victory won; and that "The kingdoms of this world are become the kingdoms of our Lord, and His Christ, and He shall reign for ever and ever." What a blessed termination is this of the conflict of the Christian! Well may the Lord add, "Whosoever hath an ear, let him hear what the Spirit saith unto the churches."

THYATIRA AS IT IS AT PRESENT.

We anticipated something in the introductory remarks on this head. Alas! the present Church of Thyatira is in a very depressed state! Their teachers are ignorant of the truth, and ignorant of the very first principles of the Christian religion. What, then, can we expect of the people? Preaching there is none; and the liturgy and the portions of Scripture interspersed in it are in ancient Greek, while the common language in use is Turkish. And the service is generally performed in an irreverend and hurried manner, so that even those who understand a little ancient Greek cannot comprehend what their clergy utter.

Then, they are much oppressed by the Turks as well as by their higher clergy. The same bishop who acted so tyrannically at Pergamos treated the poor people at Thyatira with similar severity. Because they would not pay his high demands on them he ordered them to be taken up by the Turks, by fifties, and kept in prison till they should pay! And how could they pay? They had to sell what little they possessed, and thus pay their archbishop. Thus these poor people are kept in abject misery and ignorance. The only hope is from the rising generation and the somewhat altered state of the Turkish Government.

The Armenians are more accessible by missionaries. They receive the Scriptures, which have been blessed to a small number, and have left their Church and formed themselves into a Protestant community.

THE MEMORIAL NAME.

By Major General Henry Goodwyn.

THIS is my name for ever, and THIS is my memorial *unto all generations.*" Exodus iii. 15.

"THIS is my name FOR EVER!" what name is this that bears the impress of eternity as to the future, carrying with it at the same time the person of Him who spoke those words, but from whom that name as a "memorial" cannot be separated? The previous verse says "I AM THAT I AM" was the name by which the God of Abraham, Isaac, and Jacob was henceforth to be known, or rather understood, as to its prospective significance in regard to His ways. This we gather from chap. vi. 2, 4, wherein announcing the name "JEHOVAH" God associates it with His *future* purposes concerning Israel. The patriarchs had known God as the God of promises of future blessing,

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but they had not comprehended the mighty link, which through the Abrahamic covenant concerning "the seed,"* bound the present promise to the future realization, by a name manifesting a Oneness or Identity in Him how made the promise with Him who should literally, *in His own Person*, fulfil it.

The name "I AM THAT I AM," though it declares the ever existent God, and a fulness of power that can never be exhausted, seems more appropriately connected with Eloheem, as a name of God, than with Jehovah. The former is the name of the Creator, the initiator of all history and revelation, the mighty and inexhaustible source of all life, standing ever I AM in the immensity of superiority, above all limitation. Whilst the name Jehovah, if we trace it throughout the history of Israel, is ever associated with development, always in connection with, and ever pointing to, a goal of future glory, which the *then present* manifestation of the name could never satisfy. Every scene, every event in that history, though literal in itself at the time, was a pictorially typical index of a higher but fuller experience of the purposes of Him who gave a Memorial Name "unto *all* generations."

I have been led into the above thought from a close study of the Old Testament history, in the course of which I have had brought to my notice a paper published in the *Bibliotheca Sacra*,† bearing the title I have given to this article, and written by Alexander McWhorter. He very rightly commences his subject by the following words:—"If there is any one word which God has adopted and declared to be His memorial to all generations, that word should be the theme of earnest inquiry. If any uncertainty hang over the true significance of its ancient forms, the uncertainty should be dispelled by diligent research. God has given us a name and a memorial."

He goes on to say that under the circumstances in which the name "I AM" was given to Moses as that which should convey an assurance of deliverance yet future, it was not appropriate. "If," he says, "the fact of God's *power* to accomplish what He promised was the fact He wished to impress on Israel, the name of 'El Shaddai' (God Almighty) was sufficient." In substituting the name "I AM" in reply to Moses from verses 6—8 of chapter iv., it will indeed be perceived to be fraught with little meaning or comfort to those who were so bitterly suffering in bondage.

The writer says that "we have not the true rendering of the memorial word, not that which responds in our hearts to the exclamation of David, 'Extol Him by the name YAH.'" Who now remembers God by that name? It is not His memorial to *this* generation. "What has become of that ancient name revealed *for all* time?" He asks:—

"Have we the true rendering of the word? What is its history?" Modern scholarship has thrown light upon it if the conclusions of the writer are correct. He says:—

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* Gen. xxii. 18. Gal. iii. 16.

† A quarterly journal, edited in America, to be had of Messrs. Trubner and Co., 12, Paternoster-row. The above article is in the Number for January, 1857.

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"It came to our translators simply as an 'ineffable' name; a name of superstition of the Jews unlawful to utter, or even to write *with its true vowel points*, and this name, thus unpronounced, and now falsely written, had a traditional rendering made out under the shadow of the Septuagint. The platonizing school of Alexandria gave in the Septuagint, God's declaration in Exod. iii. 14, the rendering Ἐγώ εἰμι ὁ Ὤν, which the Vulgate follows with 'Ego sum qui sum;' so our translators give us 'I am that I am' as the interpreting synonym for 'Jehovah.' But with respect to the *proper* pointing and *literal* rendering of the term 'Jehovah,' there is now no difference of opinion among scholars."

Now this is just the object I have in writing this. It is of deep importance, and I do hope that "scholars" will search diligently to see if confirmation can be added to this statement, for the testimony of two or three witnesses is, I think, necessary, on such a point. To aid the research, I will continue the writer's evidence. He adds, "The Hebrew had originally no vowel points. These were supplied by the Masorites, who, in accordance with Jewish superstition, gave to the name יהוה the vowel points taken from another name of God (אֲדֹנָי) Adonai. These vowel points have given the pronunciation of יְהוָה, or Jehovah."

The writer then goes on to cite a change of opinion in that eminent philologist, Gesenius, noted in Robinson's translation (1850) from that of (1836); in the latter edition he (Gesenius) says, "The true derivation of the name is from HAVAH, the old root of the verb 'to be'—a root-form so ancient as to have dropped from the *prose* of the Pentateuch, and retained only in the *poetic* form of the imperative, as in Gen. xxvii. 29, in the benediction of Isaac, 'HEVEH,' '*be* lord over thy brethren.' This old root HAVAH found its equivalent in HAYAH, 'to be,' and it is in the third person singular, future of this later verb, HAYAH, 'to be,' viz., in the form of its old future יִהְוֶה YAHVEH, that we find the *true place* and *pointing* of the word rendered 'Jehovah,' by our translators. It is this form Yahveh, lit., '*who will be*' turned into the noun or name which God adopts as His name unto all generations."

The writer in question quotes other good authorities who correspond in opinion with the above. Hengstenberg, Tholuck, Lutz, and Ewald. Now transport this name Yahveh, to the passages in Exodus iii. 14, and Chapter vi. 2—8, and it presents indeed a power of deliverance, and a ground of confidence.

The word thus rendered, "who will be," or, "He who will be," gives great emphasis and meaning to many Old Testament passages, presenting a hope and an assurance of eventual blessing to those to whom the name of Yahveh was addressed. For instance, substitute it for "Lord," (Sept. for Jehovah), in Is. xl. 2—11, where the coming of Messiah is answered. In Jer. xxiii. 5—8, proclaiming deliverance *in the future*. Zech. xi. 12, 13, declaring the reception of Yahveh. Again Chapter xii. 8—10. Yahveh—"ME whom they pierced." So also Mal. iii. 1.

There is however one more passage which unites the Yahveh of the Old Testament with the Christ of the New. I allude to Matt. xxiii. 39, where the Lord Jesus, referring to the prophetic Psalm cxviii.

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26, wherein is foreshadowed the joy and praise that shall attend "the day which (Yahveh) hath made," the day of Israel's prosperity, blessing, and light, says to the Jewish rejectors of Himself as their Messiah, "Ye shall not see ME henceforth *till* ye shall say, 'Blessed is He that cometh in the name of (the Lord) Yahveh," or, he who comes to establish in your memories the Person, who of old, through all your ancient history of wanderings and mercies, was known to you by a memorial name, Yahveh, "He who will be," which was always a name of promise to you, and who ever will be your Messiah, King, and Saviour!

Besides these passages, there are many others which, if that name of Yahveh be substituted where Jehovah is found in the Hebrew, will tend to identify the deliverer of the past with the deliverer of the future, and would prove of incalculable good in laying the truths of Christianity before the minds of the Jews.

Those passages, in fact, constitute, as Mr. McWhorter says, "the prophecies of the Old Testament." The minds of the prophets seem filled with the conception of Yahveh, as upon the throne of the universe, dwelling in the immensity of his glory. Then as interfering in the deliverance of His people, with a mighty arm of salvation, afterwards as "a man of sorrows and acquainted with grief," "stricken," "making His grave with the wicked." Agan, he is shown as, "The king of glory," the God-man, mighty in battle and victory, to whom the everlasting gates of Jerusalem lift up their heads. HE enters and takes His for-ordained place on the throne of His father, David, the Messianic king of righteousness and peace, the universal character of whose reign of glory will be manifested even on the bells of the horses,

"HOLINESS TO YAHVEH."

This is in the main the subject of the paper I have alluded to, and I trust, as I have said before, that some of the readers of THE RAINBOW may be able and willing to throw more light on this deeply important name, which it is thus sought to place before Bible students, in the power of a meaning which, if correct, will tend to enhance the value of Scripture history.

THE COMING ONE!

A VISION OF TRUTH.

I SEE Him radiant as the light,
In burning majesty He stands,
Ten thousand thousand angels bright
Wait to receive His high commands.
'Tis He, the Lord, the man of war—
The man of sorrows once was He,
But sorrow never more shall mar
That blissful form of Deity!

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Bow down, bow down, ye princely powers,
Whatever glory ye possess,
Full well ye know it is not yours,
But His, our ravished eyes confess—
Creation's hope—creation's Lord
Embodied stands—ah! me, I faint!
The matchless and eternal Word
What thought can reach, what tongue can paint?

Among the crowns that gem His brow,
Dearest to man the emerald wreath,
Attesting that Messiah now
Is sovereign of our ransomed earth!
Not of its hills and vales alone,
Its sea-girt realms and cities fair,
Sublimer truth, His righteous throne
Is in the hearts that worship there.

Hark to the grand triumphal shout,
An avalanche of million lays,
Swelling and deepening as they float,
In all harmonious notes of praise!
That silence how expressive too—
Admiring love finds words no more,
The enchanting subject to pursue,
And pauses e'er the theme be o'er!

Who knows not how that love was won?
By no vain pomp and pride of kings,
But through the mockery and scorn
Attendant on the meanest things.
A crown of thorns—a sceptre reed,
Messiah's weapons to subdue
The hatred of His chosen seed,
And earth's lost fealty renew.

Triumphant manhood! a new name
Indeed must glitter on thy brow,
For what to thee the world's acclaim,
Appointed judge of angels now.
United to the King of Kings,
Wisdom and truth and power are thine,
Unveiled to thee their hidden springs,
By the eternal Man Divine!

* * * * *

Past is the glorious vision now,
I stand upon this vale of tears,
Faded the bright ethereal glow
Nor heavenly strains my spirit hears!
The midnight shades are gathering fast,
The hour of conflict is at hand:
Oh! to be faithful to the last,
And stand among that victor band!

J. B., *Author of "The Day of Trial."*

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BALM IN GILEAD.

"Is there no balm in Gilead? Is there no physician there?"—Jer. viii. 22.

Is there no balm in Gilead? Is there no physician there?
Why is thy heart so sorrowful, thy countenance so sad?
Rejoice, rejoice, thou wretched one, and be exceeding glad.
For though thou art afflicted by the angry waves that roll,
And the winds that fiercely blow across and agitate thy soul;
Though adverse fortune has assailed and laid thy prospects low,
In miserable slavishness, let not thy spirit bow.
Though thou hast lost the friends that were the fondest and the nearest,
Though rifled of the joys that were to thy heart ever dearest;
Though all the blessings that have been so bountifully given,
Should all be taken from thee by the sovereign will of heaven,
Surrender not thyself to be the victim of despair,
"For there is balm in Gilead, a kind physician there!"

Hast thou not heard of Him who came from the eternal throne,
Who condescended to be made of human flesh and bone?
Who lived a life of suffering, and died upon the tree.
An offering and a substitute for sinners and for thee?
Hast thou not heard that *He is man*, who can thy feelings feel,
Not heard that *He is God Himself*, omnipotent to heal?
That He was born into the world, the broken hearts to bind,
Of the destitute and wretched sons and daughters of mankind?
O thou afflicted, tempest-tossed, lie down on Jesus' breast,
There all the heavy-laden and the weary may find rest,
On Him repose with confidence, thy sorrow and thy care,
He is the balm of Gilead, a kind physician there!

Though poverty assail thee in its darkest, rudest form,
Though thou hadst neither daily bread, nor fire to keep thee warm,
Nor house to shelter thee within its comfortable wal
When the wintry winds blow coldly, and the rain in torrents fall;
No hand of mercy to relieve, no eye to pity thee,
The image of true wretchedness, of rueful poverty.
Remember, oh, remember, Him who did for thee endure
To be rejected and despised, the poorest of the poor.
"The foxes had a dwelling-place, the birds of air a bed,"
But He, the Lord of Glory had not where to lay His head.
For you this load of poverty He did most gladly bear—
O there is balm in Gilead, a kind physician there!

He knows thy wants, He sees them with His all-seeing eye,
And can out of His treasury all abundantly supply.
If thou art poor, oh come to Him, and there thou shalt be fed
With manna from the skies above, with everlasting bread.
If thou art thirsty come to Him, and drink till satisfied,
From the eternal stream that flowed from Jesus' wounded side.
If thou art naked, come to Him, with Him His kingdom share,
He is the balm of Gilead, the kind physician there!

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Is thy poor body tortured, with the inroads of disease,
And dost thou find no rest at night, no medicine to give ease?
Art thou stretched low and languishing upon a bed of pain,
From which thou can'st not hope that thou wilt ever rise again?
Art thou in terror waiting for the last, the dreadful hour,
When thou must yield thyself a prey to death's relentless power?
And is thy mind o'ershadowed with a cloud of deepest gloom,
As thou thinkest on thy dark abode within the silent tomb?
And dost thou say within thy soul, racked with foreboding fear,
Before the awful judgment seat, oh, how shall I appear?
While life's stream flows, to meet thy God thou mayest yet prepare,
Oh there is balm in Gilead, a kind physician there!

There is a Friend to comfort, when drawing thy last breath,
To guide thee through the shadow of the darksome vale of death;
A Friend, who in the time of need, a friend indeed will prove;
His name is God, Immanuel, His attribute is love.
His arm is ever stretched forth in mightiness to save
All who for help from Him with tears in supplication crave.
Though thy sins deserve the recompense of everlasting woe,
He can make them though of crimson dye, far whiter than the snow.
Though thou tremblest at death's coming, He can make thee conquer o'er
The grave and all death's terrors, yea a conqueror and more,
With hope and faith unwavering, He bids thee to draw near,
He is the balm of Gilead, the kind physician there! Mc D.

QUERIES.

The following queries are submitted to studious readers of The Rainbow Answers, if any, must be very brief, excepting in the case of the first question:—

1. Does 1 Tim. ii. 6 suggest the final restoration of the human race? Compare Eph. i. 10; Titus ii. 11.
2. Why is there no direction about the drink-offering in Leviticus, and no mention of it in that book until chapter xxiii? What did Jacob mean by pouring a drink-offering on the pillar? (Gen. xxxv. 14.)
3. "To appoint unto them that mourn in Zion . . . that they might be called trees of righteousness." (Isa. lxi. 3.) What is the *ground* or *reason* of this calling or naming?
4. Why is the tabernacle called the tabernacle of the congregation?
5. "Renewed in knowledge." (Col. iii. 10.) What is the sense here?
6. Why was the passover to be observed at even? Why was nothing of it to be left until the morning? And why was it not to be eaten except at Jerusalem?
7. What is represented by garments which have not been defiled, and by garments which have been kept? (Rev. iii. 4, xvi. 15.)
8. What is signified by drawing water and pouring it out before the Lord? (1 Sam. vii. 6.)
9. What is meant by "the whole family in heaven and earth," mentioned in Eph. iii. 15?

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Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

DERIVATION OF THE NAME "NAPOLEON."

Dear Sir,—There is a letter in your last number (19) on the derivation of the name "Napoléon." And the writer seeks our suffrages for his own derivation, on the ground of the supposed failure of the derivation of the name by others from *απολλυω*, not seeming to discern, that his objection to that word with its double λ does not apply to its twin *απολεω*.

Mr. Purdon may be right in his mode of derivation; but it is not impossible that others may also be right in another mode; and it is even possible that neither party has got the right root of the matter.

But on a question of a French name may it not be well to hear what a French authority says, and that not only as to the Greek verb from which the name may be derived, but also as to the prefix N or Né? I translate so much of the passage as is relevant: it is to be found at pp. 8—10 of a remarkable little work edited by M. Frédéric Monod, entitled "*Comme quoi Napoléon n'a jamais existé.*" I need not say it is no way prophetical—

"* * Ils dérivent de Apollyô (Απολλυω), on Apoleô (Απολεω), deux vérbes grecs qui n'en font qu'un, et qui signifient perdre, tuer, exterminer. De sorte que, si le chrétien héros de notre Siècle sàppelait Apoléon il aurait, &c." * * * Mais ce personnage est nommé Napoléon, et consequemment il y a dans son nom une lettre initiale qui n'est pas dans le nom du * * Oui il y a une lettre de plus, et même une syllabe; car, suivant les inscriptions qu'on a gravées de toutes parts dans la capitale, le vrai nom de ce chrétien héros était *Néapoléon* ou *Néapolion*. C'est a que l'on voit notamment sur la colonne de la plaçe Vendôme.

"Or cette syllabe de plus n'y met aucune différence. Cette syllabe est grecque sans doute, comme le reste du nom, et en grec *ne* (νη), ou *nai* (ναι) est une des plus grandes affirmations, que nous pouvons rendre par le *veritablement*. D'où il suit que Napoleon signifié; veritable exterminateur, &c."

"They are derived from Apollyo (Απολλυω) or Apoleo (Απολεω), two Greek verbs, which indeed make only one, and which signify to destroy, kill, or exterminate. So that if the Christian hero of our day should call himself Apoleon, he would, &c." * * * But this personage is named Napoleon, and consequently there is in his name an initial letter which is not in the name of * * Yes, there is a letter more, and even a syllable; for according to the inscriptions which are engraved on all sides in the capital, the true name of this Christian hero was Neapoleon or Neapolion—which one sees particularly on the column in the '*Place Vendome.*"

"But then this extra syllable makes no difference. The syllable doubtless is Greek, like the rest of the name, and, in Greek, *ne* (νη), or *nai* (ναι) is one of the greater affirmatives, which we render veritable. Whence it follows, that Napoléon signifies veritable exterminator, &c."

If this derivation of "Napoleon" be *a* true one, then we cannot refuse to acknowledge, that, insomuch as Απολλυω and Απολεω own a common root, their derivatives Napoleon and Apollyon may not refuse to own a like identical original.

I am, dear sir,
Yours, faithfully and obliged,
C. C.

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PRE-MILLENNIALISM.

DEAR SIR, — In February last I received from a friend a copy of your periodical. I found its contents so refreshing as to induce me, at once, to order the previous Number, and become a yearly subscriber to your journal. For some time I have held pre-millennial views, without bias from any reading, save that of Scripture, and was glad to see a periodical designed to uphold, what I consider, Scriptural truth. The following three reasons for believing the doctrine were always present to my mind. As there may be novelty in one or more of them, perhaps they may not be unworthy a place in your next issue:—

1. *My first is:* That whilst every dispensation has exhibited *a clearer manifestation of God*, and His gracious purposes to our race, each has also revealed *more distinctly* Christ, and His mediatorial work—showing that God designed every new phase of His church to be *onward, upward,* HEAVENWARD; bringing man, who lost His image by the fall of the first Adam *at the commencement of the world's history,* to anticipate regaining somewhat of His likeness, by faith in the second Adam, *before its close.*

2. *The second is*: That every dispensation has ended in *declension from* rather than in a growing and *loyal attachment to God;* and that there is Scripture warrant to believe that the same deflection will take place at the close of the millennial era. (Rev. xx. 7.) These facts are in themselves sufficient to justify pre-millennialists in their interpretation of Scripture with regard to "a falling away" before Christ's next advent, and to call on all seriously-minded persons, holding opposite opinions, to test their stability by the one standard. Certainly there is nothing in our nature, nor in the aspect of the times, to justify a change, so agreeable to contemplate, like that of the present economy culminating in a thousand years of spiritual blessedness. On the contrary, I think there is much to show that this dispensation will end in a *great apostacy*—an apostacy more culpable than any before it, by reason of its being in the face of Gospel light.

3. *My third reason* (and on which I see yourself and others have touched) is: That Christ's second coming is distinctly foretold by Himself to be *sudden*; and being so, He calls on all His disciples to be on the watch. With warning so significant, it seems to me little less than unbelief to suppose a thousand years of halcyon bliss will precede His appearing; or *why the caution?*

If Christ's words are not to be viewed as "idle tales," I say it is difficult to understand how any thoughtful person can expect a thousand years of spiritual enjoyment to take place before He appears, seeing that it will, no doubt, be owing *to His reigning on the earth that earth will during the millennium so much resemble heaven.*

I think there is in the minds of the majority of sanctified believers an impression that the present dispensation is emphatically that of the Spirit. They have felt his influence, and, doubtless, suppose *all* may do the same if not hardened in their hearts. Well, until lately, I was of this opinion; but I now perceive my mistake, and that I had been accepting popular teaching, if not sentimentalism, instead of searching the sacred oracle to see if this was the Spirit's dispensation.

I do not doubt that the Spirit, as promised, is connected with the Church now; we have many blessed proofs of His so being; but this dispensation is evidently designed—so far as this influence on the *whole* human family is concerned—to leave the majority *carnal*, rather than spiritual. This is evidenced both by Christ and His apostles referring to an "elect," *i.e.*, those who are sanctified. Therefore, whilst I view this economy to be a great advance heavenward from the legal which it supplanted, it, after all, is (in the words of a correspondent) but the *vestibule* to the next, when all the wonder-working power of the Holy Spirit will be "poured out" *without measure,* and those glorious prophecies of Isaiah (see chaps. xi., xxxv., and lxv.), and others, will be fulfilled by this instrumentality.

In the present economy we have only the *earnest* of the Spirit, the "drops" preceding the *world's* pentecostal bap-

tism. Many are (now) called, but *few are chosen*; *i.e.*, there are "millions" of sacramental Christians, but only (comparatively) "thousands" of Christians *in* Christ. In the next phase of the Church, the picture will, no doubt, be reversed; for "all shall know Him" (and, no doubt, obey and love Him), "from the least even unto the greatest." The Lord help us to be faithful, so that, whether alive or asleep, we may be found of Him in peace.

I am, dear sir,

Yours, G. B.

Scarborough.

"ETERNAL MISERY."

SIR,—Under the above title, in THE RAINBOW for June, are observations which I beg to notice, especially as "a *Scriptural* re-examination" of the whole subject is challenged, and asserted to be *needed*. The subject has much engaged my attention in years past.

Your "*Inquirer*" asks three questions. In reply to the first, I see no trace of dishonesty or false inference in the hitherto common Christian mode of understanding our Lord's words: "Where their worm dieth not and their fire is not quenched," giving them a reference to the *living* body in "the resurrection of condemnation;" notwithstanding the fact that Christ takes up the words of Isaiah lxvi. 24, where it may relate to *dead* bodies.* For, first, it is a leading principle of the Holy Ghost in the New Testament, to teach new and wider truths by an application—by Divine authority and sanction for this purpose—of Old Testament expressions which have primary reference to facts more limited, but of a foreshadowing nature. The very next verses, Mark ix. 49, 50, are another case in point; using fire and salt in reference to *living* persons, while the words are drawn from the Old Testament fact of salting and burning sacrifices, *dead* bodies. This results from the Divine plan that Israel, the earthly people of God, and the things pertaining to them, even in their past history, and more especially during the millennial age are premonitory, *foreshadowing and illustrative* of yet greater subsequent facts relating to the heavenly people of God, and to the saved and the lost in the eternal age, after the millennium or "age to come:" while the *literality* of the previous and minor or foreshadowing facts must also not be denied or lost sight of. The whole of the arrangements of Israel in the wilderness, and in the future earthly bliss of "the age which is about to be" (as the millennium is named in the Scriptures, Greek), are a set of *acted* types and illustrations. Witness "the bread coming down from heaven," the Divine light, the golden character of the articles in the holy of holies, &c., and the future fountain of waters flowing from the summit of the mountain of the future earthly temple, in two opposite directions into the two seas; the tree of life growing again in the holy mountain, and the serpent eating dust in that day, &c.

Now, the carcases with undying worms and unquenched fire (Is. lxvi. 24) are facts in themselves, but have the same premonitory nature. The fact itself is, that during "the age to come," from the time of the future return of the Lord to take up his church, and bind Satan, and destroy his living enemies, and bless the spared remnant of men in the flesh on earth; until the subsequent destruction of the earth and creating it anew, and casting Satan into "the gehenna of fire" (Greek); during this interval of a thousand years' blessing on the earth, there will exist a sort of forewarning model of the ultimate "lake of fire, the second death;" while there will also exist the earthly holy mountain, in that age, with its white stone buildings and profusion of gold, and of joy and peace and protection, with "holiness to the Lord" on every household article, and with its visible glory shining over it (Isaiah iv. 5,* and lx. 1, 2, 3, 19, 20), and in its

* Chiefly, we may say; for I believe that the Antichrist and the false prophet will be *alive* amongst them.

* Correctly translated, "the Lord will create upon the whole settled or established dwelling of Mount Zion . . . the shining, &c., and above all this glory there shall be the bridal canopy;" that is the heavenly Jerusalem for Christ and his Church in the resurrection state.

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temple; and its inhabitants, very blessed though still in the flesh and blood state; as a foreshadowing of the ultimate "new earth," with its heavenly materials; similar, but more wonderful, in appearance, and with absolute holiness pervading it, and with its inhabitants in their "changed" bodies, no longer flesh and blood.

In short, the *shekina*, or visible glory of light in the cloud, in the tabernacle and temple of old, foreshadowed the *similar*, but far brighter and more extensive millennial glory, and that will foreshadow the yet greater glory of the final "new earth." So also the past gehenna, in the valley of Hinnom, foreshadowed the greater or millennial gehenna of Isaiah lxvi. 24, and that will foreshadow the yet more terrible final or post-millennial gehenna of Rev. xxi. 10, 14, 15.

Now, we will, at present, avoid those texts which refer directly to that *final* gehenna, while we consider briefly what the Scriptures already in this age intimate to us concerning this millennial "tophet" or foreshadowing of the final gehenna. It will be an actual place on the surface of the earth, a valley of mingled fire and corruption. (Isaiah lxvi. 24.) It will be a place of sulphurous fire, as we may infer from Isaiah xxxiv. 9, 10, describing its neighbourhood at least, if not the actual place itself; also from Isaiah xxx. 33. The "well" or hole leading down to "the abyss" (see the Greek Rev. ix. 1, 2, &c.)—from which hole, when opened, smoke as from a furnace will arise, obscuring the moonlight and darkening the air—will probably, for several other reasons, be a literal fact in that same neighbourhood. (See *Appendix on "the Abyss."*)

From what we have considered above, the question of the *living* state of the bodies in the final gehenna is scarcely even influenced by the state of things in this premonitory gehenna during the millennium. Indeed, the inference is the other way, if only from the additional consideration that, during the millennial gehenna living bodies would not be expected in it, as a rule: the time will not have arrived for general re-union of the souls to the bodies of unsaved men; but that latter "resurrection of judgment" (John v. 29), *will* have taken place, to *all* the dead, after the millennial circumstances of gehenna have ceased, and just before the final gehenna, the "lake of fire," is said, by the Scripture of God, to receive the persons condemned to that evil resurrection state.

Nevertheless, the case is much stronger, for there *are*, even from the very beginning of the millennium, two *living* men, "the beast," or the great individual Antichrist, and his false prophet, in "the lake of fire burning with brimstone" (Rev. xix. 19, 20, and xx. 10; and Isaiah xxx. 33); suffering living bodily burning and corruption (Isaiah xiv. 9 to 20, especially 11, 18, 19, 20), during the whole of the millennium, and at the end of it, they are not delivered, nor even annihilated nor killed, but are joined by Satan himself, who had been let out of the Abyss, and by the multitudes of "the rest of the dead," as soon as they are similarly made to "live again," their souls re-united to their bodies. And after this has occurred, the same state continues without periods of change or intermission ("day and night,") "*unto the ages of ages*;" the strongest expression in the Greek language for thoroughly endless eternity.

It is perhaps just possible to question whether "the lake of fire burning with brimstone," (Rev. xix. 20), containing the "tormented" bodies of the Antichrist and his false prophet, "alive," be it observed, during the millennial age, is identical with the millennial gehenna of Isaiah lxvi. 24, &c., which we have above been examining. I believe it is. The millennium gehenna agrees in all particulars,—its neighbourhood to the last battle of the Antichrist just arrived from Armageddon, the place of *rendezvous*, to the valley of Jehoshaphat, suggests this; also its being the receptacle of the carcases of that army, also its fire and sulphur. Besides, there is, on the other hand, no reason for the supposition that they are two distinct places. But if they were, if the *living* bodies of the Antichrist and his false prophet could be proved to be not among the dead unburied bodies of their army, during the millennium, but in another and a worse place, there would still remain the Scripture, asserting that "the rest of the dead," those for instance of our own day, will *live* again in this *bodily* tor-

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ment of burning, in the *same* place with these two living precursors. Nor would such a duality of places, the one being premonitory of the other, at all make it inappropriate that our Lord should follow the custom of sacred Scripture, and use the words descriptive of the premonitory one, in warning men against the other.

But there is further Scripture evidence that it is not the future state of men's *dead*, but of their *living* bodies, of which God warns men, in Mark ix. 48, and elsewhere. Jesus says (Matt. x. 28) fear not them which kill the body and are not able to kill the soul; but rather fear Him who is able to destroy *both soul and body* in gehenna. Jesus here says that men need *not* be feared, because that after your body is dead anything further than that they can do, (such as corrupting, maiming, burning, &c.), your dead body, for man can do these, is not really to be cared for; therefore when Jesus elsewhere (Mark ix.) says that the worm and fire of gehenna, which he there speaks of, *is* to be dreaded, Jesus must necessarily—by his own rule in Matt. x. 28—be speaking of your living and not your dead body. And further, in his here speaking of both soul and body, they must be understood as united; for, in other Scriptures, the body suffering in gehenna is said to be living in resurrection. Besides, soul and body are not elsewhere thus mentioned, except as assuming their union, as a matter of course.

It is remarkable that the Scripture is so decided on the *corporeal* (doubtless without denying the mental) nature of future suffering, that it never speaks at all of future suffering in the disembodied state. The description of Dives and Lazarus is so entirely corporeal, that whatever any one may understand from it, it cannot be quoted as on the contrary. The Scripture speaks of soul and body as united, partners in suffering the threatened penalty, as they were partners in guilt. Moreover, as it is corporeal suffering, the place and the fire must be literal and physical facts.

"Death and Hades" is a common expression in the Apocalypse, and deserves notice here, as they both are "cast into the lake of fire." When thus coupled, Death describes the state of the *body*, and Hades the place and state of the *soul* of a dead person. So that the meaning is, that the lake of fire is not merely for persons then living, but also for those who have died at any time before, and that their having ceased from the living state will not exempt either their bodies or their souls from being consigned to this torment. Bodies will be brought back from the state of death, and souls from Hades, and, re-united, will be cast into the physical place of torment.

As to the resurrection state of the bodies of those lost ones, it is distinctly described as raised "unto shame and everlasting contempt;" and this word contempt, in the Hebrew, signifies the abhorrence caused by putrefaction; it is the same root as the word in Isaiah lxvi. 25, speaking of *dead*, putrefying carcases. The shame and contempt may not unlikely imply deformity too. This putrefying state of the resurrection bodies of the lost is fully confirmatory and explanatory of our Lord's intention to describe living bodies, though using words from Isaiah lxvi. 25, and speaking of a *never dying worm* devouring each; and the idea is strongly confirmed by the premonitory judgment of God on Herod and Antiochus Epiphanes, who were each "eaten of worms" while even in this present life: Antiochus with intolerable stench and torments. There is a well-known disease in the east, in which one long worm grows and lives in the flesh of the diseased living body, feeding on it, and causing torment and loathsome corruption; the end of it may be torn away, but it sinks deeper and grows again, and is thus very difficult to kill or extract. This seems especially in view of our Lord, as an intended illustration to men now, of the normal state of the lost after their bodily resurrection, "where their worm (one for each body, is implied in the Greek,) doth not die," &c.

Such disease, shame, pain, corruption, deformity, burning and thirst, besides the suffering of mind, by despair, by regret at gratuitously neglected salvation, and by anger and hatred, is the eternal lot for which a faithful Creator and Redeemer gives us fair and timely warning (whether men will receive it or argue against it) a warning, both by words of Scripture, and

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practically, by his abandoning all heavenly glory, and leading a life of humiliation and sorrow, and suffering unutterable things on the cross, in men's sight, so far as it was possible to exhibit his sufferings: to convince men that it was *a great truth and reality* of which He had to warn them, as it was seen by his unerring foreknowledge, and to entreat his timely *acceptance* of a gratuitous deliverance from it, in the only way which even Divine knowledge could declare available for the purpose.

As regards "Inquirer's" second question, about the Greek word eternal, forever, I enclose an eight page pamphlet, entitled *Honest Thoughts on Scripture, concerning future suffering.* (Dalton, Charing Cross.) I wrote it, some time ago, in reply to Unitarian lectures. I therein show that the term *for ever, everlasting, &c.*, is not used in a loose sense in Scripture, but that its meaning, when properly understood, is strict and definite. It signifies that the asserted relation of two things (such as God and a saint,) has no limit of time, except some already known limit to the existence—if there be such a limit—of each of the things themselves. In short, the word guarantees the relationship or connection of the things as long as each of the things exists at all. Therefore, before we can limit the meaning of eternal suffering, we must show that the Scripture elsewhere describes a limit to the existence either of the soul and body concerned, or of gehenna.

The word *aionios* (translated *eternal, everlasting, for ever,*) which is the word (used seven times) concerning the suffering of the lost, is the universal word (used fifty-four times) to express the duration of future blessing and existence to the saints. Beyond these two uses, the word is only employed to express the duration of *God* and of the *Holy Spirit,* and of heavenly blessings. In three places it is used with a limiting word, *time or season,* but even here it signifies, in one case, the absolutely infinite past (Rom. xvi. 25), and in two cases (2 Tim. i. 9; Titus i. 2), the expression is quite indeterminate by the sense and context. But, omitting these three cases, where the connected word (whether it alter the sense of *aionios* or not,) makes the expression different from that used of future suffering, what room is there for uncertainty as to its import? Is there a word in the Bible more strictly limited to one precise sense?

It would be worth while for "Inquirer" to inform us where we can find, as he suggests there is, in Scripture, *better* proof of the perpetuity of future existence in blessing than is afforded by the use of this adjective, or by other forms of the assertion, also used of future suffering.

I will not add more on this head, as the thoughts are already published, as above stated.

In regard to "Inquirer's" third question, implying that we who hold the eternity of future suffering are not candid, but "ignore altogether the numerous texts which speak of the *destruction* of the wicked," I feel that this is a gratuitous assumption on his part. We do not ignore them, but we attach the same meaning to the term *destruction* in these cases as it has in other cases. The Greek word (*apollumi* and *apoleia*) is of wide signification: it means to mar or injure, that is to destroy not the person or thing, but some character, property, power, or condition thereof: without defining at all, except by the context or other Scripture, whether this marring be moderate or unlimited, whether in degree or in duration. The word as applied to future suffering has its intrinsically wide meaning governed (by the contexts, and by other texts,) into the same sense as the same word has in Mark ii. 22. "The skins will be *marred* (not annihilated)."

John vi. 39; xvii. 12; xviii. 9; Rom. xiv. 15; 1 Cor. ii. 15; 2 Cor. iv. 3; "Of them I *have lost* none, &c.," these texts, being in past or present time, cannot mean annihilation; for that, as a thing already imminent, was not in question; but injury, either to soul, character, or body, in ways determined by the sense and context.

But the same word, elsewhere translated *destroy,* is used as follows:—(Matt. x. 6, and xv. 24); "Go to the *lost* sheep of the house of Israel," &c. (Matt. xviii. 11): "The son of man is come to save that which *was lost.*" (Luke xv. 4, 6, 8, 9, 24, 32): "I have found the piece which I had lost," &c. In all these places the *apoleia* means a destruction of the

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character, of the person or thing as the possession of another—a mere change in its relation to another, without even any damage to the existence of the thing regarded in itself. Yet according to some who think with "Inquirer," we are accused of ignoring the existence of similar texts, unless we take them to imply destruction of life, or annihilation of consciousness, or even of body and soul absolutely! It is true the meaning of the word has wide limits, but that does not excuse the error of fixing, even within those limits, on a meaning (such as unconsciousness or annihilation) not required, nor even suggested by the context, while such meaning is repugnant to the more precise and limited sense of words, such as *aionios*, in other texts, and in the very context itself.

We have here, probably, such complete proof of a meaning the opposite of annihilation, in this word *apoleia*, that our *non eternity advocates* will probably try next to use it for precisely the opposite purpose; that is, to prove the ultimate *restoration* of those in gehenna, since the word will not prove their annihilation! In reply, we freely admit that, so far as this word itself teaches, it says nothing against their ultimate restoration, for the word is used in other cases, as we have just seen, where restoration is contemplated; but the word no more *teaches* restoration than annihilation; its meaning is equally compatible with either or neither, and it leaves both these questions to be determined entirely by other words in the context, or beyond it.

(Rev. xvii. 8 and 11.) The *perdition* of the Antichrist, is another case in which *apoleia* is used. These last texts prove in a yet more direct way that the word, when applied to future condemnation, does not imply unconsciousness nor separation of soul from body, much less the annihilation of both; for, the person, and time and circumstances here referred to are—as we have already seen in other texts—abundantly explained to refer to a living conscious and bodily state in which some qualities or some relations to another person, which are good, useful, or desirable, are destroyed; a marred state, such as injured, deformed, diseased. The meaning of *apoleia* is well represented when we speak, in English, of the *ruin* of a man, in reference to any serious injury to his body or mind, or business, or reputation, or hopes, &c.

In face of the above uses of *aionios* and *apoleia* in Scripture, I feel (using "Inquirer's" own expression,) *to observe something like dishonesty in the treatment of the subject*, by the non-eternity advocates from whom I used to hear "Inquirer's" suggestions, at lectures of the Unitarian Association and Rationalists, among whom the wish is so strong a father to the thought, that we may the less wonder at their desperate attempt to maintain the doctrine from Scripture. I have observed that this doctrine is a normal part of a certain great rising system—as definite a system as Popery, but opposite in its nature, and more contrary to God—we will not give it hard names, but allow its friends to call it as they please; free thought, sublime ethics, Unitarian Christianity, &c.; but by whatever name it goes, it is, I think, becoming greater and more concrete; and will doubtless triumph "in the latter days . . . when transgressors are come to the full." So far as it is at present developed, it usually combines the denial of the following foundation truths—the fall of human nature and allied truths,—the pre-existence and Deity of Christ,—his having "bought us" by his blood-shedding,—the justice of God in dealing with his creatures on the principle of the federal headship of the first and second Adam—the personality of the Holy Spirit, and of Satan—the supernatural elements of Scripture, in its inspiration and miracles,—the bodily resurrection,—and the eternity of future suffering.

The argument *really* relied on by these is not Scripture, they have no real confidence in it, though it is often used by them as long as it can be made to appear to serve their purpose,—but the appeal to man's sense of injustice and want of love in God appointing "ETERNAL JUDGMENT." The fallacy of this appeal is noticed in the before-mentioned pamphlet; and surely it is also proved to be unreliable as applied to eternity, by the fact that the same arguments, *if valid*, would also rid us of the stubborn truths that death is reigning—"the whole creation is groaning and travailing together in pain"—that

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disease, injustice, and cruelty are descending continually (like Adam's sinfulness), from men to their innocent, helpless children, and animals.

APPENDIX ON "THE ABYSS."

As to the place and nature of the Abyss itself, not anywhere in Scripture is it said to be the place of active torment, either spiritual or corporeal, like the "*gehenna*," or "lake of fire," but only a "prison," or place of custody. Much obscurity is artificially thrown over it by our version rendering it by the various words "deep," "bottomless," and "pit," we will therefore always refer to the original Greek.

Many considerations show it to be the central part of the earth. 1. Its name, *without a bottom*, for at the centre every direction is upward. 2. The direction to it, being a well-like hole in the surface of the earth. (Rev. ix. 1. 2; Greek.) 3. Its being distinctly called "the more, or very, netherly parts of the earth." Compare Rom. x. 7 with Eph. iv. 9; Greek. 4. The outward sign of Luke viii. 31; the spirits entreating and protesting against being banished "into the abyss," being compelled by the Lord, not to remain, as they wished, in any living bodies, not even in the swine, but to rush *downwards* while in them; a token of the direction of that abyss which they had feared. 5. This abyss, which may however consist of separate departments, is described as the place of angels that sinned before the flood (see Govett on Spirits in prison,) retained "*under darkness*," as spirits in prison to whom Christ,—while his dead body was beneath the earth, and he "became alive as regards his spirit"—descended into the yet "more beneath parts of the earth." It is the place where the great evil spirit, Satan (Rev. xx.), and probably his angels too (Rev. xii. 7, 9), will be similarly banished and confined during the millennial age, before his liberation and final dismissal to the eternal "gehenna of fire;" his angels being, as yet, with their king, abroad in the air (Eph. ii. 2), and even in the super-heavenly places. (Rev. xii. 7, 8, 12; Eph vi. 12, with iii. 10, i. 20, &c.; Job i. 6, 7, 12, and ii. 1, 2, 7.)

Local confinement of spirits in a mass of matter is not a wild or speculative idea, nor an unprecedented thing in Scripture, as if it related to the abyss alone, and therefore might be understood there as not literal, or not local, but only moral; for the spirits were limited to the swine's bodies while in them, and the spirit of a believer is limited at present to his own body, and there are at present four sinful angels confined in the river Euphrates or its bed. (Rev. ix. 14.)

The abyss is also stated to be the place of which the "well," or chasm leading down to it—somewhere in the neighbourhood of the Dead Sea, as was previously noticed—will be opened in the days of the wickedness of the Antichrist; and from it will ascend a multitude of evil spirits, inhabiting supernatural bodies (minutely described in Rev. ix.), from the midst of the smoke of the abyss, ascending like the smoke of a furnace, obscuring the sunlight and darkening the air. These details all indicate and corroborate its position as under the earth's surface, and its literality. The abyss is also stated to be the place where that particular evil spirit once was, which is, in the end of this age, to energize the Antichrist (Rev. xi. 7), and which, already in John's day, had been let out, and is roaming about our *cosmos*, or animate creation (1 John iv. 3, "of *the* Antichrist"), being at present the iniquitous spirit in a state of "mystery;" that is, not yet incarnate so as to be manifest, or palpable to human perceptions. (2 Thess. ii. 7.)

W. P.

BELIEVERS AND THE KINGDOM.

SIR,—You have exercised, I think, a sound discretion in admitting into your columns, the curious, and at the same time very interesting question whether all believers enter the kingdom, and you very wisely leave Scripture to decide the controverted point.

Mr. Govett informs us that many believers do not enter the kingdom, and amongst them he summarily excludes the thief on the cross, who, although assured by the Lord that he should be with him in Paradise, he says is to be separated from him when His kingdom commences.

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Mr. G. unreservedly admits that the right definition of a believer is "one who believes to the saving of his soul," though he is confident that many such believers, by reason of failure in service, are not admitted to the presence of Christ during the protracted period of the millennium, but pending those thousand years, are distributed in various localities of penal banishment from Him, which localities he designates by various Scriptural appellatives, such as "Hades," "Outer Darkness," "Shadow of Death," &c.

And he suggests, as far as I am able to discover his meaning, that the express desire of Christ (John xvii.) that His people "may be with Him where He is," is nevertheless fulfilled in relation to believers thus excluded during the thousand years, if they are re-united to Him at the the termination of that great æra.

He further states his belief, that the truth of St. Paul's solemn declaration that "whom God justified them He also glorified," is not invalidated or compromised by the somewhat startling fact of an interval of a thousand years occurring between the justification and the glorification.

A further important comment is made by him on Rom. viii. 17, which passage, he observes, truly rendered and pointed, bears forcible witness to the view he espouses, viz., "and if children, then heirs, heirs indeed of God, but joint heirs with Christ, if indeed we jointly suffer that we may be jointly glorified," adding, "our joint heirship with Christ turns on a condition which I imagine is not fulfilled in all believers;" and "what says the context? Has it not a word of warning to Christians whose lives are after the flesh, 'for if you live after the flesh you are about to die, but if, through the spirit, you mortify the deeds of the body you shall live;'" and he concludes by asking, "are there no profitless servants?"

From the above, it is seen that Mr. Govett refuses, as appertaining necessarily to *all* believers, although regenerate, the character of being "joint sufferers with Christ;" and as this is important, it deserves attentive consideration—as also his statement that there are unprofitable servants in the church of God.

Now a believer—I mean a believer in Mr. Govett's language, who "believes to the saving of his soul"—is said, by the Holy Ghost, to have "the mind of Christ," a privilege and possession belonging to the entire redeemed family. Now if a believer has the mind of Christ, he *sympathises* with Christ, and as every scholar knows, the expression "*we suffer with Him*" (Sympaskomen, *συμπασχομεν*) has this meaning. Such sympathy with the Lord every child of God must necessarily possess—the feelings which animate the head pervade every member of the body, and the common suffering and sympathy of head and members is essential to their vitality.

The "if" in this passage, supposed to be, according to Mr. Govett's argument, conditional and contingent, is by the usage of Greek syntax really affirmative and acquiescent, a meaning which is sustained by numerous passages, amongst which I may name the following:—Acts xi. 17; xviii. 15; Rom. xi. 17; 1 Tim. v. 10; Heb. vii. 15.

I do not, of course, wish it to be understood, that I think by the above remarks, the "joint suffering of the saints," to be mere sentimental sympathy with Christ. By no means; but what I would confidently urge is, that the like-mindedness or sympathy of God's people with the Lord Jesus, whether actively or passively exhibited, is the characteristic of every member of His church, and fulfils the conditions of verse 17, as applicable to all without reservation.

The point which he endeavours to establish in relation to a *repentance in principle*, as contra-distinguished from *a repentance in practice*—the one being according to him sufficient for the salvation of the soul, but the other, besides entitling to the reward of the kingdom, seems to be absolutely and irreconcilably at variance with the essential character of the new birth; for how are believers described, that is, believers of Mr. Govett's own type, who believe to the salvation of the soul?

They are described as—

Born of incorruptible seed. (1 Peter i. 23.)

Members of the body of Christ. (Ephes. v. 30.)

Kept by the power of God through faith. (1 Peter i. 5.)

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They are to be where Christ is. (John xvii.)

He is with them always. (Matt. xxviii. 20.)

They cannot be plucked out of the Father's hand, who gave them to Christ. (John x. 28, 29.)

The Lord shall keep them from evil. (2 Thess. iii. 3.)

Now what I would simply ask your readers is, whether the status, the position of believers as described in the above seven inspired passages, is compatible with their being relegated at any period to outer darkness? Will they be in the Father's hand, and in outer darkness at the same time? Will Christ be with them in such outer darkness? Can they be in outer darkness and yet at the same time kept from evil? Can the members be in one place and the head in another?

Mr. Govett asks, with a certain conscious assurance that there can be but one answer to his question, "Are there no Christians who are unprofitable?" Now I venture to return to this interrogatory the most unreserved negative. I say confidently that the thing is absolutely impossible. There is no branch in the vine that does not participate in the sap and life of the vine; there can be no member of Christ that does not draw the activities of his new life from the head. "Incorruptible seed," whereof a child of God is born, cannot in harmony with the very phraseology of the passage become corrupt; and this question may be said to be decided by Scripture itself in the following two deliverances of inspiration: The "new creature," the believer who (taking Mr. G.'s definition) "believes to the salvation of his soul," is said to be God's "workmanship, *created* in Christ Jesus *unto good works*, which God hath before ordained that we should walk in them" (Ephes. ii. 10); and, "If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth."

I need not add, addressing as I do the intelligent class of readers to whom your valuable publication affords lessons of practical wisdom, anything as to the expression of unaffected shame and brokenness of heart, wherewith every child of God is necessarily overwhelmed when he considers his own personal unworthiness and unprofitableness; but just in proportion as he is able, by the grace of God, to look out of himself, to turn away from "the chambers of imagery" which the candle of the Lord has revealed to him, unto that blessed One who is "made to the saints of God, wisdom, and righteousness, and sanctification, and redemption,"—in the same proportion is he enabled to give utterance to that most reassuring and conquering truth, "Yet not I, but the grace of God which is in me."

I am, sir,

Your obedient servant,

φιλαληθης.

P.S.—The above was designed as a commentary on the letters of Mr. Govett appearing in former numbers of THE RAINBOW; but the issue of this month contains fresh communications from the same gentleman, repeating, with some additions, his peculiar views. For instance, he now affirms that there are two Gospels—one, the "Gospel of grace;" the other, the "Gospel of the kingdom,"—and he informs us that while the one is of grace, the other is of works. He quotes 1 Cor. v. 11, and vi. 9, 10, to show (unless I have mistaken his meaning), that though the evildoers there enumerated may belong to the one, they are excluded from the other. (Par. 2, Mr. G.'s letter to Dr. Bell.)

This is, indeed, "another" gospel.

He speaks (par. 6) of "believers being cut asunder, and set with unbelievers" in the day of the Lord.

Dr. Bell will easily answer for himself, but I may be permitted to express confidently my concurrence in the truth of his statement impugned by Mr. G., that "no really saved man ever failed to maintain good works." Mr. G. says, "This is another of the principles not granted, and needing proof." The proof is ready at hand, for God has been pleased to declare, as I have quoted above, that His people are "*created* in Christ Jesus *unto* good works."

But there is a vagueness and uncertainty in Mr. G.'s reasoning which quite baffle my efforts rightly to understand, or at least to reconcile his statements. For instance, he seems to say that all believers are not "born of God" (par. 14), though saved; and that the wicked

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servants in the parables are, nevertheless, servants of Christ! I hope I have not misinterpreted him.

MR. GOVETT ON THE ANTICHRIST.

DEAR SIR,—While admitting, and firmly believing, that Rome has had in the past, and will have in the future, a large and important place in prophecy, I am not prepared with Mr. Govett to affirm that the personal Antichrist who is to come must necessarily be a Roman. I perceive no logical connexion between the two circumstances, and I think I am right in the statement that there is no direct or positive evidence in Scripture of their connexion in fact.

Mr. Govett, however, furnishes the grounds of his inference that the Antichrist must be a Roman. On these permit me to offer a few remarks.

1. Mr. G. cites Dan. ix. 26: "The people of the Prince that shall come shall destroy the city and the sanctuary;" and says, "That people was the Roman nation; then, the Prince who is to come is to be a Roman."

Now, there is no question that the phrase thus cited by Mr. G. is one of the most difficult of translation to be found among the prophets. This remark is fully borne out by the fact that our authorised translation embodies, in the text and in the marginal readings, *three* greatly differing renderings:—

a.—The text: "The people of the Prince that shall come shall destroy the city and the sanctuary."

b.—First marginal: "And they [the Jews] shall be no more his people," &c.

c.—Second marginal: "And the Prince's [Messiah's] future people," &c.

With these varying versions before us, we are justified in considering the meaning of the passage to be obscure and somewhat doubtful; and this materially weakens Mr. Govett's inference. Expositors and critics are as much at variance as the margin and the text of our bible; some understand "the Prince that shall come" to be the Messiah; others, Vespasian; others again, Titus; and still others, the Roman power generally.

But even supposing that "the Prince that shall come" does not apply to the Messiah, and does apply to the prince under whom the Romans destroyed the city and the sanctuary, does it follow, either inferentially or logically, that the phrase is intended *also* to indicate the last Antichrist, still future, of whom at least it cannot be said that *he* was the prince who destroyed the city and the sanctuary in the year 70 A.D.?

It may be observed in passing, with reference to Daniel's phraseology, that in verse 25 the words מָשִׁיחַ נָגִיד (*Maschiach Nagid*, "the anointed, the prince") are always understood of the Messiah; and in verse 26 this compound term is found divided, *Maschiach* appearing in our translation as "Messiah," and *Nagid* as "Prince;" the former to be "cut off," the latter in some sense to be connected with the destruction of the "city and the sanctuary." Various writers have connected these two ideas by making the cutting off of the Messiah causative of the overthrow of the city and the sanctuary, which in this sense was the work of the Messiah the Prince, the Romans being His instruments.

There should be less dubious ground than this for holding the opinion that the future Antichrist must be a Roman.

2. It is unquestionable that the harlot of the Apocalypse symbolises Rome, and that she is represented as sitting upon the beast (the future Antichrist). By the harlot being Rome I do not understand the mere city of walls and streets, but both city and inhabitants, its government and constitution, social and political, as it exists corporately. All Romans, inhabitants of Rome, are therefore comprehended in the symbol of the harlot. The beast that carries her may be her supporter, her friend, her chief protector, and she may be wholly dependent upon his power for exaltation and aggrandisement; but does it, therefore, follow that the beast as the final Antichrist will necessarily be a Roman? I think not. There is a clear distinction between the harlot and the beast; though connected in part of their career, their histories diverge greatly, and they are totally distinct in their doom.

The double meaning given to the seven heads of the beast is significant, and has an important bearing on other parts of the symbolism of this book.

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They are here, xvii. 9. said to be "seven mountains on which the woman sitteth," aptly indicating the seven hills of Rome, it being a well known matter of fact that the harlot-city is so situated. But they are also "seven kings," or kingdoms, the two terms in prophetical language being synonymous, as is proved by the language of Daniel vii. 17 and 23: "These great beasts are four *kings*, which shall arise out of the earth. . . The fourth beast shall be the fourth *kingdom* upon earth, which shall be diverse from all kingdoms." While, however, the hills are plainly Roman, there is no condition in the text which requires all the kings to be Roman also, and the inference that they are so must, like all other speculations, await the true development before any solid opinion can be founded upon it.

The dependence of the harlot upon the beast is as clear as her position upon the seven hills. One illustrates the other; and the synonymous symbols, "head" and "mountain," thus made apparent as such, help us to understand the removal of mountains and islands out of their places in the great earthly convulsion of the sixth seal and their total disappearance under the seventh vial.

3. The point of agreement between us, as stated in my first letter, is that the seven heads are not seven forms of *Roman* government. They may represent seven kingdoms and thus include different countries and dynasties.

I am not much impressed with the fact cited by Mr. Govett, that "the name of one of the five Roman emperors who were dead when the angel expounded this, makes 666." I look upon the wild beast of the Apocalypse as the symbol of this world's human domination, which in the prophet's language is "full of names of blasphemy," many of them containing the fatal number. It does not, therefore, surprise me to find the number anywhere in connection with worldly tyranny and power. But why does Mr. G. write, "the name of one of *the five* Roman emperors who were dead when the angel expounded this?" Were there not *ten* emperors from Augustus to Titus? and were they not all dead?

I find nothing in all this that necessarily elucidates the race or nation from which the future Antichrist will spring.

4. All that is said in the fourth part of Mr. Govett's letter refers to the harlot and not to the Antichrist. Its connection with Rome is therefore indubitable. But how can this prove, or even afford a likely inference, that the Antichrist of the last days, will be of Romish origin?

I have long felt strongly that a want of clear distinction between the functions and characteristics of the harlot and those of the beast, or Antichrist, has long been the fruitful source of mistake and misunderstanding among students of prophecy. It is certainly unnecessary to clog the entire subject with the unprovable condition that because the harlot is Rome, therefore the Antichrist must be a Roman.

I am, dear sir,
Yours very truly,
E. G. LEA.

A PREVIOUS QUESTION.

DEAR SIR,—In the June number of THE RAINBOW, a correspondent, signing himself "Inquirer," touched upon a question of very deep and awful interest—the eternal destiny of the lost—which, in common, I have reason to believe, with others among your readers, I could wish to have fully and fairly discussed in your impartial pages. I have accordingly waited with some anxiety to see whether any notice was taken of "Inquirer's" letter; hitherto I have been disappointed, but from a notice on the cover of the current number I see that a reply is to appear next month. This reply may lead, as I hope, to a further discussion, and in view of this result I venture to call attention to a question which, it appears to me, underlies the whole subject of eternal punishment.

This subject of eternal punishment is surely one which, however painful, claims our most earnest attention in connexion with "the revealed future of the Church and the world." Truly has Professor Plumptre recently observed: "The question is one which our generation seems called upon to face, and which needs to be faced truthfully and fearlessly. As yet we are living in a warfare of half-truths. Noble and earnest words have been spoken on both sides; on both sides also, it must be

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confessed, rash and railing and angry words; but we look almost in vain on either for even an approximation to the right method of inquiry."

What "the right method" may be is of course a matter of opinion. Professor Plumptre advocates the critical history of the doctrine, and doubtless this, if carried out with adequate learning and in a candid spirit, would be a most important and interesting line of inquiry. Still I am, for my own part, strongly of opinion that the question of the eternity of future punishment can not be fairly handled till the previous question to which I desire to draw attention—that, namely, of *the natural immortality of man*—has been settled. For, as Dean Sherlock candidly said long ago, "Whatever other difficulties there may be in eternal punishments, this will be an unanswerable one, that a mortal creature should be made immortal to be punished for ever. For eternal punishments can never be just, if the person who is to suffer them be by nature mortal. For such punishments as exceed the proportion of nature must exceed the proportion of justice too." My question, then, is: What evidence have we, either from reason or Scripture, to prove that man is *naturally* immortal? or, in other words, that he will and must exist to all eternity, unless annihilated by a miraculous exercise of Divine power? With the arguments commonly adduced from reason I am tolerably familiar; but while I quite admit, nay, strenuously maintain, that, taken collectively, they amount to a high probability, if not a demonstration, that man *is to exist in a future state*, they fail altogether to prove *the eternal duration of that state*, or of his being itself. We must beware of a pitfall here, into which almost all writers on the immortality of the soul have either blindly or wilfully fallen: the failing to distinguish between a *future* life and an *endless* life, and regarding that which is a proof of the former as necessarily also a proof of the latter, which is by no means the case.

We have, then, after all, to rely upon the testimony of Scripture, and here, perhaps, the question may be narrowed to this: Does the Scripture contain one passage which either explicitly *asserts* or necessarily *implies* the natural immortality of man? Will any of your readers kindly adduce such a passage? The Rev. Howard Hinton, in his "Athanasia," recently republished, brings forward as a proof-text, and with no small air of triumph, Luke xx. 36; but I hardly think any intelligent reader of THE RAINBOW will be disposed to follow his example; certainly no one who understands the blessed doctrine of the first resurrection, to which, of course, that passage has exclusive reference.

I am, dear sir,
Yours respectfully,
M. M.

THE ELECT AND THE GREAT TRIBULATION.

DEAR SIR,—Our Lord's prophecy concerning the course of events at His second coming, as related in Matt. xxiv, does not authorise the belief so frequently maintained in THE RAINBOW of any translation of the saints before the great tribulation. If your readers will only turn to the passage, they will perceive that time of trouble is shortened for the elect's sake—all idea of a secret coming is destroyed in verse 26, and the gathering together of the elect is placed "*immediately after the tribulation* of those days," and during convulsions in heaven and earth. It is strange that so clear a statement should be misunderstood, or that it can be conceived any special mark of favour from the great Captain of our salvation to escape that fiery trial. The first Christians thought otherwise, and were emulous to obtain the martyr's crown. "If we suffer we shall also reign with Him," but these are Laodicean times.

I should not trouble you with these remarks were this merely a speculative theme—that it is an eminently practical one will at once appear to you. Instead of buckling on our armour and preparing to contend for the truth against the blasphemous sophistries, deceitful agencies, and terrible persecutions about to be organized by the first and second beasts, we are told of a secret rapture before the fiery trial, that believers in the Second Advent have nothing whatever to do with it,—by a singular misapplication of Scripture, that "we shall

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escape all these things that shall come to pass."

Concerning these words, allow me to offer two remarks—first, an escape is not a rapture—secondly, our Divine Lord cannot contradict Himself. Having stated in Matt. xxiv. and parallel passages of Mark and Luke, that the saints' rapture will be AFTER the great tribulation, it cannot be before. We must look at the context, (Luke xxi. 34, 35), in order to understand what is the escape here intimated. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares." We are warned to watch and pray against those delusions and temptations so specious, having so fair a show, theoretic and practical, as "to deceive, if it were possible, the very elect." This is I conceive our Lord's primary meaning, there is also, I think, another on which I have not space to insist.

May those few lines tend to awaken some from their dreams of security and peace; for I need not remind you, dear sir, of the essential glory of Christ's Gospel, that it enables His followers to rejoice in tribulation, and that they are counted worthy to suffer for His dear sake, shame—loss—poverty, and even death. In that faith and hope, believe me, dear sir,

Your constant reader,

J. B.

IMPORTANT QUERY.

SIR,—Will you kindly permit me to ask a question of those writers to THE RAINBOW, who assert so positively that the Church *must* be removed before Antichrist *can* appear, what passage or passages of Scripture so positively state that as a fact; or is it merely an inference, without any express declaration of God's word.

In the correspondence of last month on "the marks of Antichrist," fifth objection, the writer says the Antichrist belongs to another dispensation than the present, which he says has never been denied; that it is some time after the removal of the Church, that Antichrist is to appear, &c.

I am not desirous to enter into any controversy, but simply asking for information upon such an important subject, and upon which I know others as well as myself feel anxious. I should therefore esteem it a favour if any brother would give me the answer in the words of Holy Scripture.

I am, sir,

AN ENQUIRER AFTER TRUTH.

Barnet.

ROMANS II. 26.

SIR,—Would some of your correspondents offer an explanation of the above remarkable verse?

It may seem at first sight to have little connection with prophetic subjects, but I am inclined to think it has much. For do not Gentiles stand before God under the grace of the covenants made with Noah and Abraham? See the apostle's argument in Rom. iv. 9, 10, and his declaration of God's further purpose of grace and ways in verses 16, 17, 18. As Messiah's "goings forth have been from old, from everlasting," (Mic. v. 2.) never has He in every land been without "a people to serve him." Thus Peter by the Holy Ghost said, "of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness is accepted with Him." (Acts x. 34, 35.)

Messiah's kingdom may contain more wonders in its origin, and glories in its manifestation than as yet the Christian public have attained to.

A. Z.

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Literature.

Aids to the Divine Life, in a Series of Practical Christian Contemplations. (Originally published by "T. S.," 1680.) New Edition. Edited, with a Preface, by WILLIAM MAUDE. Liverpool: Edward Howell.

OUR talented contributor, Mr. Maude, to whom the readers of THE RAINBOW are indebted for many a fine thought, has carefully edited one of the precious gems with which sanctified intellect enriched the literature of the seventeenth century. To say that the little book is worth its weight in gold is to say nothing. Every sentence of it is rich in meaning; and the history of the publication, as given in the preface, is singular. Who "T. S." was is still a mystery, and is likely to remain so, but his "Divine breathings" in this invaluable little manual show that he was no ordinary man. The editor has modernized the spelling, changed obsolete words and forms of expression, and digested the one hundred contemplations, of which the work originally consisted, under twenty-one general heads. In the words of the editor, we commend this volume, small in size but not in value, to the prayerful perusal of the Christian reader.

Cæsar. "Aut Cæsar aut nullus." The Sphynx. London: W. Macintosh.

WHAT shall we make of this pamphlet? We advise our readers who wish to see the supposed thoughts of a certain emperor to send four stamps to Mr. Macintosh, Paternoster-row, and they will get the pamphlet by return of post. The secret policy, the "dream," of the prisoner is sketched very cleverly. The M.S. was written five years ago, although only published last May; and we owe the author an apology for not bringing it under notice earlier. Those who think that Napoleon III. is in reality scheming the conquest of Europe will find the able writer of this pamphlet thinking with them. The remarkable publication concludes thus:—

"When all the world is nearly in my hands, I'll bring it all to bear against Great Britain.

"She is all scattered—I concentrated. Everywhere her commerce shall be attacked, her colonies invaded, her seaports stormed. Electric wires shall flash my orders at a given moment, rise in all climes, and crush Great Britain. She shall go down, and I will reign supreme; supreme throughout the world. Builder and architect of my own fortune! Happier than Napoleon's son, and greater; greater than he himself. I will transcend his glory. Never name shall be like my name. The image of all glory shall be my image. I, that great reality, like unto God, my power universal——

"But soft—I dream—I am but captive now!

"Well, well! all's one for that. I'll let time shape; and there—an end. Now to my studies!

"Thus he sat him down. He knew not it is writ:

"'This matter is by a decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men!'"

Metempsychosis. A Poem, in Two Parts. By A. T. H. B London: James Nisbet and Co.

ON opening this book the first thing that meets the eye is a fearful picture of the burning church of the Jesuits, in Santiago, on the 8th of December, 1863, when "more than 2,100 persons were burnt to death." The preface gives a graphic account of the terrible calamity, extracted from the *Weekly Dispatch*, to which, we presume, it was sent by the author of the book from Valparaiso. The horrible impression made upon the writer's mind by the appalling scene

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haunted him day and night; the shrieks of the agonizing victims of Popish idolatry rang in his ears; and the dreadful tragedy was repeated in his dreams. His "indignation against the heartless authors of the catastrophe was increased by the fact that two of his dearest friends were among the victims. . . To that just indignation the author has endeavoured to give vent by composing the following rhymes." Such is the origin of the book before us, but whilst we quite sympathize with the writer's indignation, and understand the relief afforded by venting it into rhyme, we are sorry that his friends "advised" him to publish. Did they promise to pay the printer? This is the way to test the "friendship" in every case of "published by request." The very first verse of "Metempsychosis" satisfies us regarding the propriety of putting "a poem" on the title-page. Here it is:—

"Could any one with memory rehearse
The evils which have sprung from every vice,
Or the woes that mankind have felt the curse,
Since the time Adam fell from Paradise,
There are among them none which could be worse,
Or more which causes anguish to arise,
Than SUPERSTITION, where it holds full sway,
And man's weak intellect it makes its prey."

Beyond this we could not go! Here we had to stop; and must stop until some faint appreciation of the poetry and apprehension of the meaning come to our relief.

The Second Death; or, Ultimate Destruction (After Ages of Torment) of Satan and all Evil Ones. Being an Essay on Immortality and Destructibility, addressed to all Denominations of Professing Christians, from Roman Catholics to Quakers, including all intermediate Bodies. London: Yates and Alexander, Horseshoe-court, Ludgate hill.

THERE is a great deal of momentous suggestion in this short pamphlet. The subjects on which it reverently treats ought to be discussed, for, whatever it may be, we are confident there is something wrong in the common notions respecting them. We give the writer's prefatory remarks, commending his pamphlet to the thoughtful, without in any way committing ourselves to his views at present:—

"*Judaism* and *Philosophy* are the two great springs of Christendom's corruption from the simplicity of Christ. '*Sabbath*'-keeping with a sort of *half*-Jewish exactness, instead of thankfully worshipping on the 'Lord's day,' the day of *resurrection*; a *human* priesthood instead of simple Christian ministry; and Platonic notions constantly expressed in such unscriptural terms as 'never-dying soul,' 'indestructible, or deathless spirit,' &c., tarnish the bright lustre of the Gospel, which declares CHRIST to be the 'Prince of Life,' the true *giver* of immortality. 'I *give* unto my sheep *eternal life*, and they shall *never perish*,' or be destroyed. 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, or crucified, that whosoever believeth in Him might not *perish*,' or be destroyed, 'but have *everlasting life*.' (John iii. 16.)

"There was a time—before CREATION (see Coloss. i.)—when Satan *was not*, and when God (*i.e.*, the Father, Son, and Holy Ghost) was '*all in all*,' there was *no evil*; only *good* is eternal; will there not, then, be a time when evil shall be thoroughly destroyed, and God again be '*all in all?*' The writer believes that the infallible Word of God answers this question in the affirmative. (1 Cor. xv.) *Creation* was the bringing (by Divine power) *of something* out of *nothing*; *Destruction* is just the reverse of this."

The Church of the First Born. A few Thoughts on Christian Unity. By the Rev. WILLIAM PENNEFATHER, B.A. London: John F. Shaw and Co.

To know Mr. Pennefather is to love him, for he is one of the most amiable of men, and happily, this amiability of disposition is combined with clear views of truth, both in relation to the dispensation of grace, and the blessed hope of believers. As a definition of the Christian Church, this book is all that can be desired. We wish that narrow-minded people, both in the Established Church and among Nonconformists, would read it; but probably the gratification of this wish would be of little service, for such people are not in a condition to understand a volume which breathes an atmosphere of holy love. Thanks, dear Brother Pennefather, for this refreshing volume!

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John Stuart Mill on Liberty. A Critique. By JOSEPH PARKER, D.D. London: Pitman.

AN outspoken, vigorous, trenchant pamphlet, in which Dr. Parker undertakes to show; 1, That some of the expressions (in Mill's "Liberty)" are not only ambiguous, but contradictory; 2, That some of the premises are not only unphilosophical, but untrue; and 3, That some of the opinions are not only superficial, but unjust. In controversies of this kind we take no part; but even the philosophical member for Westminster can hardly afford to pass unheeded the strictures of the minister of Cavendish Chapel; for assuredly the latter gives strong reasons for his convictions whether you agree with him or not.

A Key for Every Lock; or, the Apocalypse Read by the Light of the General, as Distinguished from the Special Principle. By the late Rev. C. J. YORKE, M.A., late Rector of Shenfield. London: Hatchard and Co., 187, Piccadilly.

"IT is our belief," says Mr. Yorke, "that the prophecy"—the Apocalypse—"in all its parts, that is, in all its symbolic pictures, is not continuous; but, though methodical, *detached*; not special, but general." Upon this principle the book before us is written. We are not satisfied with it. Some of the notes are excellent, and the writing is clear and terse, but we are confident that this is not the "key for every lock."

England in the Apocalypse. London: E. Marlborough and Co., Ave Maria Lane.

THE author of this pamphlet attempts to prove "the election and reprobation" of England, by a critical examination of Revelation xii., xvii., xviii. If this writer—to whom we must award the palm of great earnestness—be correct, it is time for the inhabitants of these doomed islands to set their house in order. London is the Apocalyptic Babylon, "which is soon to be utterly burned with fire; and the whole island will be submerged through some powerful volcanic action, imparted to the beds of coal." An awful prospect this! *if it be true.*

Jerusalem Restored. By the Author of "Signs of the Times," published in "The Quarterly Journal of Prophecy," for April, 1864. London: James Nisbet and Co.

THIS is an able treatise, well worth the attention of thoughtful men. It is deeply significant that so many Christian thinkers are taking up long neglected prophecies and prayerfully examining them. May the number greatly increase.

The Godly Man's Ark; or, the City of Refuge in the Day of his Distress. By EDMUND CALAMY, B.D. London: Nisbet and Co.

IT will be two centuries next year since Edmund Calamy, an eminent Nonconformist minister, was gathered to his fathers; but this precious little book lives still to speak words of piety and wisdom, to all who will listen to it. This is a beautifully got up edition.

The Practical Consequences of Teaching any future Restoration of the Race. A Letter to a Friend, occasioned by the recent publication of—

I. "Forgiveness after Death." By a CLERGYMAN. Longman.

II. "The Unpreached Gospel." By the Author of "The Study of the Bible;" and

III. "The Destiny of the Human Race;" a Scriptural Inquiry." 2 vols. Crown 8vo. Simpkin and Co.

London: Houlston and Wright. Price Sixpence.

WHOEVER the author of this very argumentative pamphlet may be, he thinks and writes with a force and a clearness seldom surpassed. We should rejoice to hear that his well timed letter had found its way to the hands of thousands of thoughtful men.

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The Inspiration of the Scriptures, Verbal and Perfect. A Paper read before the Christian Union Institute. By David Walther. London: James Nisbet and Co.

The author puts his arguments well, and his paper deserves circulation.

The Power of Truth; or, Results of Theatre Preaching and Extraordinary Tea Meetings in the South of London. By William Carter. London: Partridge.

This is really an "extraordinary" narrative. These tea-meetings are among the strangest things imaginable; but deducting much which we think questionable, there can be no doubt that Mr. Carter's services have been greatly blessed among a class of people who would never enter any ordinary place of worship.

A Witness for Jesus. London: Morgan and Chase.

This little book contains "some recollections of the testimony borne by James Keyworth, to the gracious love of Him who said 'Fear not;' I am the first and the last; I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." The narrative is very interesting and instructive.

Saved Now. A True Narrative. London: Morgan and Chase.

A remarkable little history.

The Way of the Wilderness. London: Morgan and Chase.

A sweet little book for meditation.

Peace; are we Ready for it. Second Edition, enlarged. London: William Macintosh.

We cheerfully recommend this admirable pamphlet. It is full of condensed thought, and may be had for Fourpence.

Honour to whom Honour; or, the Church's Manual of Duty to the Pastor. By the Rev. W. Isaac, of Ealing. Second Edition. London: Elliott Stock.

Very good indeed! The worst of it is that those churches which need such a manual are the least likely to adopt its wise counsels.

The Good Master; or, Light in a Dark Place. By E. A. London: Morgan and Chase.

A very touching memoir.

Little Ones in the Fold. By Rev. Edward Payson Hammond. With an Introduction. By the Rev. E. F. Hatfield, D.D. London: Morgan and Chase.

A charming book for Sunday-schools. One object of the publication is to illustrate the duty and practicability of seeking the conversion of children, and another is to assist the little ones in seeking the Saviour. Many of the anecdotes are remarkable.

The Year-Day Principle of Prophetic Interpretation Unwarranted. By I. N. B. London: Nisbet and Co.

A decidedly able pamphlet, deserving the attention of all students of prophecy.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER 1, 1865.

MORE MYSTICISM.*

ANXIOUS to do justice to all authors whose publications reach us, even when we may differ entirely from their opinions, we have copied the full title of this volume, which, our readers will admit, indicates a breadth of field sufficient to task the intellectual energies of any man. We wrote the qualifying term "ordinary" before man, but immediately dashed the pen through it, for the labour undertaken and actually accomplished by Mr. Law, though in our judgment a melancholy waste of time, is something extraordinary. Here is a massive volume of more than 600 pages, royal 8vo., admirably printed, on excellent paper, and dealing with the most profoundly interesting subjects that can possibly engage the thoughts of human or angelic beings, and what does all this labour and expense come to, so far as the instruction of believers, the removal of sceptical objections, and a correct view of Biblical truth are concerned? Nothing; far worse than nothing! We are unfeignedly grieved to pronounce this verdict, but there is no help for it. Gladly should we have hailed this weighty tome as an auxiliary to the small band who have burst the fetters of tradition, and dared to believe that God has spoken in a language which He meant to be understood, but as its weight presses on the wrong scale we must make a present of it to the large army on the other side. We must either speak thus, or keep silence, but the alter-

* "Consistent Interpretations of Prophecies relating to the House of Judah; the Church of Christ; the Romish Papacy and its Church; the Greek and Russo-Greek Churches; the Great Day of God at Armageddon; the First Resurrection and Millennial Era; the Second Advent and the Day of Judgment; the New Heavens and Earth, &c." By JOSEPH LAW, incumbent of South Hylton, Durham. London: William Macintosh, 24, Paternoster-row. 1865.

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native is a species of critical cowardice to the charge of which no man who is interested in the honour of Revelation should expose himself.

Mr. Law, however, can well afford to lose any little benefit that might have resulted from our commendation, for the believers in a Bible of mystery and metaphor, enigma and riddle, are very numerous, and they will accept his labour. Those who hold the opinion that Christ's second coming is after the millennial are also very numerous, and they will welcome his book. And there are, likewise, not a few who think it their Christian duty flatly to contradict the words of inspiration, and they too will find a good deal here to keep them in countenance.

Oh, this Bible! Like its Lord it is bound and scourged, and as it cannot be crucified it has been put upon the rack and made to utter whatever its inquisitors for the time being desired. But for the principle of immortality that animates it, it must have perished long ago of the wounds it has received in the house of its friends, and the world would have been left in thick darkness, the blind leading the blind, and both falling into the ditch. Conscious that the great doctrine we teach will never be believed so long as a metaphorical, mystical, or spiritual interpretation is put upon the expressions of prophets and apostles concerning the coming and kingdom of Christ, we habitually labour to convince men that such modes of interpretation defeat the very design of prophecy, and leave us in total ignorance regarding the future of the Church and the world. The divine Book calls prophecy "a light," but the school of interpreters to which the author before us belongs have most effectually shorn it of its beams.

Mr. Law's book consists of a preface, an introduction, eight sections, and a concluding summary. "The desire of the writer," he says, "has been to make out a consistent interpretation of the prophecies treating of the same subjects, and thus to educe an harmonious view of the predicted events." This desire was praiseworthy, for unquestionably there are predictions of the same things throughout both Testaments, and a collation and arrangement of them would show the unity of inspiration amidst diversity of ages and dispensations. But it is quite possible to be "consistent" in interpretation whilst the principle of interpretation adopted is utterly fallacious, and thus prophecy, instead of being made clearer has its native brilliance obscured. We have compared several of Mr. Law's interpretations, for example, with the prophecies he is professedly illustrating, and we could make something of the latter, but of the former nothing. When an interpretation requires to be interpreted, it is dismal work indeed. We find in the preface these words: "The author at first shrank from the task of

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interpreting the long prophecy in Isa. xxviii.—xxxiv., relating to the Church of the Gentiles." Pity that this diffidence was conquered! "The Church of the Gentiles!" Is it possible that Isaiah has five or six consecutive chapters about the Church of the Gentiles? We turned to these chapters and read them carefully, and then went over Mr. Law's "interpretation" of them. The first verse of chap. xxviii. reads thus: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!" Now what does this mean? Why, according to our interpreter, "excessive drunkenness is *not* alleged against" these people. The charge is figurative. It refers to the *democratic infidelity* of France at the era of the Revolution! "The crown of pride on the drunkards of Ephraim represents that *cap of liberty*, worn as a sign of their infidel or atheistic liberty." Paris was the glorious beauty at the head of the fat valleys, and the woe proclaimed against the drunkards of Ephraim was the uplifting of the imperial hand of Napoleon Buonaparte! "He seized on it"--the cap of liberty—"with a firm grasp, as one who has a fine taste *for figs* would seize the *early fig*, and presently snapped it up." This is a specimen of the entire "interpretation" of these six grand chapters of Isaiah. Our commentator is "consistent" throughout. The character, deeds, and doom of the popes and priests of Rome occupy a far larger space on the parchments of the illustrious prophet than we ever fancied. "The Pope and his church" are continually turning up before Mr. Law, and he speaks of them in a style more pungent than courteous; but that is one thing, whilst the intimation that they are figuratively depicted in the pages of the son of Amoz is quite another, which we positively deny.

One more specimen from the long prophecy concerning the "Church of the Gentiles" will suffice. The twenty-ninth chapter opens thus:—"Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices." Surely, one would think, there is no room for mysticism or spiritualizing here, everything is so determinate, and so strictly defined; but for the purpose of putting our readers on their guard against all metaphorical whims, we shall quote the "interpretation" of the verse:—"It is agreed among commentators that *Ariel* is another name for Jerusalem; because Jerusalem was 'the city of David;' but they are at a loss *why* Jerusalem should be thus designated. The reason why this title and not Jerusalem should be employed here by the prophet will be apparent when we have ascertained what is *the city* and who is *the David* here meant, and what is the import of the name 'Ariel.' If we consider that the prediction

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relates to what would take place under the Christian dispensation, we shall understand the names to be employed in a representative manner. The name 'Jerusalem' was employed prophetically to represent the Christian Church. Hence 'Ariel,' which is here used for *Jerusalem*, 'the city where David had dwelt,' is to be considered as designating the Christian Church. Of that city or church, Christ, of whom King David was a type, is the King and Shepherd. And He, as King and Shepherd of the Church, is expressly spoken of in prophecy under the name of *David*. (Jer. xxx. 9; Ezek. xxxiv. 23, 24; xxxvii. 24.) Thus what is spoken of David in this place of Isaiah is really spoken of Christ, and in reference to the Christian Church. Here Ariel is the Christian Church, *the city wherein Christ once dwelt:* it is to be identified with *Zion* in verse 8.

"In the Christian Church, at the period to which the prediction relates, Christ had dwelt. Through the early centuries of its history He had his tabernacle or abode there. But it is not on this account that the Primitive Church is marked out by the peculiar title of 'Ariel.' It is the early history of the Church that makes that title so emphatically appropriate; for that church afterward became the synagogue of Satan.

"The Hebrew name *Ariel* is a compound word, and signifies either *the lion of God* or *the hearth of God*. In this latter import the *hearth* means the hearth of the Great Altar, and seems to be put for the altar itself on which the sacrifices were offered. Hence the appropriate application of this title to the early Christian Church, which was before God as the great altar of sacrifice. It was distinguished for the multiplied and severe persecutions through which it had to pass. These multitudes of martyrs were offered up, *acceptable sacrifices unto God*. This is the light in which St. Paul regarded his own approaching martyrdom. (Phil. ii. 17; 2 Tim. iv. 6.) And what title could so appropriately designate that Church or City, where the Great King ad dwelt, and where such a series of acceptable sacrifices had been offered up, as this of *Ariel?* Such appears to be the right interpretation of the title in this first verse. But hitherto its right application has puzzled the learned.

"On this city, where David dwelt, even on this great altar of Jehovah, a woe is denounced by the prophet; but this was to take place in a later period of its history, for such seems to be the import of the latter part of the verse: 'Add ye year to year; let them kill sacrifices.' The former part of this clause looks to the descending progress of years; the latter part to the continuous sacrifices that had been offered up in the course of those years. Thus both clauses of the

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verse point to a period at or about the end of the sacrificial era in the Church. Then should the woe proclaimed be visited upon that city now so distinguished."

The italics in this wonderful extract are the author's. We were so struck with the passage that we wished it to appear just as we found it. Now, what is Ariel? Answer: It is Ariel; it is Jerusalem; it is the Christian Church; it is a city; it is Zion; it is the synagogue of Satan; it is the lion of God; it is the hearth of God; it is the hearth of the Great Altar; and it is the altar itself; and this is "*the right interpretation!*" Well, perhaps; but we confess that we should infinitely prefer no interpretation at all, for this has plunged us into palpable darkness. "Puzzled the learned," indeed! The text is plain enough, but the interpretation would puzzle a Chinese juggler. We believe our police magistrates are uncharitably suspicious of gentlemen with a number of *aliases;* and it *is* provoking to poor human nature when you wish to identify a man or a place to find yourself baffled by a long string of contradictory names.

"Please, sir, which is Wych-street?"

"Which street?"

"Yes, sir."

"Begone, sirrah!"

Let a man ask our ingenious author the way to Ariel, and if he find it by his directions he will be an amazingly clever fellow.

"Interpreting" Dan. vii. 13, 14, Mr. Law says, "Daniel thus foresaw the ascension of Christ into heavenly places, and the immediate result of that ascension—that the Son of Man received a kingdom, and was set down upon His throne." This is cool, but we meet assertion with assertion, and say, it is *not true.* We are further told that the announcement of the second Psalm, "Yet have I set my king upon my holy hill of Zion," was carried into effect when Christ ascended into heaven: but how the hill of Zion, *alias* Ariel, *alias* many other things and places got into heaven, we are not informed, except, indeed, we believe the wholly unsupported theory of figures with which the notion is buttressed. Presently the kaleidoscope is shaken again, and "the Christian Church is the Zion of the Lord;" but alas! for the stability of localities under the spiritualizing system—"When the prophet would direct his outcast and scattered brethren to this Zion, lo! he finds that Zion itself is got into Babylon, and dwelling there;" and "of course this Babylon is the mystical Babylon, the Church of Rome." It follows from all this, if anything can follow such shifting premises, that the Church of Rome is the hill of Zion upon which Christ reigns. Mr. Law is a vigorous Protestant, and would never tolerate this

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shocking inference; but what are we to do? The laws of logic are inexorable, and obey them we must. Still, if we succeed in showing our readers that mysticism makes void the Word of God, and that we must receive its utterances *literally*, except where metaphor or figure is obvious, if we would have light on prophecy, the time spent in examining this absurd book, will not have been spent in vain. The literal is of course repugnant to the author, and he has an easy way of getting rid of it. For example, he treats that fine passage in Isaiah which predicts peace to the animal tribes, and the removal of ferocity from the beasts of prey, in the following fashion:—"A lion, so long as it has teeth that make animal food requisite for its sustenance, can never eat straw like an ox; and we nowhere read that any provision has been made for their transformation or renewal." Flatly to deny the prophet's clear statement would be "consistent" in rejecters of revelation, but how to harmonize it with the profession of a Christian minister is somewhat difficult. As to the old sceptical objection about the lion's teeth, it is beneath notice in a grave argument. Some of our countrymen are "vegetarians," and yet we dare say they have teeth that could easily masticate a piece of butcher's meat. This answer is all that the objection deserves. Mr. Law has "nowhere read that provision has been made for the transformation or renewal" of the animal tribes; but we *have*, and that settles the point. Nevertheless, we quite agree with him in the following luminous argument:—"But to suppose that a time is to be expected when wolves and adders shall go to school to learn the Bible, or that bears, leopards, and lions, cows and calves will be heard saying, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths,' is preposterous. This is the language of *man*, of *renewed* man enlightened, taught, and changed by the word and by the Spirit of our God." Still, we do not see the meaning of this triumphant flourish, because there was nothing to demolish. Nobody ever said, except in fable, that the beasts would go to school; nor, in fact, is it at all necessary, for "the ox knoweth his owner and the ass his master's crib" without it, and, when the will of the Maker of all so determined, "the dumb ass speaking with man's voice forbad the madness of the prophet."

We have but to add in dismissing this book that it has, if possible, strengthened our resolution to labour for the emancipation of the Bible from a far greater evil than the printer's monopoly, from which it was happily delivered several years ago, namely, the dismal bondage of mysticism which has compelled it to utter riddles, nonsense, absurdity, to the creation of an endless variety of sects, and the great increase of

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rationalism and infidelity. Some of those who now stand aloof from our labours, and would rather crush than help us, will live to bless the day that those labours were begun, though the labourer himself be forgotten.

THE DAY AND THE HOUR.*

THERE is at least one truth in this most extraordinary volume; it is "unlike any other book that any other man has ever written." So says the author, and he is perfectly right. It is emphatically an original publication. We have read many thousands of volumes, but anything like this, or anything approaching the likeness of this, never. Here there is no dullness, no monotony, no hesitancy. He who begins to read must of necessity go through with it; marvels multiply at every step, and at the conclusion you are lost in a whirlwind of wonders. Truly Captain Baker is a brave man! Nothing daunts him. He touches difficulties and they vanish; his theory is an all-explaining, all subduing-power; and what shall we say of his volume? Gladly would we cede the critic's chair at this moment, for we doubt our ability to judge correctly. Conscientiously anxious to give an honest report and a true verdict in every case of criticism, the responsibility of our vocation presses heavily upon us in this instance. It were easy to say that Captain Baker is mad—he expects people to say so—that his book is a piece of utter extravagance, and that his entire theory is the child of a diseased brain. We dare not say any of these things, for there are wonders in the universe of which the wisest of us have little conception, and as the day approaches we expect an increase of knowledge on many subjects which are now scarcely known at all. But, upon the other hand, to accept Captain Baker's teachings in their entirety is impossible, so far as we are concerned; not, be it observed, because we are prepared to prove him wrong, for we cannot prove this, but because in his wonderful theory of "numbers," and in several matters of detail, we are unable to follow him.

We shall, therefore, endeavour to put the reader in possession of the chief doctrines of this book, as far as that can be done in a brief paper, leaving him to form his own judgment. And first let us hear what Captain Baker has said of himself. "Asserting," we quote from the preface, which bears date 18th March, 1865, "that this work is to some extent inspired, I am bound to show what grounds I have for the assertion, that the public may form a fair judgment; if, therefore, I intrude my personal self too much on their notice, I hope I shall be pardoned, for I do so solely because I think it my duty.

"Exactly four months ago Mr. Elliott's work, 'Horæ Apocalypticæ,' fell into my hands; with the exception of Keith's 'Signs of the Times,'

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* *The Day and the Hour*; or, Notes on Prophecy. A Sketch of the Future; Extracted from the Bible. By Captain W. A. BAKER, Royal Bombay Engineers, London; William Macintosh, 24, Paternoster Row.

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which I had read some years ago, and had completely forgotten, this was the first work on prophecy and revelation that came to my notice. I was much struck with the general truth of the book, proving beyond question that the end was surely at hand; and yet felt that it was not altogether and completely conclusive, but that there was something yet to come which should fulfil prophecy more perfectly.

"I also observed the uncertainty of the arithmetic, and thought to myself that God's prophecies must admit of more exact interpretation. I therefore set to work to read the Book of Revelation and the Prophets for myself, and from them the materials of this book were soon collected and arranged under their respective heads in my original notes, from which they have now been transferred in an amplified form into these pages. The ideas then are entirely my own, except such of them as can be attributed to Mr. Elliott. His work induced me to study the Bible; my own eyes have read the words of the prophets in our common English edition, and my own brain, worked on by the Spirit of God, suggested to me the interpretation. I used no commentaries, nor did I read any other work on prophecy till my own scheme was completed, my table framed, and the day and the hour fixed."

Let us add to this a passage from the "Conclusion." "The word Conclusion is written, but how shall I commence this chapter? Here, for the first time in the course of my writing, do I feel hesitation. I am about to put the finishing words to a book which is unlike any other book that any other man has ever written: I am going to proclaim to the whole world that I know that which, according to universal belief, 'no man knoweth;' I am going to provide the world with the future means of proving me either an inspired prophet of God or a mad presumptuous fool! Who am I that I should speak so boldly on the future? That I should dare to write so conclusively on a subject which has puzzled the most learned of divines? Who am I that I can do this, and yet feel no fear? I am not a bishop, who might have obtained this knowledge after forty years' patient search of the Scriptures; many say I am not even a good churchman; perhaps they are right! What then? A layman might also find the truth if he were to study the Bible a whole lifetime, so say our preachers; but have I done so? Not so; four months ago I was as learned in and as ignorant of the Bible as most men are; I knew positively nothing of the future, and I fear I doubted everything. Am I ashamed to confess this? No, I am ashamed that it was so, not to confess it; and, alas! I fear there are very few now living who would have the conscience to cast the first stone at me; I am bound to confess it; if I did not do so others might say that this is a work of study and patient research, the fruit of a clever farseeing brain. Can I admit this? God forbid! No one who knows me can believe that my own intellect has done this; however much I may feel disinclined to assert its inspiration, I cannot take any credit to my own brain for it. What else, then, can I think? From whence came this knowledge? Some, of course, perhaps most people, will say that my words are all nonsense, that my brain is probably diseased, that my dreaming even of inspiration is impious. What do I say myself? I believe my brain to be perfectly sound and clear, I believe my words to be perfectly true, and I do not believe that they

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are my own. I see in this the obedience of God himself to certain laws which He has Himself framed. Long ago did the Son of God thank the 'Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.'"

The contents of the volume, whose author gives us these deeply interesting autobiographical glimpses, embrace fifteen chapters, respectively denominated thus:—The study of prophecy a duty; On unbelief; The Destiny of Great Britain; Who is Michael? Who is the Prince of the Covenant? Who is Antichrist? The Day and the Hour; The Signs of the Times; On numbers—their meaning; On Numbers—the age of Christ; On Numbers—the Past; the Future, to the appearance of Antichrist; the Future, to the appearance of Christ; the Future—the world to come; conclusion.

Anticipating the objection founded upon the Lord's words—"Of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only," Captain Baker very properly urges that the present tense is used, and that we have no right to substitute "shall ever know" for knoweth. The time came when the Lord was seen in vision opening the sealed book. Besides, we are to learn a parable of the fig tree. "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the door." There are signs given which the wise are to understand. Personally, we are solemnly convinced that the end of the present dispensation is very near, not relatively but absolutely, and that a time of terror and glory is imminent. Of course it does not follow from this, taken by itself, that we can "fix dates," but our author has his own way of doing that, for which we must refer the reader to his book, as we do not profess to understand his marvellous theory of numbers. Enough here, if we admit that the objection referred to above has not the slightest force, when the words are read as the Lord uttered them. Captain Baker's conclusion as to the time of the end we give in his own words, without note or comment. "This day, the 18th March, 1865, commences the last ten prophetical years before the translation of the saints, the great sign of the end." *Preface.*

"There can be no mistake for instance, in such a point as September 20th, 1878, being the last day," p. 176.

"At present we have ascertained that neither the Queen nor any of her children will ever die; that the Queen will retire from public life, and that the Prince of Wales will become Prince Regent, that in this capacity he will cause the restoration of the Jews to Jerusalem on March 10th, 1875; that prince Leopold will take the executive management of the restoration. That the Emperor Louis Napoleon will commence his career as Antichrist on March 10th, 1875, and be fully revealed in that character on April 9th, 1875, and will be sent into perdition by Christ Himself on September 20th, 1878," p. 177.

"The 3rd June, 1872, then, will see Louis Napoleon almost supreme in the Roman world. In the eastern division, Greece, Turkey, Syria, Egypt, and the conquered states now belonging to eastern Austria, will probably form the five tributary kingdoms represented by the five toes

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on one of the feet of Nebuchadnezzar's image. By that date the Rhine provinces will be ceded to him. Bavaria, with the Austrian possessions in the Tyrol, will be tributary to him. Venetia will be his; and before he is revealed as Antichrist, Spain, Portugal, and Italy, and perhaps Belgium also will acknowledge him as their Suzerain. The western division of the Roman empire being also divided into five kingdoms, probably France, Spain, Italy, Bavaria, and Belgium. In this case the two kingdoms of Spain and Portugal will necessarily become one, but this is a point we may well leave to the future; we know that there will be five, and only five kingdoms in the western division, what the boundary lines of each will be is immaterial," p. 192.

"We must now leave Louis Napoleon to settle these boundaries according to his own liking, whilst we turn our attention to three most important events which occur in quick succession, after the power of Napoleon is consolidated, but before his appearance as Antichrist. These events are 1st, The resurrection of the Just, immediately on the expiration of the 6,000 years of the world. 2nd. The destruction of Rome. 3rd. The translation of the Saints. According to my chronology, the 6,000 years will expire on the 6th December, 1874; the Resurrection, therefore, of the dead Just, will take place on that day," p. 192, 193.

Now, is all this, or any part of it true? Are the royal personages whose names are so confidently mentioned by our fearless author, really destined to take part in, and witness the scenes described, with such vivid clearness and military precision? We can only ask these questions. It is impossible for us to say, No; for *certainly* kings and queens, and a busy world shall some day witness the restoration of Israel and Judah, the terrible deeds of the last supreme head of the Gentile monarchy, the advent of the eternally-appointed Ruler of humanity, the resurrection of the Just, the destruction of the works of the devil, and the inauguration of that joyful era, when all nations shall be blessed in Jesus, and call Him blessed; and who shall venture to say that this present generation is *not* the forcordained witness of the imposing transition of our globe, from the accursed tyranny of Satan to the liberty and glory promised it under the loving sceptre of our beloved Lord? The proof of the negative in this case, is absolutely impossible. We trust in the great mercy of God that the end of the present deplorable, and woefully prolonged state of things in our world,—our Redeemer's world, His native land, His much-loved birth-place, His prized inheritance—is at hand. The King sent His only Son to take possession, and we cast Him out, and killed Him, but is all further claim to the inheritance therefore abandoned? No! God raised Him from the dead, and has thereby given assurance to all men, that He shall be Universal Ruler. Meantime He is hidden from us, waiting "the day and the hour," and all who receive, by faith, as their Saviour, Him whom the world rejected, He means to honour as His fellow heirs, when he returns to take possession of the Kingdom under the whole Heaven. Let us beseech the King to return, in the very words he has put in our mouths—"Come, Lord Jesus!"—for there is no evangelization of the world, no conversion of the seed of Abraham, no checking the growing career of horrible iniquity, war,

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tyranny, murder—no stilling the groans of creation, no casting down of Satan, no resurrection of the Just, no kingdom of God upon earth, and no possible fulfilment of the sublimest predictions of heaven's prophets in both Testaments, till then. The time *is* at hand! Servants of Jesus, believe it. "Look up, and lift up your heads, for your redemption draweth nigh."

SCRIPTURE VISIONS OF THE TIME OF THE END.

BY W. FARRAR, M.A., CASTLESIDE.

"THE Lord answered me and said, Write the vision, and make it plain upon tablets, that he may run that readeth it, for the vision is yet for an appointed time; but at the end it shall speak and not lie. Though it tarry, wait for it; because it will surely come. It will not tarry."—Habakkuk ii. 2, 3.

"Yet a little while, and he that shall come, will come, and will not tarry."—Heb. x. 37.

AT sundry times and in divers manners did Jehovah speak unto the fathers by the prophets. Sometimes, when deep sleep had fallen upon man, the vision would break upon his rest, and pourtray in vivid perspective things that should be hereafter.

In the third year of his reign, had the mighty Nebuchadnezzar, monarch of Babylonia, a troublous dream. Having forgotten its details, he summons his magi, and in his capricious tyranny, orders them, not merely to declare the forgotten dream, but to interpret its mystic meaning. In vain are rewards held out to success, in vain is death threatened as the doom of failure. These magi try their sorceries in vain. Death is imminent, when lo! four captive youths present themselves to divulge the dream. Hananiah, Mishael, Azariah, and Daniel, refer the matter to their God; and Daniel, their spokesman, thus unfolds and interprets the forgotten vision.

A bright, a terrible image arose before the astonished monarch, 'twas an image of the world in its four successive estates of universal kingdoms, and the glory thereof presented at one view. The head of gold represents the glories of the Chaldees' excellency, even Mighty Babylon. The image rises on the view, and lo! breast and arms of silver. These typify the Medo-Persian dynasty, with its kings of united nations, like unto two arms, potentates of inferior glory in their native strength, even as the silver is inferior to the gold, but still sustaining the head of gold, and shewing that this second empire should absorb the former, and that its bounds should be conterminous with those of its predecessor added to its own.

The image rises higher still from the mists of future being, and behold its belly and (sides) thighs are of brass. These pourtray the still inferior kingdom of Græcia, yet under the mighty Alexander, conquering and destroying, until his empire is bounded by the sway of Persia and of Babylonia too.

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The image rises higher still; its legs are of iron, telling of the iron rule of Rome, absorbing Rome, Greece, Persia, Babylonia, all in one mighty empire, conterminous with the limits of the known world. It rises to its full proportions, and lo! its feet are of iron mixed with clay, denoting its latter stage, partly strong as iron, but partly weak as the potter's clay. Nor must those ten toes be forgotten. These are *ten* adjunct kings, that shall unite their lesser power to lend it to the last mighty potentate.

A stone cut out of the mountains, but not by human hands, rolls onwards and smites this stupendous image, dashes it into atoms numberless, yea, even until it is as the chaff of the summer threshing-floor, scattered by the breeze. This *stone*, disallowed of men, is elect and precious indeed; 'tis the kingdom of our God and His Christ, and is destined to fill the world.

It is not, it cannot be, the Christ at His first advent, for then He did not strive, or cry, or cause His voice to be heard in the streets. . . then neither the feet nor the toes were as yet in existence . . . then Rome was in the zenith of its glory—had culminated into the imperial glories of Augustus Cæsar . . . then the image stood on its legs of iron, its feet as yet unseen. It is not the Christ at His first advent of humiliation and suffering, for then was no deathly blow inflicted on the empire of Rome. This image is smitten *suddenly* and *most completely* is it shattered, yea, scattered even to the four winds of heaven. Hence, as this empire hath not yet been smitten, *this image must still be standing*, awaiting its uttermost destruction in the last times. In the days of these kings (the ten toes) shall the God of heaven set up a kingdom, which shall never be destroyed. (Dan. ii. 44.) These ten minor royalties, which shall not cleave one to another, (this with this, margin) even as iron is not mixed with clay. (ii. 43.) These ten kingdoms were not in being at the æra of Augustus Cæsar, the æra of the Incarnation, hence this conquering kingdom, which is to stand for ever, cannot denote the gospel dispensation, which can never be said to have been so triumphant. This triumph is still future, and is to be gloriously enacted in these our last times.

But now let us turn to the vision as it appeared to Daniel. That which appeared to the worldly Nebuchadnezzar as an image luminous with glory, and as a disallowed stone, bursts upon the view of the prophet, the man of a wise, of an understanding heart, as ravening beasts, and the Ancient of everlasting days—the Great I AM.

The mighty ocean is stirred up from its depths, and from its billowing surges ariseth the lion of Babylon, with its wings of an eagle, its heart of a man. The bear of Persia follows with three ribs between its tearing teeth. The leopard of Græcia swiftly follows, with its four heads and four wings. But upon that last, that fourth beast, as it ariseth out of the surging billows all attention is rivetted. 'Tis diverse from all the rest; it hath teeth of iron, and ten horns. It stampeth furiously in the fierceness of its wrath; it devoureth exceedingly. To the greatly beloved, the Daniel of the New Testament, did this same portentous monster arise yet once again out of the surging sea. Though diverse from all the rest, it is a compound of all the former beasts, even as the empire of which it is the representative, is

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commensurate with the extent of its three predecessors. To St. John in the Isle of Patmos, it ariseth more defined in form and hideous to the view. In shape it is like the *leopard* of ancient Græcia; its feet are those of Persia's *bear;* he hath seven heads, his seven mouths, are as of devouring *lions*, telling us of Babylonia; names of blasphemy are on his brows, and lo! those ten horns, crowned as kings, ten lesser royalties, amongst themselves divided, yet in firm alliance with the beast. Would you know the meaning of those seven heads? The angel, the wonderful revelator, shall explain. I will tell thee the mystery of the wild beast which hath the seven heads, and ten horns. Here is the mind that hath wisdom. The seven heads are the seven mountains (of the city of Rome) upon which the mother of harlots sitteth. And they are seven kings or forms of government; *kings*, consuls, tribunes, decemviri, dictators, emperors, and another the seventh, to be amalgamated with all the former, for the *seven* heads are all the property of this portentous monster. The first *five* are fallen; the *sixth* is (in the time of St. John), the seventh is not yet come. This last monster is to continue till the *time of the end*, for he is to be cast ALIVE into the abyss, a lake of fire burning with brimstone.* And yet, saith the revealing angel, this seven-headed monster, when he ariseth, is *to continue but a short space.*

If the whole Roman empire in the entire duration of its power were intended, it could not be said to last "but a short space," for it has lasted from B.C. 753, or more than twenty-six centuries already; 2,617 years = 753 + 1864.

Moreover, Satan, who is the great red dragon of this vision (Rev. xii. 9; xx. 2.) is to give unto this portentous wild beast his seat, his great authority; so that *all the world* should "wonder after the beast." Did not this arch fiend say to the Divine Son of man in His mysterious temptation, "All this power will I give Thee, and the glory of them, *for that is delivered unto me, and to whomsoever I will I give it.* If therefore Thou wilt fall down before me, all shall be Thine." Is he not called *the prince of this world?*

Who then is this wondrous Potentate, who is to fulfil all these conditions, and to continue *but a short space previously to the end?* Who is to be the Representative of Imperial Rome in these last times?

It is an utter misapprehension of the facts of history to suppose that the Roman Emperorship ceased with Augustulus, A.D. 471. He was indeed the last Emperor of its western division, of which Rome was the metropolis, but in the East as well as the West the Roman empire was represented. You will remember that at Tarsus, the metropolis of Cicilia, St. Paul was a free citizen of Rome. When the empire ceased in the West, it flourished in the East. Dr. Herbelot in his "Bibliotheque Orientale," tells us that the East and the West were called Roum, and the province in which Constantinople—the seat of government, after Rome had ceased to be such—is situated, still bears the name of *Romania.* On the fall of Constantinople, A.D. 1453, the title of Emperor of the Romans became the prerogative of the Emperors of

* This can only be spoken of an individual, a living person—a man who shall wield the sceptre of Roman empire as the seven-headed monster of the vision.

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Germany, and this Imperial title remained as an heir loom in their line for three centuries and a half, until A.D. 1806, when it was abdicated by the Emperor Francis, and usurped by the first Napoleon. He, in fact, had assumed the title two years earlier. Let me refer you for this important fact to "Alison's History of Europe." Who does not know the confederation of European nationalities to have been the favourite scheme of the first Napoleon? This is none other than an attempt at the unity of the ancient Roman empire, and we have only to refer to "Les Idées Napoleonnes," to learn that such is the grand idea of his successor, his antitype, Napoleon III. For eleven brief years was this important title worn by the First Napoleon, when its honours were stripped away, and in the never-to-be-forgotten battle of Waterloo, this *head* was as it were wounded to the death. The sires of those who shall see the end have seen this deadly wound inflicted. We see this mortal wound in process of being healed in the reviving Emperorship of the Third Napoleon. I take it that this deathly wound is not yet fully healed; for the visions of Daniel and St. John are not yet to be fully realized. Not until that most momentous hebdomad, or *week of years*, that seventieth hebdomad determined on God's people, Israel, shall this seventh head be healed. Although the world is even now beginning to wonder after the wild beast rising out of the sea, yet the Emperorship is still in embryo. Notes of preparation for these stirring times are already sounding. Even the cursory reader of the journalism of the day will be convinced of this. Already out of every sixteen of the able-bodied men in France, even 400,000 men, are under arms, not as raw recruits, but as best disciplined troops; in addition to these, as a body of reserve, is a force of 100,000 more, *a force equal to the whole equipment of the British Army*. A recent number of the *Times*, an indisputable authority, has called attention to this fact, as an item of current news rather than as a preparation for coming woes. Of French naval preparations little is known, save that dockyards and arsenals are alive with formidable preparedness; and through the espionage of the inscrutable man of mysteries, the Press tells not, and most probably is ignorant of their progress. We do know, however, that in the ports of Spain a gigantic steam fleet is in progress, paid for by French money, directed by French skill, mortgaged to the Man of Destiny, the man of the coming future. Morocco is being most mysteriously fortified. Egypt is occupied by troops from France, engaged in the chimerical project of the Suez Canal; its viceroy is inextricably the creature of France, through being hopelessly involved in this speculation. M. Billault, until his death the mouth-piece of His Imperial Master, told the world, that if French troops be withdrawn from Syria, the ships bearing the tricolor, shall hover o'er that coast, and on the least emergency Imperial troops shall land yet once again, and unfettered by any treaty, will occupy the fastnesses of Syria, and thus this coveted land shall become the vassal of the growing empire. Who shall say what this Vindicator of oppressed nationalities is about to do for Venetia, for Hungary, for Poland!

The Italian kingdom, now that Cavour is no more, is but the dependent of a yet more extended empire, and its monarch but the puppet of

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the Third Napoleon. The troops of France for years have garrisoned the future metropolis of this re-constituted empire, even on the seven hills of Rome. The Algerine shore of Africa has long been a French province; so that very shortly we may expect the grand idea of the First Napoleon to become the accomplished enterprise of his successor; the Mediterranean sea, a huge French lake, the European nationalities, a French empire, or rather the Roman empire; and the wondrous parvenu, who yields its sceptre, the representative of the seventh head —the eighth, yet of the seven.

These *ten horns*, or kings, must not be identified as yet; for we are expressly told (Rev xvii. 12) that they have received *no* (power as) *kingdom as yet:* but receive power as kings one hour with the beast. Is the time "*as yet*," to be referred to the time of St. John; and are these *ten* kingdoms to be dynasties of comparatively modern date, which occupy the area of the ancient Roman world? Probably so; this is far more probable than that they are to be entirely new kingdoms created in a great European revolution of the last times. Although they cleave not together, even as iron is not mixed with clay (Dan. ii. 43), yet in one particular they shall have one mind in giving their power and strength to the beast; they receive power as kings one hour with the beast. It is possible that as the First Napoleon created his relatives kings of Westphalia, Holland, Spain, and Naples; so the Third Napoleon may create a decem-regal kingdom out of the universal anarchy of the coming revolution. At the holy alliance of 1815, it was decreed that no Buonaparte should ever sit upon the throne of France; in thirty-three years Napoleon is at the helm of the French state in troublous times. He leagues himself with England, Turkey, Italy, against the Czar, he does exploits at Magenta and Solferino. He holds the Pope, and gives away his kingdom piecemeal. He gives away the imperial tiara of Mexico. He annexes Italian provinces, Savoy and Nice, to his growing empire. Nay, even already, as the presiding genius of commercial treaties, he is giving foretokens of the time, when no man shall buy or sell save he that hath the mark of the wild-beast, his name, or the number of his name. As the currency of a nation bears the image of its sovereign and his name, so it may be foreshadowed here that the whole re-constituted world shall have one common coinage re-cast with the impress of his supremacy, bearing his image, name, and number of his name.

What then is the number of his name, or the name of his number? Herein is wisdom. Let him that hath understanding count the number of the beast, for it is the number (the numerical name) of a man, and his number is six hundred three score and six. It must be borne in mind that the language in which St. John wrote was Greek. By the Greeks the letters of their alphabet were used for numbers, instead of the Arabic figures amongst ourselves, thus:

α = 1	η = 8	ξ = 60	τ = 300
β = 2	θ = 9	ο = 70	υ = 400
γ = 3	ι = 10	π = 80	φ = 500
δ = 4	κ = 20	κ = 90	χ = 600
ε = 5	λ = 30	ρ = 100	ψ = 700
ς = 6	μ = 40	ς = 200	ω = 800
ζ = 7	ν = 50		

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Thus in the word Napoleonti, the dative case of the Greek word, ναπολεοντι, we have 50 + 1 + 80 + 70 + 30 + 5 + 70 + 50 + 300 + 10 = 666. But why should the *dative* case be used? Because it was the form of any dedicatory inscription on a temple, or idol image. Thus St. Paul saw an altar at Athens with this inscription, τῷ ἀγνωστῷ Θεῷ to the unknown God (Acts xvii.) and at Rome he would have read Jovi Capitolino, or Statori. So under this image of the wild beast the seer of Patmos read Ναπολεοντι, in the dative case. It is a very significant coincidence that the two names Louis Napoleon in Greek characters also form the same mystic number, thus: Λ = 30, ο = 70, ι = 10, σ = 200, ν = 50, α = 1, π = 80, ο = 70, λ = 30, ε = 5, ο = 70, ν = 50.

The meaning of the Greek word Napoleon would mean the lion of the thicket, and most singularly we read (Jer. iv. 7) in reference to the desolation of Palestine by the last great potentate, "The *lion from the thicket* is come up, the destroyer of the Gentiles is on his way: he is gone forth from his place to make desolate the land."* The name of this potentate is Charles Louis Napoleon Bonaparte. By an overruling Providence he has chosen to be designated by the very name which fulfils the requirements of prophecy. Had he been called Charles Bonaparte who could have found a clue to the name of the number?

I find that no fewer than seven different writers, several years before the *coup d'état*, anticipated the revival of the Napoleon dynasty, when few ever dreamed that it could ever be resuscitated. They also determined from prophetic foreshadowings that this resurrection should take place earlier than the year 1864-8. As early as 1815 itself, as early as Napoleon's fall at glorious Waterloo, James Hatley Frere gave out to the world, despite the Congress of the Holy Alliance, that a facsimile of the first Napoleon should arise, short only of actual identity. Three years later his findings are confirmed and reiterated by no less an authority than the learned prebendary, Stanley Faber, late Master of Sherburn Hospital. Two years later, 1820, Rev. H. Gauntlett, an able expositor, repeats the assurance: and in the year 1825 the eloquent voice of the gifted Edward Irving might have been heard arresting the attention of admiring crowds by the announcement of the beast that was, but is not, but very soon should be. This day is this Scripture being fulfilled in your ears, and ere our youthful sons have reached an early manhood, this revived wild beast shall be caught, taken *alive*, and cast into the burning flame (Dan. vii. 11), even into a lake of fire burning with brimstone. (Rev. xix. 20.)

But an image of this Napoleon is to be set up—yea, in the holy of holies of Jerusalem's restored temple. You will say, Can this be possible in these days of enlightenment, of independence, and of manly progress? Let me remind you that such has been the case in the dynasties that have been before. In the plain of Dura, in the province of Babylon, surging multitudes out of all peoples and of every language fell down and worshipped the golden image which Nebuchadnezzar,

* I find from a late number of THE RAINBOW that Mr. Flower has also discovered this remarkable designation. Later Greek writers, as Xenophon, have ναπος neut, instead of the Homeric ναπη.

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the king had set up, and he that proved disloyal was cast into the midst of a burning fiery furnace! To Medo-Persian monarchies such obeisance was continuously paid. The Grecian Alexander proclaimed himself the son of Jupiter Ammon. The flatterers of Cæsar (gifted) honoured him with worship on his "apotheosis." But in these, our days, can such be possible? Even now, in his embryo estate, Napoleon III. is not averse to almost idolatrous adulation. Listen to the addresses with which he is hailed on his progresses through the provinces. He is styled by the *élite* of each department as well as by the humbler bourgeois, the Saviour, the Regenerator, the elect of God, the Messiah of France. He is said to have rewarded with a golden snuff-box the preacher, who described him as equal to, if not greater than, the Christ of God. 'Twas thus with the first Napoleon. He asked his courtiers what men thought of him? One replied, "Some think you an angel, sire, some a devil; but all think you are *more than man.*"

A prefect once said in a public address, in the ears of listening thousands, "God made Buonaparte and rested from His labours." Nay, even Jewish Rabbins, convoked at Paris, styled him, "The Lord's anointed Cyrus, *the image of the Divinity;*" and this was no metaphorical language, nor oriental exuberance of speech, for they blended his name and that of Josephine with the ineffable name of Jehovah, and inscribed it upon the ark of the covenant, which was further surmounted by the eagle of Imperial France. Nay, more, he accepted the title *Your Providence,* which is a specimen of the names of blasphemy upon the brows of the seven-headed monster, with his healed wound. To Napoleon III. has been addressed the parody of the divine prayer, "Our Sire, which art in power, Thy kingdom come, Thy will be done abroad as it is done at home." Such are indications of what may be expected when this wild beast shall arise in the fulness of his strength, shall scatter, tear, and slay.

This power of France is culminating even now. The policy of England has been neutrality and non-intervention, and the strengthening of the entente cordiale with our imperial ally. Most probably, according to the best informed journals, the next Parliament will cause retrenchments in naval and military expenditure, the reduction of arms, the paying off of ships—or perhaps ships and regiments may be scattered far away to remote dependencies—but all this should be to weaken ourselves, to strengthen our neighbours. Soon the real state of affairs shall be made known, and the man of the coming destiny shall come up, even the lion from his thicket, and shall get for himself the pre-eminence among the nations.

MEN care not for heath and wilderness, whereupon they bestow no care. So when God prunes us by crosses and afflictions, and sows good seed in us, it is a sign He means to dwell with us, and delight in us.—*Sibbes.*

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HADES.

THE doctrine of Hades, or an intermediate state between death and the resurrection, has practically no place in our Protestant theology. The reason is not, I think, difficult to discover. Prior to the Reformation the Romish priesthood had, in pretence at least, usurped dominion over the unseen world. Hades, which according to the doctrine of the Primitive Church, was not necessarily a place of suffering, was transformed by them into a vast fiery furnace, in which every departed soul, that had not rendered itself worthy of canonization, had of necessity to be purified after the manner of gold or silver. Thus arose the false, but to the Pope and Priesthood, most profitable doctrine of Purgatory, the monstrous abuse of which, in the matter of indulgences, was, as we know, the proximate cause of the Reformation. When, therefore, that great religious revolution had become an accomplished fact, and the Bible was exalted into its rightful position as the sole criterion of faith and practice, the Protestant clergy, as in duty bound, renounced all such claims to the government of the world of spirits; they extinguished the flames of Purgatory; but, alas, not content with this, they in effect abolished Hades likewise, "annexing" its "abyss" to Gehenna, though in truth Gehenna is not in existence till the Lord's second advent, and its "Paradise" to the Heavenly glory, though we are expressly told that it is not till "Christ, who is our life, shall appear, that we shall appear with Him in *glory*," (Col. iii. 4); for not till then shall that body which is "sown in dishonour, be raised in *glory*." (1 Cor. xv. 43). This was a mistake; if it was wrong, on the one hand, to hold the doctrine of Purgatory, it was only less so, on the other, to ignore the existence of Hades. At all events, whether this explanation be received or not, the facts must needs be admitted, that though nominally retained in the creeds of Protestant churches, the intermediate state has ceased to be a practical reality to the minds of Protestant Christians.

This result is to be deplored, not only because no revealed truth can be neglected with impunity, but also because the state and condition of souls when departed from the body must ever be a question of peculiar and personal interest to the dwellers in this dying world. "If we do believe," observes a modern writer, "that a future life awaits us, there can be nothing more natural than the desire to obtain some information as to what manner of life that is to be for which any one of us may, *before this time to-morrow*, have exchanged his present mode of being." It is, however, when the cold shade of death has impinged upon our own domestic horizon,—when the solemn truth is brought home to us with agonizing force, that we and all we love, are but sojourners in a fleeting and perishing world,—that these inquiries press themselves upon our attention, with resistless importunity. Whither, ah whither! has the soul of our friend, our child, our wife, our husband fled? "From that hour," says Madame de Gasparin, "when a cherished being who was ours, has quitted life, are these not certain questionings, consuming problems, which for ever rise before us? These agitate the

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soul day and night. Unsolved they make our torture. And woe to him who escapes by forgetting them; he escapes, but by a sort of moral forfeiture and degradation; he has committed treason against his soul. Better that they should live and torture us, than that we should purchase ease by their oblivion."*

With what characteristic intensity were such feelings experienced by the great mind of John Foster. Thus he writes to a friend after the death of his wife: "Is it possible that the relation between us is so changed, is become so *stupendously* different? Can it be—how is it—what is it—that we are now not inhabitants of the same world? that each has to think of the other as in a perfectly different economy of existence? Whither is she gone—in what manner does she consciously realize to herself the astonishing change? How does she look at herself as no longer inhabiting a mortal tabernacle? In what manner does she think, and feel, and act, and communicate with other spiritual beings? What manner of vision has she of God and the Saviour of the world—how does she review and estimate the course of discipline through which she has been prepared for the happy state where she finds herself? In what manner does she look back on *death*, which she has so recently passed through—and does she plainly *understand* the nature of a phenomenon so awfully mysterious to the view of mortals? How does she remember and feel respecting *us*—respecting *me?* Is she associated with the spirits of her departed son, and two children who died in infancy? Does she indulge with delight a confident anticipation that we shall, after a while, be added to her society? If she should think of it as, with respect to some of us, many years, possibly, before such an event, does that appear a long time in prospect, or has she begun to account of duration according to the grand laws of eternity? Earnest imaginings and questionings like these arise without end; and still, still there is no answer, no revelation. The mind comes again and again up close to the thick black veil; but there is no perforation, no glimpse."†

But is the darkness indeed so profound? Is the veil so altogether impenetrable? I trow not. True, it must be admitted that compared with their frequency of reference and fulness of detail regarding the great truth of resurrection from the dead, the Scriptures maintain a remarkable, I might even say a studious, reserve with respect to the nature and conditions of the intermediate state. Still they are not absolutely silent, and if we carefully gather up what they do say on the subject, and endeavour to supplement it by such reasonings as are naturally suggested by its statements, we shall perhaps be surprised to find what a satisfactory amount of evidence we are in possession of. My object in the following pages, then, will be to furnish as clear and intelligible an answer as the nature of the case will admit of, to some of the more obvious questions which present themselves to our minds in reference to that "land of cloud and mystery" which lies "beyond the darksome sea of death."

I. *Are the souls in Hades in a state of consciousness?*

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* "The Near and Heavenly Horizons," p. 224.

† Ryland's "Life and Correspondence of John Foster." Vol. II., pp. 103, 104.

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This is, of course, the first question, for if it must be answered in the negative, it will be quite needless for us to pursue our inquiries any further. If the departed are virtually in a state of non-existence, it matters very little either *what* or *where* Hades may be. Happily, however, if the Scriptures teach us anything about the intermediate state, they certainly teach us that it is a state of consciousness fuller, and of a higher character, than the consciousness we at present possess. I make this assertion, which I hope immediately to prove, at the outset, because there seems to be a suspicion in some minds that between what are called "millenarian views" and the strange theory of "the sleep of the soul" there exists some natural affinity. I confess myself unable to understand how this idea has arisen, unless it be that many students of unfulfilled prophecy, realizing as they do, the transcendent importance of the resurrection-glory, unconsciously *seem* to ignore the intermediate state; beyond this my own experience does not go to prove that those who hold correct views on the resurrection are peculiarly liable to hold incorrect ones on the intermediate state. Certainly neither of the two most able advocates of the "sleep of the soul" in recent times—I allude to Archbishop Whateley and Bishop Courteney—were millenarians; and though in Mr. M'Causland we have an instance of this theory being held in connection with millenarian views, I am disposed to regard his case as the exception rather than the rule; for, on the other hand, we are indebted to the Duke of Manchester and the Rev. E. H. Bickersteth—both earnest students of prophecy—for two of the most excellent and scriptural little treatises on the intermediate state with which I am acquainted.

In proceeding to set forth the teaching of Scripture on this point, I shall not trouble the reader by citing every one of the numerous passages which bear more or less directly upon it, but rather content myself with adducing half a dozen *proof texts*, in which the sensibility of departed souls is unequivocally taught, and on the testimony of which I am quite content that the doctrine should rest. The first of these passages is Matt. x. 28: "*Fear not them which kill the body, but are not able to kill the soul.*" The argument drawn from this text by Bishop Bull is, to my mind, unanswerable. "If the soul had such a necessary dependence on the body," observes that learned prelate, "that when this dies, itself must needs die with it, then he that kills the body would with the same stroke murder the soul too. But our Saviour tells us that this is impossible for man to do; the soul remaining even after the death of the body, and being out of the reach of any created power that is able to destroy it. If it be said that this is meant only for the utter destruction of the soul, which no man is able to effect, God having promised a resurrection to life again; this will appear to be only a wretched shift, to avoid the force of the plainest text. For in this sense our Saviour might have as well denied that it is in the power of one man to kill the body of another man, that is, to destroy it utterly and finally, because God will raise it again at the last day. But our blessed Lord grants that the body may be killed by man in the same sense wherein He denies that the soul can be destroyed by him; and therefore speaks not this only with reference to the resurrection."*

* "Works." Vol. I., p. 32.

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The attempts of the advocates of the insensibility of the soul in the intermediate state to meet this argument are altogether unsatisfactory; Archbishop Whateley, † and Mr. M'Causland, ‡ both have recourse to the "wretched shift" of which Bishop Bull speaks; and Bishop Courteney adds, "Dr. Bull maintains, as we have seen, that since the bodies of the wicked *rise again*, (Bishop Bull does not speak exclusively of the 'wicked;' it suited Dr. Courteney's purpose, however, to imply that he did.) men can no more be said to be able to kill the body than to kill the soul; except in reference to the different states of the soul and body before the resurrection. If the resurrection of the wicked unto damnation were in Scripture represented as a temporary return to *life*, this argument would be unanswerable."* This is a somewhat rash admission, for it happens that Scripture does represent the resurrection of the wicked unto judgment as a return to life; since in Rev. xx. 5, we read: "But the rest of the dead (*i.e.*, the wicked dead, if not exclusively, at all events inclusively), *lived not again until the thousand years were finished.*" Plainly implying, that at the end of the thousand years they *do* "live again," and therefore, that their resurrection is "a return to life;" consequently, on Dr. Courteney's own admission, the argument from this passage is "unanswerable!"

The next passage of Scripture to which I shall refer is Luke xx. 38. "He is not a God of the dead but of the living: for all live unto Him." This passage exhibits a beautiful harmony with that we have just considered; indeed the two passages when viewed in connection, help not a little to confirm and illustrate each other. By the former we were taught that though men may kill the body they are not able to kill the soul. What then, it may be asked, is the destiny of the soul when separated from the body? So far as the righteous are concerned, the present passage supplies an answer. All righteous souls, it tells us, though they "sleep in Jesus," and are "absent from the body," still "LIVE UNTO GOD." In the preceding context, our Lord is replying to an objection—the case of the woman who had seven husbands—urged by the Sadducees against the doctrine of the resurrection. He answered this, first, by showing that they altogether misunderstood that great doctrine, by conceiving of it as a mere renewal of the conditions, relations, and passions of the present life; and then, in proof of the doctrine, he quotes a passage from the writings of the same Moses, one of whose commands they had made the ground of their objection. "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, ("God spake unto him saying, I am." Mark xii. 26), the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him."

The difficulty which confessedly attaches to this quotation of our Lord's, lies in the fact that the passage does not mention the resurrection at all, while yet it is here adduced by the Saviour for the purpose of refuting the disbelief of the Sadducees in that doctrine. The argument of the Saviour would seem to be this. The Lord did not say to Moses simply, "I *was* the God of Abraham, and the God of Isaac,

* "A View of the Scripture Revelations concerning a Future State."
† "On the Intermediate State." ‡ "The Future States," pp. 292, 293.

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and the God of Jacob;" but "I *am* the God of Abraham," &c.; thus in effect declaring that He still held to Abraham, Isaac, and Jacob, all the personal and covenant relations involved in being "*to them a God.*"* But no such relations can possibly be sustained to those who are no longer in existence. Yet Abraham, Isaac, and Jacob were all dead! To Moses, to whom the words were addressed—Yes! But to the Lord —No! To Him though in a different state of existence, they still lived; for in very deed "to Him are all living." Thus one simple word of our Redeemer, as is the wont of His sayings, opens up to us a whole world of truth; we no sooner hear that "to Him all are living," than we awake to the glorious fact that to "the dead in Christ"—the possessors of eternal life—*death is an impossibility.*

But how does this touch, much less prove, the great fact of the resurrection? In order to answer this question, we must bear in mind that the Sadducees did not merely deny the resurrection of the body, bnt even the fact that man had any future existence after death. They were, in other words, the materialists of the day, and said, "there is no resurrection, *neither angel nor spirit.*" (Acts. xxii. 8). Their denial of the resurrection was only a corollary from their main position, that beyond the limits of the present life, no creature did or could exist. To prove, therefore, the subsistence of the soul after death, was in effect to cut the ground from under their feet; and He, "whose eyes are as a flame of fire," and who, even in the days of His flesh, "needed not that any should testify of man, for He knew what was in man," addresses Himself, as was oftentimes His manner, rather to the inmost thoughts of these Sadducees than to their spoken words; he digs down to the bitter root of falsehood hid in their hearts, and does not content Himself with exposing the hollowness of the ostensible difficulty which they so craftily presented. "All the rather," says Dr. David Brown, "does He select this passage, as being not a bare annunciation of the doctrine in question, but as expressive of that glorious truth *out of which the Resurrection springs.*"† Namely the gracious covenant relationship which God sustains to His people, and the consequent security of their eternal life. For after all it is the root of eternal life which brings forth the glorious fruit of "the resurrection from among the dead," and therefore, having established the one point, that holy men live even when absent from the body, our Lord does not wait to show the Sadducees how they may hence infer that the dead will rise, but leaves them in the presence of one great truth, to feel the emptiness of their objection to its consequent. I concede, it will be observed, that this passage furnishes direct proof of the consciousness only of the *righteous* dead, but I am not aware that any of the advocates of the sleep of the soul (except in cases where that view is held in connection with Annihilationism,) are disposed to draw any distinction in this respect between the righteous and unrighteous dead; their argument being rather that the consciousness of any departed soul is *per se* a thing impossible. Hence by furnishing evidence of the consciousness of a certain class of departed souls, this passage disproves their doctrine in the abstract, and

* Compare Heb. xi. 13-16.

† "Commentary on the Gospels," on Mark xii. 18, 27.

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taken in connection with the passage previously considered, which denies the possibility of the soul being deprived of life with the body, it effectually repels it.

A particular instance, however, is often more convincing than a general principle, and happily the New Testament furnishes us with particular instances of the consciousness of the departed souls, both of the lost and the saved. In the startling parable, if parable that may be called, which is rather a brief unveiling of the spiritual world, of the rich man and Lazarus, we have an instance of the former kind, "It came to pass, that the begger died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried, and in *Hades* (ἅδης not γέεννα) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. (Luke xvi. 22, 23.) That the scene of this narrative is laid in the intermediate state, and not in that which succeeds the Resurrection, is evident. The rich man we are distinctly told was in *Hades*, not in Gehenna, and the beggar was carried by the angels, *evidently without any interval of unconsciousness*, from his 'evil things' in this world to the 'comfort' which awaited him in the unseen. "The happy man," says Stier, "is now in torments, the miserable man is in Abraham's bosom. And both *immediately*, without any sleep of the soul, or any pause of interval, their *dying* is the turning point of their destiny! A common realm of the dead in which here first both are found, is intended by this expression, *in Hades*."* And beside this, have we not a certain evidence that the state here represented is *pre*-resurrection, in the circumstance that the rich man had still relations *in the flesh*? "Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house, for I have five brethren, that he may testify unto them lest they also come into this place of torment." (Verses 27, 28.) "I *have* five brethren," even while he spake men were still on the earth, his brethren were not dead, he would fain have them warned. A very short period only, therefore, had elapsed; certainly the resurrection had not taken place, since it has not even now. Moreover, as a help to the true understanding of this, as of all Scriptures, we should ever endeavour to understand and bear in mind the sense in which they must have been understood by those to whom they were at the first spoken. Now it was, we know, the received doctrine amongst the Jews, the Sadducees alone excepted, that the soul on its departure from the body immediately commenced a new life in Hades. This their doctrine, therefore, our Lord, in the narrative before us, explicitly sanctioned; his Jewish hearers could not have understood Him to mean anything else. To all those who received the doctrine, He must have seemed to give forcible expression to their belief, and to those who rejected it, He must have seemed to bring it forward as a vital and thrilling reality. To ask the question, Would he have done this if the doctrine had not been in point of fact true? savours of irreverence. To assert that He did so is little short of blasphemy. "Our Saviour," says Bishop Bull, "spake this parable to the Jews, and, therefore, the parable must be expounded agreeably to the ancient Cabala or tradition received among them con-

* "Words of the Lord Jesus," *in loc.*

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cerning the state of separate souls. Now whereas our Saviour saith of the soul of Lazarus, that immediately after his death, it was conveyed by angels into Abraham's bosom. We find it was also the belief of the Jewish church, before our Saviour's time, that the souls of the faithful, when they die, are, by the ministry of angels, conducted to Paradise, where they are immediately placed in a blissful and happy state. For the Chaldee paraphrist on Cant. iv. 12, speaking of the garden of Eden, (that is paradise) saith, that thereinto, "no man hath power of entering but the just, whose souls are carried thither by the hands of angels." If this had been an erroneous opinion of the Jews, doubtless our Saviour would never have given any the least countenance to it, much less would He have plainly confirmed it, by teaching the same thing in this parable." * Truly has it been said, then, that "no ingenuity can evade the fact, that this parable sanctions the belief, that, immediately after death, men are alive—the holy at rest, the wicked in torment."

But still it is objected by Archbishop Whateley, "The very circumstances of the torturing *flames*, implies literally, the presence of the *body*, and therefore cannot be literally true of a state in which the soul is *separate* from the body." And so Bishop Courteney, "In the intermediate state men are disembodied. How then can we literally understand the petition of Dives, that Lazarus might "dip the tip of his finger in water and cool his tongue? *Whence* the water, the finger, the tongue? Are we to go the length of supposing that men are to occupy temporary bodies before the resurrection? And that on their departure from this world they shall have a local, as well as a mental existence?" To this it is sufficient to reply that the narrative, though a revelation of actual facts, is expressed in figurative language, and indeed must of necessity be so in order that it may be understood by men in the flesh. The flame in which the rich man is tormented, (rather "pained" or "distressed," see Luke ii. 48; Acts xx. 28; where the same word is translated "sorrowing,") is no more to be understood literally, than the antithetical circumstance that the beggar is represented as reclining on Abraham's bosom, or that Abraham and the rich man can talk together across a great gulf fixed between them. And furthermore, the assertion that the soul in Hades is absolutely unembodied, a mere "thought principle," "a metaphysical entity," "a substance which has no parts and no extension, and is circumscribed by no place;" in other words, that when a man dies "*he goes nowhere and becomes nobody,*" is an assumption which I hope in a future paper to disprove. For the present let it suffice to say, that the postulate upon which the objection is founded is denied, and proof of its truth demanded.

In the above passage the prominent feature is, as we have seen, the conscious misery of a lost soul in the intermediate state; let us now turn to another passage which affords evidence as conclusive of the conscious happiness of a saved soul immediately after death. In gracious answer to the prayer of one of the thieves crucified with Him, the expiring Redeemer said, "Verily I say unto thee, to-day shalt thou be with me in Paradise." (Luke xxiii. 43.) Surely language more

* Works. Vol. I., pp. 61, 62.

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clear and precise on the point it would be impossible to frame. "Lord," said the dying robber, "remember me when thou comest in thy kingdom." As though he had said, "Now Thou art despised and rejected, naked and dying, but despite Thy present miserable circumstances, I recognise in Thee the evidences of a kingly dignity, the right to Divine honour as Lord and Christ; and though this is the hour of the power of darkness, I know that the kingdom shall at last be Thine, and when it comes, as come it must, oh! then remember me. Yea, though long ages may have rolled away, though I may long have dwelt in Hades' sunless gloom, yet at the resurrection morning, Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands." To which the Saviour in effect replied, "Thou shalt not need to wait to that distant period for help; even now in my apparent humiliation I am mighty to save." "*To-day*"—ere the fast coming night has descended on the most tragical day in the annals of God's universe—"To DAY thou shalt be with me in Paradise." Great was the faith, but greater still the grace; blessed the prayer, but more blessed still the promise! The appeal cried "*Lord*," therefore, He says, "*Verily I*, this Lord, say unto thee." "*Remember me*"—this also is surpassed, "Thou shalt *be with me!*" instead of the mere remembrance, perfect fellowship and communion is promised. "*When Thou one day* shalt come in Thy kingdom," in opposition to this indefinite futurity, we hear, "*To-day*." This last declaration also surpasses the request, since it places a condition of blessed satisfaction for the malefactor in the place of the kingly authority of Jesus; yet there is on the other hand something in the *to-day* which corrects and restricts the indistint notion of his petition. Not at once into the *kingdom* but just into *Paradise*.*

Oh, it is a mournful proof of the blindness and prejudice of even Christian men and Christian teachers that attempts should have been made to evade and fritter away the plain meaning of these blessed words. One is almost tempted to adopt the scornful language of Bishop Bull, and say:—"The subterfuges and shifts of heretics to evade this text are so perfectly ridiculous that I must make myself ridiculous if I should mention them, much more if I should go about seriously to refute them."† But perhaps, for the sake of some who may be unskilled in the science of Scripture, it may be well to advert to a few of them. The first "shift," then, is to adopt a new punctuation of the passage by attaching σημερον, "to-day," or "this day," to the preceding words, "Verily, I say unto thee," and reading, "Verily I say unto thee this day." "This attempt," says Dean Alford, "considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely something worse than silly."‡ Indeed, it may safely be said that it would never have suggested itself to any one who had not a theory to support, and it is truly painful to find so able and spiritually-enlightened a writer as Mr. B. W. Newton willing to adopt it for the purpose of serving his theory about Paradise.‡‡

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* Words of the Lord Jesus, *in loc.*

† "Works," vol. i., p. 33. ‡ "Greek Testament," *in loc.*

‡‡ See "Occasional Papers," part iii., p. 116.

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Another mode of evading this passage, adopted both by Archbishop Whateley and Bishop Courteney, is to assume, without a particle of proof, nay, in the face of abundant proof to the contrary, that the case of the penitent thief was so "peculiar" that we cannot infer from it "what shall be the lot of other men." But in order to carry out this view fully we must suppose not only that the case of this man was peculiar, and the promise made to him peculiar, but that the Paradise to which he was taken was one peculiar to himself, which latter supposition certainly agrees well with the whole theory as being itself not a little "peculiar." Only one other evasion of this hardly-used text need be mentioned, that, namely, adopted by Mr. M'Causland, who tells us that "the introduction of the word 'to-day' can give no difficulty to those who adopt the Scriptural view of the intermediate state as one of utter, absolute, and positive unconsciousness; for in that case it would necessarily be, to the thief's apprehensions, an *immediate* passing out of the predicaments in which his crimes had involved him into the blessedness and glory of the 'kingdom' he sought." I mention this interpretation only as one deserving the severest reprehension. What is it but to put an equivoke in those holy lips in which could be found no guile? What is it but to evaporate the promise of the dying Saviour into a shadow and lie? If any other answer be needful it may be given in the words of one of his own authorities, Bishop Courteney, who says:—"Beyond dispute the reward promised was *not* one that might be conferred at the resurrection; for thus Jesus would merely be remembering the suppliant, 'when he came in His kingdom.'"

Have we need of any further witness? Then let Paul be called. Surely if ever son of Adam lived a noble life on this earth it was the great apostle. To him to live was not only to be an unspeakable blessing to the whole Church, but personally it was burning zeal, joy unspeakable and full of glory, divinest fellowship with the Father and with His Son Jesus Christ; in brief, to use his own emphatic and matchless words, "*To him to live was* CHRIST." And yet what does he add, "To me to live is Christ, *and to die gain.*" (Phil. i. 21.) Gain even upon such a life! "Then, surely, it was not to enter into nothingness, and continue in nothingness, while the world stands. From the life of an apostle to a state of torpor is progress not from glory to glory, but from glory to death—is not gain, but blank and benumbing loss. Though his life here had many burdens, Paul proclaimed its joys to all; yet he had 'a desire to depart and to be with Christ, which is far better.' (Phil. i. 23.) He does not mean that the resurrection life is better, for it would not be delayed a day by his staying to profit the churches here, nor hastened by his departing. The 'better' state he had in view is manifestly one which is postponed while he remains in the body, but which will open so soon as he goes hence. Is it, then, better to be nothing than to be an apostle? to miss days and years than to improve them? to be as inanimate as 'water spilled upon the ground' than to be communing with God and serving man? Had Paul expected that in departing he would become inanimate, surely he would have regarded each moment added to his holy labours, not as a delay of a 'far better' life, but as so much golden

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time rescued from emptiness. Who can reconcile to his heart the notion of Christ's great ambassador desiring to depart and be a blank? At last we see that great soul, within which the vital fire seems to have been 'heated seven times more than it is wonted to be heated,' standing on the verge of the world to come crying, 'I have finished my course.' Now it is gone! And what is it in its new dwelling? A dark and vacant thing or a living being still? Paul, thou art not dead! If even *we* live, and our life is sweet, surely thou livest, and thy life is 'far better.'"*

Various other passages of Scripture might be cited in proof of the consciousness of departed souls in Hades. Notable amongst these is 1 Pet. iii. 19, 20; proving as it does, when grammatically and literally interpreted, not only the consciousness and activity of Christ's own soul, in the interval between His death and resurrection, but also the consciousness of those human spirits to whom He went and preached the Gospel in the unseen world. But as I shall have occasion fully to discuss this text hereafter, I shall at present content myself, with calling the reader's attention to what has already been said upon it, in the pages of the RAINBOW.† Another important passage is Rev. vi. 9, 11; —"And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." The point on which, chiefly, I am disposed to lay stress in this solemn vision, is the statement, that on the giving of the white robes, it was said unto them, that they must rest for a time, till others had been slain, making it quite impossible to understand the giving of the white robes, as denoting their admission into resurrection glory. For the "rest" spoken of is clearly contemporaneous with, if not antecedent to, the martyrdom of their brethren upon the earth.

But I feel that further testimony is uncalled for; the mind that can resist the amount of evidence already adduced, would, it is to be feared, equally resist any evidence which the Scriptures could afford. I shall therefore, conclude this part of my subject, by indicating two collateral arguments for the consciousness of departed souls, which do not seem to have had much attention directed to them, by writers on the subject. The first of these is to be found in the remarkable phenomena of New Testament demonology. If with many learned and pious writers from the earliest ages of the Church down to the present time, we conceive the *demons* (δαιμόνιον) mentioned some eighty times in the New Testament, to be *the souls of dead men, especially the souls of wicked dead men*, then have we, in the prominent mention made of them by the sacred writers, abundant proof of the consciousness and activity of the souls of the departed. Hence we find Justin Martyr, who

* Rev. William Arthur's "All are Living," pp. 15—17.

† See pp. 90, and 138, present volume.

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distinctly describes the demoniacal possessions of the New Testament to the souls of the dead, using this very argument. "The oracular responses, delivered by the dead," he observes, "may well serve to convince you, that souls after death still retain sensation. And the same conclusion results from the condition of those who are possessed, and violently tossed about by the souls of the dead; for persons so circumstanced, are universally called, *Demoniolepti*, or *Demon-possessed*." *

Various grounds upon which I conceive that we are warranted in thus identifying "demons," with disembodied human souls, have been given elsewhere,† and need not be repeated here. One, however, to which I am disposed to attach considerable weight, may be mentioned, — the frightful phenomena of demoniacal possession so frequently mentioned in the Gospels. On this point, a thoughtful writer has made the following remarks:—"Man is a fallen spirit, like one of the fallen angels, but he is a fallen spirit in a human body, made of earth, and placed on the earth, and capable of getting from earth, all the pleasures which sensation affords. He thus can, in a measure forget himself in the enjoyments of sense. And it is only at his death, when he loses this earthly body, that he has (if he has rejected the means of restoration), like the evil spirits, no ground of rest or pleasure out of himself Thus, any earthly body is better than none for a fallen spirit. The animal sensualities of a pig may enable a demon to forget himself. And does not this render a reason for the fact, that evil spirits who enter men, and are the instigators and sharers with them, of sensual wickedness, were averse to their ejection? They were escaping from themselves, from their unmixed spiritual misery. . . . . That a spirit in such a plight should be always seeking a human body, wherein he might for the time drown this intensely wretched self-consciousness; and that *wicked* insanity, and very much of that brilliant evil, which, from its power over others, seems superhuman, are effects of such a union, is most probable." ‡

The other argument to which I referred is drawn from the experience of dying believers. All whose lot has been frequently to stand beside the bed of the dying, must have been struck by the fact that they sometimes evince a consciousness of the close proximity of the world of spirits, which however mysterious to us who are still dwellers in this world of sense, nevertheless carries with it an evidence of reality which we are unable to resist. Through the veil, which to their spiritually awakened eyes has waxed so thin as to have become semi-transparent, gleams of unearthly glory flash upon them; to their ears, dull to the sounds of earth, strains of celestial melody are borne from afar; yea, cases are not wanting in which the denizens of that other world have become visible to them, and in the forms of those who have been "loved long since and lost awhile;" or of those angelic beings whose loving office it is "to minister to them that shall be heirs of salvation," are seen waiting to receive and welcome the departing one into everlasting habitations. Let us not say that these things are mere halluci-

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* *Justin Apol. i.* Op. p. 50.

† See "Spiritualism Prophetically Considered," pp. 38-49.

‡ "Evening Thoughts," by a Physician, pp. 112-114. The extract is not *verbatim*.

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nations; that they are the fruits of a distempered and feverish brain. *Those who have been privileged to witness them find it difficult so to persuade themselves.* They are made to realize, almost unwillingly it may be, the truth of the poet's words:

"Eternity and Time,
Met for a moment here;
From earth to heaven, a scale sublime
Rested on either sphere,
Whose steps a saintly figure trod,
By Death's cold hand led home to God.

"Thrill'd with ecstatic awe,
Entranced our spirits fell,
And saw—yet wist not what they saw,
And heard—no tongue can tell
What sounds the ear of rapture caught,
What glory filled the eye of thought."

"The nearer that Christian men approach their change," writes the Duke of Manchester, "the more vividly, generally speaking, do they realize the unseen world. What a wound do we give to all experimental religion, if we say that so many pre-eminently holy ones leave this world under a delusion!"* And if these things be *real*, as I for one doubt not they are, what a beautiful and palpable evidence do they afford us that the world of spirits to which we are all hastening (unless, indeed, it should be our more blessed lot to be amongst "them which are alive and remain unto the coming of the Lord,") is not a region of darkness and death, but one of light, and life, and love.

WILLIAM MAUDF.

(*To be Continued.*)

THE TWO THRONES.

ONE great mistake made by many Christians is: the supposing Christ is NOW reigning. Holding in common with others the precious truth that He who *descended* has also *ascended* up far above all heavens (Eph. iv. 10), and "appears in the presence of God for us" (Heb. ix. 24), yet ignorant of the fact that HE COMETH TO REIGN, these Christians connect His present position and office at the right hand of God with His reigning there. This, if I mistake not, is the sentiment expressed by Watts in some of his hymns. But whether it be found in the sweet and lofty strains of the poet, or is the sentiment of other minds, original or imbibed, it is no little mistake.

Light would, through the holy Spirit's teaching, dawn upon the mind by observing Scripture speaks of *two* thrones. Our Lord Himself thus distinguishes them. "To him that overcometh will I grant to sit with

* "The Intermediate State." Page 29.

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me on MY throne, even as I overcame, and am set down with my Father on HIS throne. (Rev. iii. 21.)* The latter is Christ's present place, the former, that for which he waits. Co-equal with the Father, He could not in one sense be exalted, but as THE SON OF MAN (though we would never forget CHRIST in his wondrous person is GOD and MAN) who humbled Himself unto death, even the death of the cross, (Phil. ii.) He has been exalted to the Father's right hand, to THE FATHER'S THRONE. This, indeed, is prefatory to HIS OWN THRONE, but they are not the same. The one is present, the other is future. Christ *is* to reign, but *He is not reigning now.* Christ *will have* dominion, for He is the man of Psalm viii. (compare that psalm with Hebrews ii.), "made a little lower than the angels," "tasting death for every" (thing), "He for," or by (margin) "the suffering of death has been crowned with glory and honour," v. 9. "But," says the Apostle, "we see not *yet* all things put under Him," (v. 8.) The word "yet" is of deep importance. The dominion is *not yet* given to the Son of Man. "Sit thou at my right hand until I make thine enemies thy footstool." (Ps. cx. 1; Acts ii. 34, 35.) This throne, which Christ will have is also called the throne of David. "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." (Luke i. 32, 33) David's throne was never in heaven, nor is Christ's position on His Father's throne the fulfilment of the promise to David. Now as we have seen Christ *waits* for His throne so *we must wait.* Hence the Spirit says, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ," or "the patience of Christ" (margin). (2 Thess. iii. 5.) Christ's patience is ours. *He* does not reign yet, *nor are we to do so.* If we could grasp the fact that we have to follow a rejected (as to this earth rejected) Christ, it might help us practically in our walk. Are we to reign without Christ? When the apostle says, "I would to God ye did reign, that we might also reign with you" (1 Cor. iv.), it was a rebuke to the Corinthians, and gave him an opportunity of showing the position they (the apostles) held. It is Babylon who sits as a queen and is no widow and has no sorrow. (Rev. xviii. 7.) The church entering in Spirit into the rejection of her Lord, sings,

"And shall the world, which *frowned* on Him,
Wear only *smiles* for us?"

Through His wondrous grace when He reigns He will not forget us. We shall reign with Him then. Let us not forget now for love's sake to follow Him in His rejection. I believe the truth connected with the Lord's coming not only to be of deep interest, but of the most practical character, seeing our walk flows out of our position. The Lord bless the pages of the RAINBOW to the leading souls to discern the truth connected with His coming!

J. T. M. W.

* The great White Throne of Rev. xx. 11 must also be distinguished from these. That, too, is *after* the Millennium.

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SCRIPTURE EMENDATIONS AND ELUCIDATIONS.

2 THESS. ii. 1—11. 1. "Now we beseech you, brethren, concerning the presence of our Lord Jesus Christ, and our gathering together unto Him.

2. "That ye be not readily shaken from your judgment, or troubled, neither by spirit, nor by rumour, nor by letter as from us, as that the day of the Lord hath set in.

3. "Let no man deceive you by any means: for (that day shall not come) except there come the apostacy first, and the man of sin be revealed, the son of perdition.

4. "Who opposeth and exalteth himself above all that is called God, or is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God.

5. "Remember ye not, that, when I was yet with you, I told you these things.

6. "And now ye know what represseth, that he (viz., the man of sin) may be revealed in the time of himself (viz., the repressor).

7. "For the mystery of lawlessness doth already energize, only he who now represseth (will do so) until he be out of the midst.

8. "And then the lawless one shall be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His presence.

9. "(Even him) whose presence is in the energy of Satan, in all power, and signs, and wonders of a lie.

10. "And in all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11. "And for this cause God shall send them strong delusion, that they should believe the lie."

This scripture has been, in part, placed before the readers of the RAINBOW in the Number for February, 1864, among the correspondence; it is brought forward again now for a more formal and extended notice.

Respecting ὑπὲρ being translated "concerning," it may be sufficient to mention Rom. ix. 27, "Esaias also crieth concerning Israel," and 2 Cor. i. 8., "ignorant of our trouble," where "of" is clearly equal to *concerning*.

Of παρουσία it may be said that it never involves a coming, but it may, and does often suggest it, as particularly Philip. i. 26.

ἀπὸ τοῦ νοὸς, from your judgment, which they had already come to through the teaching of the apostle, verse 5.

διὰ λόγου, rumour; a rumour, with no opportunity of debating its genuineness, is generally more successful with the popular mind than a demonstrative truth.

ἐνέστηκεν, hath set in; this is undoubtedly a translation more faithful than the common version; the delusion was a serious blow at their peace.

The words "that day shall not come," seem well supplied, not only because the connection warrants, but on the known fact that ὅτι often supplies the place of a sentence, or indicates an ellipse.

But the especial points to be noticed in this Scripture are in verses 6, 7, and 9.

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The word κατέχω is, *I hold down*, &c.; *represseth* is then a good rendering; and ἐν τῷ ἑαυτοῦ καιρῷ is strictly "in the time of himself," and nothing else; "his time," is ambiguous, and it may apply either to the repressor, or the repressed. The pronoun, however, is reflective, it *always* reflects the action back on the actor; so that the time spoken of here is not the time of the one repressed—the Antichrist, or the man of sin—but the repressor. Who is he? "He who *now* represseth." Why does he now repress? Because his time is not yet come. When will his time be come? Synchronous with when "he is out of the midst." The rendering "until he be taken out of the way," cannot be sustained. 1st. Because there is no word for "taken;" and 2ndly. Because ἐκ μέσου is never "out of the *way*." What *midst* then? Is it not of the heavenly places where Satan and his crew still are, and will be till driven thence by a mightier arm? *Satan*, then, is the repressor; but when "cast out into the earth, and his angels with him," he roams about there in "great wrath, because he knoweth that he hath but *a short time*." See Rev. xii. He first seeks to intercept the flight of the woman, to destroy her and her seed—evidently not the church; for how would "the *remnant* of her seed" apply to the church? Then the thirteenth of Rev., which so specifically brings before us "the beast," opens (according to Tregelles and others), with the reading ἐστάθη, "*he* stood upon the sand of the sea, and *I* saw a beast rise up out of the sea." Yes, although fallen man is a poor thing, even for mischief, without the devil to energize him; yet the devil cannot bring about his most devilish scheme at last without a man, and this man *one risen from the dead*, "whose wound of his death was healed," xiii. 3, 12; "which had *the* wound by a sword, and lived—" ver. 14—a mere platitude, if he did not die with the wound, and live afterwards;—"the beast that ascendeth out of the bottomless pit," xi. 7; that "was, and is not, and shall ascend out of the bottomless pit." This is the devil's Christ; an awful parody of God's Christ: "if another shall come in his own name him ye will receive." Retributive delusion will seal up the understanding; men will worship their destroyer; he will attest his mission by "signs and wonders of a lie;" and, as if these were not sufficient, "God shall send them strong delusion." If men hesitate to believe in this risen one, he will be able to say, as did the True One, "if ye believe not me believe the works;" *i.e.* let the works which I do sustain and advocate all I profess.

Yes, "*then* the lawless one shall be revealed," and not till then. It is not one standing in his way, as the childish speculations of some have brought before us, the Roman emperors, &c., but a firm, decisive energy that controls all and everything, not fenced by the blood of Christ; a power not to be despised, but a foe that none need fear when armed with "the whole armour of God."

This is the only event to be counted on as *certainly* to take place before "the meeting in the air." This expulsion of Satan and his angels is the last act in our Lord's work of preparing a place for His bride. "The heavens are not clean in His sight." He would have no unclean place for His beloved. There must be the best of everything. His heart longs for the time; and will He delay when the place is prepared? Is love thus indifferent? What is there to delay? Grace will say at that time,

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"His wife hath made herself ready." Oh! let us contemplate this love that many waters cannot quench; the rolling tide of unbelief, envies, strifes, jealousies evil-speakings, dashing against but cannot supplant; nay, cannot move. He, loving ever loves—withstanding all.

2. Cor. i. 11: "Ye also helping together by prayer for us, that by means of many persons the gift to us on account of many, may be given thanks for on our behalf."

There is a strange dislocation in the common version; and an ambiguity which gives choice of a very unorthodox statement viz.: that Paul received his gifts "by means of many persons," whereas he tells us in Gal i. 12, "I neither received it of man, neither was I taught it, but by the Revelation of Jesus Christ." On examination we find that one copy (Bagster's) removes the ambiguity, and fixes the debateable meaning given above, by putting a comma at "persons." But supposing a comma placed at "upon us," then we have a pleonasm scarcely pardonable in the commonest composition; and to extract a meaning is a difficult matter.

"Now consider how great this man was," this Paul, and yet he makes much account of the helping by prayer and thanksgiving of his weak brethren. Many of the Lord's people may truly say, "Silver and gold have I none," but the poorest has far greater wealth than silver and gold can represent. All have the ear of God; all have the heart of God; all have the wealth of God; for has he not said, "All things are yours?" Let no one, however strong, underrate the prayers of the weak; let no one, however weak, say, "What can I do, how can my prayers help those so strong?" God hath set the one over against the other; the strong needs the weak, the weak needs the strong; "nay, much more those members of the body, which seem to be more feeble, are necessary.'

The prayers of the Corinthian saints were to sustain and develop the gift, that many might be profited thereby; and then the many would render thanksgiving on the behalf of Paul as well as on their own account, so both he who soweth and they who reap rejoice together.

If there were a fuller apprehension of the power of prayer in the closet, not for ourselves only, but for others, envies and jealousies, and wrath, and such like, would cease to vex the Church of God. But there must be deep heart-searching and rigid self-judgment ere true-hearted concern for others will occupy us daily at the throne of grace. As self-judgment grows in us, so in proportion will be our tenderness towards others. Those who make much of their own faults before God, make little of the faults of others before men.

1 Tim. v. 17. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

Whatever may be the usual apprehension of this passage, is it not practically resolved into an empty show of outward civility and respect? That such is not the primary meaning is manifest from the next verse. The instruction is broadly stated in Prov. iii. 9, "*Honour* the Lord with thy *substance*, and with the first-fruits of all thy increase." Such also is the plain meaning in the above text. It is not evidently a mere question of supplying need, but of acknowledging merit. It is a recognized principle, that "if any one will not work, neither let him eat;" it is an equally obvious principle, if any work well, let him be paid

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well. God makes it a question of common right, and would measure the wages by the labour. Let all remember, too, that if a minister of Christ is a servant to the Church, the members thereof are not his masters. They do not confer an obligation, but simply discharge a duty; and thus they carry out, with a somewhat different appropriation, the command, "Honour the Lord with thy substance."

Rom. viii. 37. "Nay, in all these things we are more than conquerors through Him that loved us."

"More than conquerors," how can that be? In no way, unless we can accomplish more than they can. But they conquer, can we do more? Yes; the conqueror sings when he has fought and conquered; the soldier of Christ may sing as soon as he begins to fight, and sing all through the battle. The warrior of this world contends with a foe much of his own standing in power, courage, and skill; his victory is doubtful; the soldier of Christ contends with foes very greatly his superior in these endowments for fight, but with the whole armour of God he fears not, yea, he sings of victory assured to him "through the blood of the everlasting covenant." This is to be more than conquerors. We surely must seek to explain this passage by considering the very thing which distinguishes the conqueror from the conquered—he is victorious; now, as to the issue of the contest, he could not be more; then it must be in the virtual conquest even whi'st the enemy is in full strength. Even then he sings, "Rejoice not against me, O mine enemy; when I fall, I shall arise."

It is not faith that sings when the victory is won. Now as we walk by faith, we ought to sing in faith. The greatness of the contest will make us wary; but the might of the foe should not make us quail, seeing that "greater is He that is in us, than he that is in the world."

"Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

Gen. iv. 7: "If thou doest well, shalt thou not be accepted? and if thou doest not well, a sin offering lieth at the door."

Prov. xiv. 9: "Fools scoff at the sin offering, but to the righteous it is a delight."*

These scriptures are coupled for mutual elucidation. The words are different in the Hebrew. In the first passage the word is either "sin," or "a sin offering;" in the latter the meaning is strictly a "sin offering," or "offering for sin," as in Isaiah liii. 10. The translation of the passage in Proverbs given above, has a beautiful significancy, in the common text there is none. Respecting the expression in the former scripture 'lie h at the door," illustration is found in such passages as Lev. iv. 4. "He shall bring the bullock unto the door of the tabernacle of the congregation before the Lord." And why was the sin offering to be "at the door"? "When the lord seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." (Exodus xii. 23.)

"Christ our passover is sacrificed for us; therefore let us keep he feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

* On the authority of Mr. Henry Craik of Bristol.

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Brethren beloved, correspondents in the RAINBOW; suffer the word of exhortation. Take care of controversy. Anything that assails and imperils love cannot be good. Therefore watch unto prayer, lest contending for the truth may not be according to the mind and spirit of Christ. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God."

W. H.

Clifton.

ANSWERS TO QUERIES.

1.—2 Cor. v. 3, 6. The apostle did not desire death, but to be clothed upon with immortality, "if so be," if, indeed, it might be so. To be "naked" means to be unclothed, to die. God had "wrought him for the selfsame thing," had taught him to cherish this desire for a glorious immortality. Therefore he was always confident, *i.e.*, courageous in the midst of danger, knowing that he was but a sojourner in the mortal body; "at home in the body" is a wrong translation. He was but a sojourner, and therefore he was brave in the midst of all his trials, but he was so far from being "at home," that he desired—not death, nakedness, but —to be clothed upon with immortality, if such a thing might be, that is, if it were the Lord's will to come, when he should be "changed in a moment, in the twinkling of an eye."

2.—1 Tim. ii. 6. A correspondent writes:—"This seems to me only to affirm that a ransom is rectorally provided by God as the Governor, for all. It is sufficient for all; it is the basis of the offer of salvation to all. But through the enmity of man's heart, it is effectual for salvation only to those who are elected."

3.—Eph. i. 10. "It is God's counsel to 'head up all things in the Christ, at the dispensation of the fulness of the times, all things, that are in the heavens and the earth.' The Messiah in millennial days will appear as the centre of all the great bodies that are in heaven and in earth. As an Angel, He will be chief and centre of angels; as the risen Son of God, head of the sons of God, risen from the dead; as the Son of David and of Abraham, head of the Israelites; and as Son of Man, head of the Gentiles. The Saviour does not retain His title, 'the Christ,' after the millennium."

4.—Tit. ii. 11. "For the grace of God, the saving for all men hath appeared. This seems to me to say no more than that the good news opens wide its arms to all. It bears a salvation for all, but a salvation rejected by most."

5.—Col. iii. 10. In or by the knowledge of the gospel we have the means of spiritual renovation. Jesus, to whom we are to be conformed is the Great Pattern there set before us.

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* We think these verses contain more than our correspondent finds in them.—ED.

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"OUR LORD GOD THE POPE."

IN an article in the August number on "The Antichrist," by Dr. Kelsall, R.N., in which that gentleman brings forward evidence to show that the Pope is not the Antichrist, occurs the expression, "Though the Pope has been blasphemously called 'Our Lord God the Pope,' he has never exalted himself *above* all that is called God, or *that is worshipped.*" The meaning of these words is obviously just this: "*Granted* that the Pope is called 'Our Lord God the Pope,' still *that* does not prove him to be the Antichrist."

A Roman Catholic gentleman is greatly offended, and demands our authority for the application of this title to the Pope, and he denies the fact that the Pope has ever received it. For ourselves we should be very glad to accept the denial if we could, for the current belief among Protestants that the Pope is sometimes so denominated, strengthens the mischievous notion that he is *the* Antichrist. We, however, submit the following, which we wish to be taken for what it is worth, and no more.

It is granted at once that the earlier popes or bishops of Rome were not so styled. Protestant writers, who see the man of sin in the popes, do not begin to count them popes till the seventh century. It must be granted that in later days they have had flatterers, who, more or less openly, have proclaimed their divinity. Marcellus, a Venetian prelate, addressed Leo the Tenth as "Our shepherd, our physician, in short, *a second God upon earth.*" Cited in Elliott, Hor., Apoc. II. 78. In honour of Sixtus the Fourth, there was inscribed on a triumphal arch the following couplet:—"By the oracle of your voice you manage the reins of the world, and are justly believed to be God on earth." Downham, Antich. p. 310.

Now, of course, it may be said in reply, that these words were only the sin of the guilty individual who caused them to be inscribed. We do not know that the Pope saw them, much less that he approved them.

The Roman Catholic and the popes are bound only by their standards. Now the creed of Pope Pius defines the position which Romanists give to the Pope:—"I promise and swear true obedience to the bishop of Rome, *successor to St. Peter, prince of the apostles, and vicar of Jesus Christ.*"—Art. x.

The only passages that we are aware of which may be considered as at all implicating later popes in this impiety is thus treated of by Downham:—"In the Glos of the Jus Canonicum, the Pope is called in so many words 'Our Lord God.' The passage at large is as follows: 'To believe that *our Lord God the Pope*, the institutor of the aforesaid decretal and of the other, could not determine, as he has determined, should be accounted heretical.' And lest some Eudemon should object to us that the word "God" ought to be regarded as an error of the printer, we would have him know that the *omission* of the word is rather to be esteemed so. For this is the state of the case. Gregory the Thirteenth appointed certain cardinals and others to revise and correct

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the Gloss of the Jus Canonicum, wherever it was needed. While, then, many editions had the word 'God,' and some had it not, the new and corrected edition of the pontifical correctors of the press, which came out under the sanction of Gregory the Thirteenth, *restored the word* which had been omitted by the mistake of the printers. . . . Nor is any change made in this point in the censures of the Gloss of the Jus Canonicum edited by command of Pius the Fifth," p. 310.

There is one act which involves every modern pope in the impiety of making himself a God He sits, on the day of his consecration, on the high altar at St. Peter's, and there receives the adoration of the cardinals.—Elliott, Hor. Apoc. III. 168.

Keith, "Signs of the Times," 5th edition, vol. i. page 115; marginal note. "Dominus Deus noster papa alter Deus in terra. Rex regum, dominus dominorum. Idem est dominium Dei et papæ. Credere Dominum Deum nostrum papam non potuisse statuere prout statuit, hæreticum censeretur. Papæ potestas est major omni potestate creata, extenditque se ad celestia, terrestria, et infernalia. Papa facit quicquid libet, etiam illicita, et est plus quam Deus." See these and the like instances quoted in Bishop Jewel's Apology and Defence, in Downham's Treatise de Antichristo, and Poole's English Annotations. See likewise Barrow's Treatise of the Pope's supremacy in the Introduction"—Bishop Newton.

Southey, "Book of the Church," second edition, vol. i., page 329. "Nor was it possible that he (the Pope) should be amenable to any secular power, for he had been called God by Constantine, and God was not to be judged by man . . . And the commentators even gave him the blasphemous appellation of, 'Our Lord God the Pope.'"

Elliott, Horæ Apocalypticæ, 2nd edition, Vol. iii, pp. 150, 151, merely says the same as Southey, without any reference to a Popish authority, but he adds that on the gate of Tolentino there is the following inscription:—"*Paulo iii., Opt. Max. in terris Deo.*" Should it not be "Paulo iii., Pont. Max. in terris Deo.?"

Dr. Cumming, "Apocalyptic Sketches," 10th edition, page 313. "The Pope who is called God by Constantine, can never be bound or released by man; for God cannot be judged by man."

At page 307, Dr Cumming quotes from a Romish book, entitled, "Libri Symbolici, Ecclesiæ Catholicæ editi a Streitwolf, Götting, 1838, vol. ii. page 343." It is called the confession of the Catholic faith, to be taken by all Protestants in Hungary conforming to the (Romish) faith. There are five clauses or articles, the fifth of which runs as follows:—"We confess that the most Holy Pontiff ought to be honoured by all with *divine* honour with *more prostration than even what is due to Christ Himself.*"

WHENEVER we prefer anything in our desires above the glory of God, we worship an idol; for the heart can engrave as well as the hand, and an idol in the heart is as bad as an idol set up in the house.—*Gurnall.*

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Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

"J. B." AND "AN INQUIRER AFTER TRUTH."

DEAR SIR,—I would wish, with your permission, to answer two or three of the questions proposed in your last two Numbers, and, if permitted, I would answer them under separate heads, so as to avoid confusion, as follows:—

1. Will the elect be in the tribulation?

"J. B." thinks that the language of Scripture proves that they WILL, and he quotes our Lord's words in Matt. xxiv. 26, as "destroying all idea of a secret coming." But this is no contradiction whatever to the idea of a secret coming. The word elect merely signifies "CHOSEN." Everyone who is chosen for some special favour is called an "elect" person. This appears from the fact that even angels are called "elect." Yet the election of angels (who are sinless) must be quite a different thing from the election of sinful men. There is election for salvation; there is election for those Jews who are to escape the judgments and to live on the millennial earth; and there is election for those nations who are likewise to escape the judgment and to inhabit the millennial earth.

All these persons are "elect," because all are "chosen" for some special favour. In the 24th of Matthew, our Lord speaks of those who are elected to escape the judgments, and to receive blessings of some kind or another when he has come down upon earth. But it by no means follows that our Lord speaks of all persons who have been elected for salvation. "J. B." will not deny that angels are called "elect," and yet that does not in the least identify angels with elect *men*. Again, it cannot be said that escape does not mean rapture, when we consider that our Lord speaks of escaping ALL things that are coming on the earth. When we reflect upon the judgments in the Book of Revelation, we can hardly understand how anyone can escape from ALL things unless he be taken up altogether from the earth, for the judgments are universal; and the very flight into the wilderness constitutes a trial equal to the severest sentence of banishment, so that no saint who remains on earth can escape from ALL things, since, at the very least, he will be compelled to fly into the wilderness—no small trial in itself. Again, do we not find a number of saints enthroned in heaven before the first seal is opened? (Rev. v.) But the great tribulation does not begin, nor, indeed, does anything begin, before the first seal, for the first seal is the beginning of the whole action, so that *some* saints must be in heaven before the judgments begin. We can no longer adhere to the old-fashioned interpretation, that the elders in chapter fifth are only a kind of visionary emblem. This idea cannot stand, for the elders are represented as sitting on thrones in heaven, while the saints, and even holy MARTYRS, are represented as still lying under the altar; and how is it possible to account for so vast a difference between those two bodies of saints? Only in this way. The elders are the saints who have been taken up to heaven. The souls under the altar are those who have been left behind, and have suffered martyrdom otherwise, and if all were left behind, surely the MARTYRS would have the best claim of all to be represented as sitting on thrones like the elders, instead of lying in death under the altar! For these, as well as for other reasons, I can feel no doubt as to the rapture of a certain body of true believers before the first seal, while others will be left behind, elected for deliverance at the end of the tribulation, and, therefore, called "elect,"—to be gathered from all parts of the earth,

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when the Son of Man has come down to the earth out of the "air." (See Zech. xiv. ; 1 Thess. iv.)

2. "An Inquirer after Truth" asks whether there is any Scripture text that proves that the Church must be removed before Antichrist appears? or whether it is only an inference? It is certainly an inference only, but it is an inference that is undeniable. The elders are in heaven before the first seal, whereas Antichrist does not arise until long after the first seal, for he is raised up by the dragon in the 13th chapter, and not before. But no one can doubt that the 13th chapter is after the first seal. Therefore Antichrist does not appear till after the rapture. Besides, we are told in chapter xii. that the dragon goes forth to persecute the remnant of the woman's seed, and it is after he goes forth for that purpose that he raises up the Antichrist. But what is the remnant? Nothing less than those who are LEFT after others have been taken away. The Greek word is "Loipon"—something that remains when a part has been taken away. So that the dragon raises up the Antichrist to persecute that part of the "woman's" seed which remains on earth after another part of her seed has been taken away, namely, those who are seen in heaven in chapter iv. and v., before the first seal is opened. And Antichrist also may be said to belong to another dispensation, and not to the present. But this does not affect my argument here. For if we choose to call it the present dispensation, the same thing will follow—namely, that glorified saints are in heaven in chapter v., before the first seal, and before the rise of Antichrist in chapter xiii. And that those saints must be really in the heavenly places *somewhere*, for if they were only an emblem, why are other saints represented as lying under the altar instead of being in heaven? The period of Antichrist, however, may properly be called a different dispensation ; first, because it will be a time of vengeance (Rev. vi) ; whereas the present dispensation is a time of grace ; and secondly, because Satan and his angels will then have been cast down into the earth, so that it will be filled with satanic spirit, and the spirit of Satan will take the place of the Spirit of God. The dispensation will be a satanic one, as the present is a christian one. Yet this is only a question of names, not of things, for if any one should prefer calling the time of Antichrist the "Christian dispensation *depraved*," it will make no difference either in argument or practice.

I cannot but refer here to one or two points in connection with the present subject. 1st. The seven days of the feast of tabernacles have been justly described in your periodical as a type of the *seven years* which will be passed by our Lord and the Church, in the "air" after the removal of the church—the last week of Daniel. Besides this, it is my own opinion that the seven days required in purifying and preparing a man for the Jewish priesthood, had, also, a mystical or emblematical signification. They were intended to represent the *seven years* of the church in the "air," during which seven years the saints will be living in the presence of the Lord, and gradually prepared and purified for the offices both of priest and king, which they are to fill during the millennial reign, and, no doubt for ever. Seven years of purification will be required for the heavenly priesthood, as seven days were for the earthly priesthood ; and when or where can such a preparation be so fitly carried on as while they are still in the "air," in the presence of the Lord ; and before they begin their true millennial reign, which cannot be earlier than the termination of Daniel's last week? These two symbols or types which I have just mentioned, are not, indeed, an absolute proof, but they amount almost to a proof that the removal of the church will be SEVEN YEARS before the end ; and, if so, above three years before the rise of Antichrist in his Anti-christian character. The idea is my own, though it may before this have presented itself to others.

Thirdly. In the August Number there is a letter from Mr. Maw speaking of a *time* when the present dispensation shall have passed away, and when, in short, a JEWISH dispensation will return again, at least in the land of Israel. Mr. Maw is very right in approving of this idea, and in speaking of it as the most correct ; for so it is. But he must not almost wish all former writings to be swept away, and forgotten ; for let me

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assure him of one fact: that this return to a Jewish dispensation, at least in the land of Israel, has been the opinion of every Futurist writer that ever has existed. The idea is as old as the Futurist theory itself; and is familiar to every one who has studied prophecy. I believe that even the Preterists themselves have half adopted the opinion. It is as common and as well-known as any prophetic opinion can be; so much so, that prophetic writers take it for granted, and pass it by as if it were unnecessary to prove it. We all believe that when the Jews (or two tribes) have been restored, a Jewish time or dispensation will recommence, and that the principles of the Old Testament will be in full activity; but only for the JEWS, and certainly not for the Christian world.

LASTLY —"J. B." is of opinion that the church will be left to suffer for Christ, as a privilege, and that it is no mark of favour to be taken away. "But these are Laodicean times!" But "J. B." has fallen into the very mistake with which he has charged the opposite party. For *he* forgets that our Lord says, "Watch and pray, that ye may be counted worthy." Worthy of what? Of martyrdom? No! But "to *escape all* these things!" This one sentence decides the whole case at once! Our Lord makes it a privilege not *to suffer* tribulation, but to *escape* from it; and more than this, to escape from *all* of it. And this is nothing less than an essential principle of Scripture. For the judgment of the last days will not be ordinary trials; they are called the "Wrath of the Lamb." They are in fact the curse of God upon the earth! And are we to call it a favour to be left on earth under the curse of God, and under the wrath of the Lamb? (Rev. vi.) Most certainly not; but, on the contrary, to be left behind will be a punishment and a discredit. As for "suffering with Christ," we have heard a great deal about it lately, as something strange and unusual; whereas every true believer suffers either *with* Christ, or *for* Christ every day of his life, and must do so perpetually as long as the world is the world. St. Paul never went one step out of his way in order to seek the "martyr's crown." And St. Peter actually ran away from martyrdom. (Acts xii.) They both present what was right, though far from Laodiceanism. And above all, what shall we say of Enoch and Elijah? was not *their* rapture a privilege?

Yours, very sincerely,

A. PURDON.

THE QUESTION OF THE PSALMIST AND OF JOB, AND THE REPLY OF THE APOSTLE.

THE question is "*What* is man?" (Ps. viii. 4; Job. vii. 17) and the answer, though of later utterance, comes from the eternal council-chamber of the Most High, and proclaims "JESUS." (Heb. ii. 9, 14.) From the passages alluded to, it is evident that Jesus, as man, having been the "image after which man was originally formed," for in Him "dwells all the fulness of the godhead, *bodily*," (Col. ii. 10,) is the ultimate destiny of man—that is, man has no existence in the future, according to the counsels of God, but as in connection with Jesus, the Son of God. *What* He is, will be the future *condition* of man, all men who will ever be alive, and *where* He is will be the everlasting *position* of man, in the new heavens and earth.

To this the Apostle Paul bears witness in 1 Cor. xv. 22 "As in Adam *all*" (who are partakers of the originally created Adam nature) "die." "*All* in Christ," or those who partake of the new creation as united to Him, are "*made* alive," destined to *live* in the future condition of which the apostle is writing. This is evidently a contrast.

He adds a further testimony in the same chapter (verses 53, 54). "This corruptible" (body) "must put on incorruption;" *and* "this mortal" (soul) "must put on immortality." I have inserted the words "body" and "soul" because of the little word "and," which points to two distinct things. The words "corruptible" *and* "mortal" cannot, according to the received mode of reading language, mean the same thing or object.

The apostle says that a body of "flesh *and* blood" cannot inherit the kingdom of God. Why? because both the flesh and the blood (which is the *life*, Lev. xvi. 11), are corrupt, subject to pass away, or to destruction, which the kingdom of God is not.

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The only *life* that can inherit the kingdom of God, is that derived from the Son of God. Hence, he who hath the Son *hath life*, and "he who hath not the Son of God, *hath not life*." (1 John v. 12.) And again, "he that believeth on the Son hath everlasting life, and he who believeth not the Son of God, *shall not see life*." (John iii. 36.) God therefore recognizes no life except that which is connected with His Son for ever.

This brings me to notice the letters in your last issue (September), one from "W. P.", on "Eternal Misery;" and one from "M. M.", on "A Previous Question." With the latter of whom I quite agree, that "the question of the Eternity of Punishment cannot be *fairly* handled" (and certainly not proved) "till the *previous question* of the natural immortality of man has been settled." The challenge to produce a passage in Scripture, which either "*explicitly asserts*, or *necessarily implies* the natural immortality of man," is fairly offered. You, sir, in your remarks on a pamphlet lately published, "The Second Death," declare the subject to be momentous, and that it is deserving of discussion, owing to the great probability of there being "something wrong in the common notions respecting it." Let it be discussed then, but without bias or prejudice. Let those who write endeavour to disconnect themselves from opinions retained simply from the force of education, and an habitual mode of thinking of the subject which may have become instinctive, because hereditary. Scripture, and Scripture only, must form the ground of proof. "Thus saith the Lord," must settle every point.

I would reverently say, that if God had intended the immortality of man, as originally created, to be understood, being a doctrine of such immense importance, He would not have left it without plain declaration, as plain as that of salvation, or of His own immortality. On the contrary, He seems to have shown the mortality of man, not by implication, but by such passages as "God breathed into his nostrils the breath of life, and man became a living soul," (Gen. ii. 17), that is, man living is composed of a soul and body. But in this respect he is no more immortal than "the beasts that *perish*." (Ps. xlix. 12.) "*They have all one breath*, so that a man hath no pre-eminence above a beast; all go to one place." (Eccles. iii. 19.)

"Life and immortality" are not by natural creation, but are "brought to light" in the "gospel" (2 Tim. i. 10), "death being abolished." This is only another way of presenting "life" in resurrection as the only life acknowledged for man of God.

"Our Lord Jesus Christ *only* hath immortality." (1 Tim. vi. 15, 16), and consequently those only can have either life or immortality who are "One in Him," "born not of the flesh, but of the will of God."

"Flesh is as grass—and the glory of man as the flower of grass. The grass *withereth*, and the flower thereof fadeth away." (1 Pet. i. 24.) This is the natural man.

God sent His son into the world that, through faith in Him, man "might NOT PERISH, but have ETERNAL LIFE." Mark the contrast, and the force of the word "perish," in connection with which remember "grass," and "the flower of the field," and "chaff," which shall be "*burnt up*." (Matt. iii. 12.) Also "The wicked shall *perish*; as the fat of lambs they shall consume; *into smoke* shall they consume *away*." (Ps. xxxvii. 20.) Here is the meaning of the word "perish."

It has been said that the doctrine of eternal misery is necessary to put before sinners to arouse them. Is there any Scripture for that, or example? Look at the several gradations of judgment, which the Israelites were not only threatened with, but actually witnessed, and what was the effect on them? They grew more and more defiant and rebellious on each succeeding occasion all through their history, even when standing on the very edge of the pit where Korah, Dathan, and Abiram, with their families, went down into it alive. They ran away, and cried, "lest the earth swallow us up also." But this was bodily terror, not *conviction of sin*, and they were ready for another rebellion the next hour. (Num. xvi. 41.) Not any of those terrific acts of Jehovah caused them to turn to Him and repent. His own word, moreover, declares the ineffectual power of judgment to convict of sin, though it be needful in righteous punishment. "Why should ye be

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stricken any more? Ye *will revolt* more and more!" (Isaiah i. 5.) To this add the testimony of the Revelation (chap. ix. 21; xvi. 20, 21). The command is not to preach judgment, but the Gospel, which is *the grace* of God. It is this that the Spirit of God honours.

Is it possible that the God whom sinners are called on to love and confide in, is to be brought before them as an eternal Torturer? Is that same Jesus who, as a Lamb, came into this world the very embodiment of love, meekness, and gentleness towards sinners, to be represented as ready to act the part of one who will for ever take delight in their never-ending woe? That after He has gazed for thousands of years on their excruciating agonies and ceaseless pain, will, without a pang of compassion, heap fire on fire, and rejoice in their shrieks and howls of blasphemous rage; and this amidst the songs and praises and anthems of the redeemed, and the hallelujahs of heaven! Will those saved ones look with gloating pleasure on those they have once loved on earth, in their anguish and ever-increasing torment? Are we told to have "fellowship with God and His Son Jesus Christ" in the implacable detestation and tormenting power that will be shown towards those whose ceaseless agonies they behold?

The thought is too horrible! Yet this is the doctrine arising from that of eternal punishment, according to the received ideas.

One word more, and I will conclude for the present.

When the great white throne is set up, the present earth and its atmosphere are no more to be found. "No place is found for them." (Rev. xx. 11.) Hell and its accompaniments are in this earth; the bottomless pit has its existence here (verse 2, 3); but we are told that they become non-existent. *Death* and hell are to be cast into the lake of fire; "the last enemy that shall be *destroyed* is *death*." God then first *destroys* both body *and soul* in hell; then hell itself is *destroyed*, and finally all that is in it shall vanish away, "no place being found for them."

Man, the second man, Jesus, and all who are in Him, will then "shine like the sun in the kingdom of the Father." "The tabernacle of God will be with men" in the "new heaven and new earth, wherein dwelleth righteousness," and righteousness only.

I have endeavoured to put the above Scriptures together, that they may be solemnly observed and searched into, and simply in order to the elucidation of the truth concerning this momentous doctrine, which most certainly should have free, full, and *impartial* scrutiny, under prayer for the instructive power of the Spirit of Truth, who, if earnestly sought for, with a single eye for the sole result of the glory of God, and not for the establishment of a dogma, will assuredly "guide into *all* the truth." (John xvi. 13.)

Faithfully yours,

Παροικος.

ETERNAL MISERY.

SIR,—In replying to your correspondent, "W. P.," I am simply desirous of saying in as few words as possible,

1. That although *he* sees nothing wrong in asserting that the words of Isaiah (lxvi. 24), regarding "carcases," are intended to apply to *living persons*, I do. For, admitting that "It is a leading principle of the Holy Ghost" to teach new and wider truths "from Old Testament expressions which have a primary reference to facts of a more limited character," this can only be done under "Divine authority," which sanction is in this case altogether wanting.

2. "W. P." has no right whatever to *assume* that the teaching recorded by St. Mark (ix. 49, 50), has any reference whatever to the torture of living persons. Nothing can be further from the fact. For although many of the older commentators assert that the phrase "salted with fire" is intended to apply to wicked men, who will be "seasoned with fire itself, so as to become inconsumable and to endure for ever, in order to be eternally tormented," they have not warrant for it. Baxter, who saw this, considers the fire intended to be that of "affliction on earth."

The context, if carefully examined, demonstrates that this is the true meaning. Our Lord had been teaching *the disciples*, for it is to them He is speak-

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ing, that, as in cases of gangrene, it is frequently necessary to lose parts of the body in order to preserve life, so, in relation to the soul, it is needful to cut off, at whatever cost, *everything* that would, if not thus separated, occasion eternal ruin.

What more natural, after this, than the unexpressed, but not unfelt, inquiry on the part of the disciples, "Why such severity?" The words that follow supply the answer to their thought. "For (because) everyone (who enters my kingdom) shall be salted with fire (purified by discipline); and every sacrifice (as under the Jewish law) shall be salted with salt;" that is, seasoned with grace, incorruptible (Col. iv. 6), to render it acceptable (Lev. ii. 13). He, therefore, who will not submit to this purifying process, who will not consent to the removal of *all* that hinders life and growth in the soul, *chooses* death rather than life, and practically prefers the loathsomeness of corruption to eternal purity and blessedness. Then follows the exhortation (verse 50), "Have salt (wisdom and grace) in yourselves, and have peace one with another." For the conversation had originated in a dispute as to who should be the greatest.

Romanism is *a religion of terror*, and its priests find purgatorial flames far too profitable to be abandoned; but is is very sad to see those who ought to know better thus perverting the words of infinite and eternal love.

3. Any views that either "W. P." or myself may hold concerning the millennium, whether they be true or false, can have no authority whatever in settling *the meaning* of our Lord's word to His disciples. It is very easy to write, "*The fact is* that during the age to come," such and such things will exist; but it is not quite so easy to believe that "W. P." has a commission from above to assert anything of the kind. He has an undoubted right to hold *as an opinion* that "an earthly mountain, with white stone buildings and profusion of gold," will then adorn the world; but to assert positively that this *will* be the case, *as if it were a revealed fact*, is altogether idle. To me, and I desire to say it without disrespect, a great part of "W. P.'s" speculations about the millennium are simply unintelligible.

4. Nothing can be more extravagant than to assert, as "W. P." does, that the phrase, "the rest of the dead" (Rev. xx. 5), means that the men "of our own day will live again in bodily torment of burning," unless, indeed, it be *the proof* of so strange a statement which is supposed to be found in Matt x. 28, "Fear not them which kill the body, and are not able to kill the soul; but rather fear Him who is able *to destroy* both body and soul in hell." The argument of "W. P." is, that *because* God is able to *kill or destroy* both body and soul in hell, *therefore* we are bound to believe that He will keep both soul and body *alive for ever* in unutterable torment.

5. To maintain, as "W. P." does, that the story of Dives and Lazarus describes *corporeal* suffering in Hell, "the place and the fire being literal and physical facts," is sheer perversity, when Scripture plainly tells us that *the parable* refers to the condition of the separate spirits of these men in Hades immediately after their departure from the body.

I am afraid I have not patience to go further. When "W. P." asserts that αιωνιος is *not* used in a loose sense in Scripture; when he innocently asks, "Is there a word in the Bible *more strictly limited* to one precise sense?"—when he says that to destroy a thing means to leave it "in a living, conscious and bodily state, with some qualities or some relations to another person which are good, useful, or desirable, destroyed," he is, I confess, *beyond* me altogether.

Of one thing, however, I am quite certain, viz., that in no such path as "W. P." would have us to tread shall we arrive at a true answer to the question, "What *saith* the Scripture?"

Yours faithfully,

INQUIRER.

THE ELECT AND THE GREAT TRIBULATION.

DEAR SIR,—Allow me to state in reply to "J. B." (vol ii. p. 427), that Matt. xxiv. gives the aspect of the second coming of the Lord to the *Jews*. The great tribulation, as will be seen by careful examination of the passages treating of it, is to be connected in a special manner with *Jerusalem*, and with faith-

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ful Jews having a certain knowledge of the Messiah—an elect people surely, but not the church.

The church, as such, is not revealed in the gospels, they have a transitional character, which is very marked and peculiar. They present the Messiah as walking in the midst of "His own" to whom, emphatically He came, they also describe His rejection, and give some foreshadowings of that testimony which was to go forth to the Gentiles for the ingathering of His church.

Throughout the Gospel of St. Matthew the testimony of Jesus and His disciples has relation chiefly to the kingdom of heaven; that kingdom which still remains to be established, when the Son of Man shall come in His glory, and shall sit upon the throne of His glory.

The Church is the especial subject of the epistles; she is particularly described under the figures of the bride, and the body of Christ, in the Epistles to the Ephesians and the Colossians, and her peculiar hope is stated in the Epistles to the Thessalonians. She is not of the world, even as her Lord and Saviour was not of the world; she has not to do with times and seasons, but only to wait for Jesus from heaven; her place is not Jerusalem on earth, but Jerusalem which is above: her blessings are spiritual, being in the heavenly places in Christ. Her whole history is set forth in symbol by the sheet let down from heaven, in the vision granted to Peter, and received up again into heaven.

I very earnestly commend these things to the consideration of your correspondent, for I believe that there is great difficulty in dealing fairly with such passages as Matt. xxiv. and 1 Thess. iv., taken in conjunction, if the special character and blessing of the Church are overlooked.

In conclusion, I may perhaps be allowed to add a reference to Daniel xii. 1, taken in connection with the close of chapter xi. There is a plain statement of the time and circumstances of the great tribulation, and of deliverance for the elect, even so many of *Daniel's people* as shall be found written in the book.

It by no means follows of necessity, that the view here advocated springs from Laodicean lukewarmness; if the view is a true one, it is like the gospel by which we are saved, all of grace: but the doctrine of the coming of the Lord to receive his saints, take what view we may of details, is connected with the very strongest admonition to watchfulness; and the statement of the Apostle John is, that every man that hath this hope in Christ, purifieth himself even as he is pure. In 1 Thess. v., again, we find a series of exhortations all based upon this doctrine. We may contend, as we have done in this paper, that the application of Matt. xxiv. is rather to Jewish disciples than to the Church; but we shall not for that reason be justified in rejecting the practical admonitions which that portion of God's word contains; on the contrary, we are bound to take it in common with all the other Scriptures as written for *our* learning, upon whom the ends of the world are come.

I am, dear sir, yours very truly,

J. E. Wakefield.

Hampstead.

IF CHILDREN, THEN HEIRS.

Dear Sir,—As I omitted to reply to an objection made by Mr. Errington, to a text which I consider conclusive, and as Mr. Govett has taken up the same objection I hope you will kindly allow me to answer it now, or it will appear that I admit the force of the objection, and find it unanswerable. But so far from that, I think it so clear that nothing can possibly do away with the force of it. I allude to the text, "And if children, then heirs; heirs of God, and joint heirs with Christ."

Mr. Govett asserts, that as that is only the case with those who suffer with Christ it favours his view, because those who only lay hold of Him on their death-bed cannot so suffer. That sounds very plausible, but is easily proved erroneous.

Has Mr. Govett yet to find it a truth, that crosses and sufferings are the portion, more or less, of all who follow Christ? Those who try to escape them by conforming to the world, or following their own way instead of His, cannot be His disciples. Let us look at Luke xiv. 25 to 33. The whole paragraph clearly shows that crosses and sufferings are

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connected with sonship. We are told to count the cost lest we should not endure to the end, but turn back in the day of trial. We are called on for the exercise of self-denial, and to take up the cross—for the crucifixion of our affections and renunciation of earthly goods, or friends, if they stand in the way of following Christ—or we cannot be His disciples. Therefore the latter part of Rom. viii. 17 does not deduct from the unanswerable force and clearness of the first part which we quoted, but was added to show us that if we had not suffered we could not be sons, and had not ." entered in by 'the door,' but had climbed up some other way." (Rev. iii. 19 ; Matt. x. 34—39.

The young ruler had a cross laid before him, but he refused to take it up. Balaam refused to bear the cross imposed on him. The thief on the cross, though he only laid hold of Christ a few hours before his death, may have been under much discipline, and may have suffered crucifixion of the flesh before he suffered crucifixion of the body. At any rate he had a promise of being with Christ in Paradise. Now he had no time for good works, and had done bad ones. As for his being separated from Christ afterwards, let any one give a clear text for such. Rom. viii. 32 to 39 is decidedly against it, and also "Him that cometh to me (which the thief did) I will in no wise cast out."

But there are two more texts on suffering which are very decisive and quite settle the point. "Whom the Lord loveth he chasteneth, and scourgeth every son whom He receiveth." He received the thief, so he must have had his portion. "If ye be without chastisement whereof all (God's children who are known to Him from eternity) are partakers, then are ye bastards and not sons." The above proves that sufferings are sure to all the sons, either before or after their adoption. "And if sons, then joint heirs with Christ. If ye be Christ's then are ye Abraham's seed, and heirs according to the promise. The promise that he should be the heir of the world was not made to Abraham or his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs faith is made void and the promise made of none effect. Therefore it is by faith, that it might be by grace, to the end the promise might be sure to all the seed." (Rom. iv. 13—16.)

"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ." This shows that a servant's is a distinct standing from that of sons, as here he passes from the state of a servant into that of a son. All sons are servants of God, and are sometimes called servants in Scripture. But servants are not sons, as we have proof in the above, though they may become so ; or they may, as the one in Luke xii., "begin to beat the men servants, and maidens, &c., &c., be cut in sunder (or off) and their portion be appointed with unbelievers." Mr. G. adds, "though a believer," but gives no proof, though he demands it from others. It is an astounding assertion, and we have Scripture proof, that he could not represent a believer, but a mere nominal servant. "Whosoever committeth sin is the servant of sin." "He that committeth sin is of the devil. Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil." "By their fruits ye shall know them. A good tree cannot bring forth evil fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire." In the above we have full proof that the servant in the parable cannot represent a believer or child of God, but a child of the devil, and so not even saved. What is the portion of unbelievers ? "The fearful and unbelieving (in Christ, not his second coming, which that servant showed himself by his conduct) shall have their part (with murderers, &c.) in the lake which burneth with fire and brimstone." "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Mr. Govett reverses that and gives life to manifest servants of sin, but narrows the way to heaven, as though not both to be gained the same way—"by faith purifying the heart."

We hope it will be seen by the above

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texts that the views which have been advanced by more than one, and persisted in by Mr. Govett, are completely confuted.

Yours truly,
A READER OF THE "RAINBOW."

ANSWER TO C. L.

DEAR SIR,—It seems to me that the answer to "C. L."'s question should be as follows :—

1. Abraham, Isaac, and Jacob are to inherit the earthly land. "*All the land which thou seest to thee* will I give it." (Gen. xiii. 15). "I am the Lord that brought thee out of Ur of the Chaldees, to give thee *this land* to inherit it." Then came the covenant, and the specification of the land as included between the Nile and the Euphrates. (Gen. xv. 7, 18—21. So says the New Testament also—"By faith Abraham called to go out into *the* place which he *was about to receive as an inheritance* obeyed. Isaac and Jacob were heirs of the same promise." (Heb. xi. 8, 9.) "But none have as yet enjoyed it." (Acts vii. 6.)

2. But Abraham's desires and his promises did not end there. He looked for the city of God; and that is to be placed only in a *heavenly* country. (Heb. xi. 10.) He was a stranger and pilgrim on the earth, moving onwards towards the heaven. (13—16.)

Both lands then belong to the patriarchs.

Abraham has two seeds and two cities. He has an earthly seed, like the *sand* of the *sea shore;* and its city is the *earthly Jerusalem.* He has a seed too, the risen from the dead, as the *stars* of the *sky,* and their centre is the *heavenly Jerusalem.*

He enjoys the first blessing during the millennium only; the other after that is past.

Yours truly,
MATHEETEES.

DR. BELL TO MR. GOVETT.

DEAR BROTHER IN CHRIST,—Though earnest for truth, I am not anxious for victory, and do not, therefore, desire to say much in reply to your letter. Much has been already written on the subject—perhaps enough to enable each reader of THE RAINBOW to come to a conclusion upon it. I feel as if it would be better now if we could all join in praying God to give us by His Holy Spirit more light and understanding.

If I was among those who deny the doctrine of "rewards to the saints," I would feel great difficulty in arguing with you; but having admitted that doctrine—nay, asserted it and proved it from Scripture, I turn the edge of nearly all your Scripture quotations by referring them to varied places in the kingdom, instead of exclusion from it. I think also that every such question as that before us is to be settled by the affirmation of the foundation principle—the doctrine of God's free grace—which brings salvation and all connected with it. We must not set up any doctrine, or seek to set aside any by adducing texts of doubtful or disputed application. We bring forward plain and distinct Scriptures proving a certain truth, and then, taking that truth as settled and fixed, we go to difficult or doubtful scriptures—*i. e.,* scriptures of doubtful application—with the assurance that whatever they may mean, they cannot mean anything contrary to the already fixed truth. This, I think, will take out of your hand all the scripture quotations which you have not already lost by my previous suggestion—viz., their application to a settling of places in the kingdom rather than to any exclusion from it.

There is no point of truth more clearly affirmed by the word of God, than that on which I take my stand—salvation entirely of grace and not of works. The saved one is the "*man in Christ,*" he is a "*new creation;*" having believed in Christ, he has received "*the forgiveness of sins,*" has been "*justified from all things,*" has received "*everlasting life.*"

Do not think me, my dear sir, wanting in respect towards you, if I decline to go through your letter more in detail. I desire to love you in the Lord, and I honour your faithfulness to your own convictions, whilst I cannot help but acknowledge your marked and well-known ability; but I must hold by this simple and explicit view of God's truth, and ask you how it can be that a *forgiven* man—a *justified* man—one who has received everlasting life in union with the

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risen Christ, who is head of the whole body—how that man is to be sent into *penal servitude* for a thousand years? It would be a strange inconsistency indeed for the man to be for a thousand years separated from his Lord, after he had read so often that "when He who is our life shall appear, then shall we also appear with him in glory."

I am, yours truly,
T. George Bell.

Tynemouth.

Literature.

Wednesday Evenings at Cavendish Chapel. Homiletic Hints. By Joseph Parker, D.D. London: Frederick Pitman, 21, Paternoster row.

If this be a specimen of Dr. Parker's "Hints," taken by short-hand writers, his finished discourses, written by his own hand, must be something worth hearing. The book is eminently one of thought, and thought too, which is exquisitely clear. There is no fog or mist about our author's meaning; he sees his own ideas sharply and fully, and sets them before you in a blaze of light. If you don't see them too, be assured he is not to blame. There is no eloquence like sacred eloquence, and here it flashes and leaps upon us from time to time with all the ease and gracefulness of free speech from a rich mental fountain and a warm Christian heart. There is no visible connection between these discourses except that which the bookbinder has effected, the author passing from the Fifty-first Psalm to the third Epistle of John, and from that to the First Book of Samuel, and then to the Romans. The fifth has neither text nor title, though it is a piece of golden speech; the sixth deals with words from Luke, the seventh is away among the records of the Exodus, the eighth picks a gem from the 119th Psalm and so of the remaining three. The "Independent" walks at liberty; but everywhere he speaks both to the head and the heart of his hearers. Thanks, Dr. Parker, for a specimen of Wednesday Evenings at Cavendish Chapel! Turn your attention, we pray you, to the coming King and kingdom, and enlighten and gladden your hearers with the approaching glory!

The Lamb of God. A Sacred Poem in Twelve Books. By Samuel Hirst. London: Simpkin, Marshall, and Co.

Mr. Hirst is a stern logician and a vigorous writer, very orthodox, and too dogmatic. He is a man of masculine thought and real power, and has here discoursed of some of the great things of theology in blank verse. The method of the poem is: "To furnish a general outline of the scope of the sacred Scriptures, an epitome, as it were, of Revelation; and, at the same time, to offer a general exposure of the abuses, errors, contrarieties of opinion and doctrine, and practical inconsistencies which the various sections of the outward and nominal Church of Christ so flagrantly evince; and, finally, to employ such arguments as may, under Divine grace, lead mankind, in unity of spirit, and in the bond of peace, to combine together for the promotion of their common interests against all the powers of darkness, who by an invisible, mighty, and indefatigable agency, are perpetually labouring for their everlasting destruction and perdition."

Light on Scripture in Daily Walks. London: W. H. Collingridge.

The assayer, the potter, and the tin and iron works, are the subjects upon which the writer of this pamphlet makes his remarks. These remarks are very excellent, such as experienced Christians, the subjects of Divine grace, will appreciate and enjoy. There is nothing here of the rapid sentimentalism of the day, which goes with many for Christian teaching; but solid utterances which have the right ring about them, and tend to strengthen and purify the soul. The

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essential doctrines of the school of theology, to which the writer belongs, are dear to our hearts; but, to our view, all who hold the election of grace should also hold the pre-millennial advent. These doctrines are inseparable companions in Scripture. We commend the refreshing little book.

Spiritualism and Other Signs. By "E. S." London: Simpkin, Marshall, and Co.

Spiritualism, Romanism, and infidelity are doing their destructive work among us, and those who, like the earnest author of this volume, see in them signs of the approaching close of our dispensation, are just the persons to deal with them effectually, and to expose their pernicious character in the light of inspired prophecy. "When particular evils," says the preface, "press hard upon the mind of a Christian, filling the heart with pity and sorrow regarding the results of such evils, it may be taken as an evidence that he is to be used to raise a voice of warning against what is procuring wholesale delusion, defilement, and destruction." We like this sentiment much; it gave birth to the book before us, and in the chequered history of the Church it has called forth many who have been valiant for the truth. "E. S." quotes largely from a great number of sources, and the accumulated testimony is a demonstration that this wicked delusion is playing havoc, especially among the worldly well-to-do. Spiritualism, or necromancy, is forcibly said by our author to be Satan's counterfeit for Christianity, "as affording all that satisfaction of soul which can really and only be found in Christ." Among other witnesses, our friends, Messrs Maude and Rees, have been summoned, and their testimony, extracted from The Rainbow, looks as well in our eyes as any other part of the volume. Indeed, Mr. Maude's cogent arguments that spiritualism is demonology cannot be refuted. We thank "E. S." for the zeal and diligence by which these writers for the truth have been brought together; and we hope the book will do something to check this fearful evil.

The Perils of the Young Man. A Lecture delivered before the Oswestry Literary Institute. With Alterations and Additions. By the Rev. George Cuthbert, B.A., Curate of Oswestry. Price Fourpence. Oswestry: Lewis and Owen, the Library.

We hail a faithful watchman in Mr. Cuthbert. He has spoken the thing that is right, in the right spirit. The perils against which he so earnestly warns his audience are—the open infidelity, the concealed infidelity, the secularism, the indifferentism, the indecision, the religiousness, the restlessness, the licentiousness, the pleasure-loving, and the business-loving character of the day. Under each of these heads there are pertinent and profitable remarks. Looking close at society, he sees "social confusion;" things get worse instead of better; and everything points to the speedy advent of Jesus. Mr. Cuthbert's admirable lecture concludes thus:—

"This dispensation truly is elective, and the stream of life runs narrow compared with the ocean of life, and light, and love which shall overflow the world; but even the election is a multitude no man can number; and every soul that is gathered in, only adds to that living body, and hastens thus that glorious day, when every member being complete in Him, and the happy number all accomplished, He, the living head of the living body, in answer to the Spirit's cry, 'Come'—shall come—to frown away for ever all the evil of this evil day, and to smile into regenerated being a lost and ruined world! If, therefore, we would wish to see Creation's groan hushed, and the church's tears dried, and all the hindrance to the spread of gospel truth removed, and the mouth of all iniquity stopped, and the name of Jesus for ever honoured and adored, and God's blessed will done on earth as it is in heaven, let us each and all occupy as He enables—pressing on ourselves to meet Him in in the air, and bringing with us all that we can reach to meet Him too! For what is a Christian but a man saved to save!—saved and separated and dedicated in the name of the Lord Jesus, and by the Spirit of our God, to save and separate, and dedicate others in the same name, and by the same Spirit! Oh, for what was all the humiliation of Bethlehem, the scorn of Nazareth, the agony of Gethsemane, the blood of Calvary, the life of Olivet—if it were not that we might live for Him who died for us, and rose for us, and lives for us, and comes for us!

"Come then, and added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER 1, 1865.

THE PRECEDENCE OF EVENTS.

IT is always desirable to have a clear view of the order of prophetic events, but it is still more desirable if the time be at hand. This remark applies especially to the removal or rapture of the Church. Some writers have placed a number of events between the present moment and the removal of the Church. Some have asserted that the Church is not to be removed until a certain length of time *after* the league, which is to be made between the Jews and the future Antichrist. These opinions seem to be quite contrary to the mind of God as it is revealed in Scripture, though we are sure that such a contradiction was not intentional on the part of those writers. It is the will of God that we should be always looking for "His Son from heaven;" and this would be impossible if other events were to occur *before* the translation of the Church. I speak, of course, of *prophetic* events only, not of the ordinary events of history. The 12th chapter of Revelation gives us the order or precedence of events in what appears to be the most decisive manner. There is no chapter in the Bible clearer than that chapter, and none more interesting and wonderful. It has long ago been decided by the best authorities that the 12th chapter does not follow the 11th in point of time. The 12th is a SYNCHRONISM; it synchronises with the beginning of the prophecy in the 4th chapter. In other words, it gives us a history of events *parallel* to those recorded from chapter four to chapter eleven inclusive. Indeed, it is self-evident that the visions which begin at chapter twelve cannot follow chapter eleven in point of *time*, for chapter eleven runs on to the end and leaves no room for chapter twelve. The 12th chapter begins with exhibiting to us a woman in heaven, CROWNED. Let us observe that she is both in HEAVEN and CROWNED. But the Jews are God's people

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exclusively and solely for the EARTH. The Jews are to bear rule on earth, but never in HEAVEN. This woman wears a "stephanos," which, though it may not represent sovereignty, yet represents authority and dignity in heaven. This woman is the Church general, the future joint sovereign in the millennial kingdom, who is to rule the nations. (See Rev. ii. 26, 27.) She is described as just about to give birth to a man-child. Now, what is meant by this new-born child? It means, as I believe, the living saints, who are just about to be translated from earth to heaven. It cannot mean our Lord. Our Lord had been born and removed to heaven many years before. *His* birth was history not prophecy. The time of birth means the time when the number of the raptured saints has been fully made up. Then the man-child is born. No sooner is he born than he is "caught up to God and His throne." Surely this represents the "translation" as clearly as words can represent it. But the Church, as St. Paul tells us, is to meet the Lord in "the air;" and therefore the Church, when translated, must pass through the aerial heavens. But the aerial heavens are now occupied by Satan and his angels. The living saints are, therefore, obliged to pass through the very camp of their enemies. This brings on, as a matter of course, an attack on the part of Satan and his angels, and this constitutes the "war in heaven." Satan, being defeated in battle, is cast down out of the "air" into the earth, and he then goes forth to raise up Antichrist, in order to destroy the remnant of the woman's seed. (See Rev. xii.) The remnant of her seed means those believers who are left behind as "unworthy" to be taken up at first; that is to say, as not fully prepared for the first rapture.

We have in all this a clear and regular progression of events. First the man-child is born, that is to say, the number of UNDYING saints is made up. Then those undying saints are removed. Then Satan is cast from the heavens into the earth; and, lastly, Satan, when cast into the earth raises up the Antichrist as an instrument of vengeance. The translation of the living saints is the very first act in the great drama. Nothing *prophetic* takes precedence of it. It does not *wait* for any other event. It does not depend upon any league between Antichrist and the Jews. The prophetic part of the Book of Revelation begins at chapters four and five. In those chapters we find certain saints in heaven before the ACTIVE part of the book begins; that is to say, before the First Seal has been opened. We next find OTHER saints lying under the altar, in the Fifth Seal, which proves that some saints have been left behind and suffered martyrdom, while others had been taken away beforehand. These two facts clearly establish the principle that there is a *discriminating* translation of saints before the action of the book begins. We then turn

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to the synchronism in chapter twelve, and we find that the man-child is taken up even before the battle in heaven; and long before any event which is to follow the battle. There is, therefore, not a trace of any prophetic event *before* the translation. The saints are in heaven first, and the various prophetic events follow next in regular succession. Therefore the first event to be looked for is the translation of the church.

One very earnest writer has come to the conclusion that the league between Antichrist and the Jews is to take place about two years before the removal of the Church; or, in other words, about five years before the end. He has grounded this opinion on the supposition that the year-day and the literal-day fulfilments are to run parallel to each other in every point, whether that point he expressed or not. He says that the year-day fulfilment having lasted about 1840 *years*, it follows that the literal-day fulfilment is to last for 1840 *days*, which make about five years. But the fact is that we have no warrant for this conclusion. We may justly believe in a double fulfilment; and we may conclude that there will be a double fulfilment of the famous periods of Daniel—the 1260, the 1290—the 1335, and the 2300, *days*, or *years*. But we have no authority for going any further, or carrying this idea to other periods which are not mentioned in Scripture; and therefore such conclusions are merely conjectural, and can never be depended upon. When prophecy expressly speaks of 1260 days, it may very fairly be supposed that the 1260 days are to be taken in a double sense—a day for a year, and a day literally. But as the 1840 days are never mentioned at all it is rash to take those 1840 days in a DOUBLE sense when, in fact, they are not mentioned in any sense whatever, not even in a SINGLE sense.

I believe it to be a solemn truth that the coming of the Lord and the translation of the church may take place at any moment; and that it is the express principle of all Scripture to put no prophetic event between US and the LORD. Nothing whatever—not even for a day! There may be a million non-prophetic events, or there may be none; but certainly no event *foretold in Scripture* is to be regarded as happening previous to the translation of the saints. Still less can we place so long an interval as two years between the league of the Jews and the removal of the Church. The Church, indeed, *may* be removed two years before the league, but the league cannot be two years before the translation; for then we must give up every text which exhorts us to watch, or that tells of the suddenness of the great event. To admit such an idea would be highly injurious; and still more so when dealing with those who are still absorbed by worldly cares. Give a worldly man *two years'* warning, and he will think you have given him time enough to prepare for twenty raptures. For does he not think a week or less on a sick-bed sufficient

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to prepare himself for death? Be assured that no such warning will be given. The opinion rests entirely on a mistaken view of the 1840 days, or years, compared with each other. The woman crowned in heaven must be the SYMBOL-GENERAL of the CHURCH, for the Jews never reign in HEAVEN. When the living saints have been prepared, the birth will at once take place. The Church will be caught up to the throne, and then and after that the action of the Book of Revelation will begin.

R. A. PURDON.

THE FORTY DAYS AFTER THE RESURRECTION.

BY T. RYAN.

PART III.—ST. LUKE.

No. 14.—THE LORD ONE OF THE COMPANY.

"And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?"—Luke xxiv. 15–17.

THE journey of the two disciples to Emmaus is one of the most remarkable on record. The name of one of those disciples was Cleopas, perhaps the husband of her who stood by the cross of Jesus (John xix. 25), their names, in Greek, being almost alike, and in the Latin vulgate the same. Emmaus was a town distant from Jerusalem threescore furlongs, or about seven and a half miles according to some copies; but according to other copies, a hundred and sixty stadia, or about twenty miles from Jerusalem, where Judas Maccabeus, with a handful of men, overthrew the large forces of Georgios, the Syrian general, and delivered Israel. But whether the place called up such memories and associations or not, their minds were filled with the facts that had just taken place at Jerusalem respecting Him whom they "trusted should have redeemed Israel." Whilst thus occupied, the Lord himself draws nigh; but before opening to them the Scriptures He first draws out their thoughts respecting Him.

How natural and exquisite all this! He who so often before had taken part in the communications of His disciples, giving them instruction, is again present, although they know it not, and is found in the midst of the two or three gathered together in His name.

And will this not be so to the end? Think we that any of His people have Him as the subject of their thoughts, affections, and communications, and Jesus Himself not with them? "Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and sup with him and he with me." (Rev. iii. 20.) And such is His way to the end!

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No. 15.—THE TWO SIDES OF PROPHECY.

"Then he said unto them, O, fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory?" Luke xxiv. 25, 26.

The disciples and all the people believed *some*, but not *all*, of what the prophets had spoken respecting Messiah. The difficulty was how the Messiah, or the Christ, could suffer, or how the Son of Man could be lifted up. "We have heard out of the law that Christ abideth for ever," said the Jews, "and how sayest thou the Son of Man must be lifted up. Who is this Son of Man?" (John xii.) It was quite true that they heard out of the law that of Messiah's reign and kingdom there was to be no end, and how, then, could He be rejected and lifted up on a cross? So much for inferences, and human reasonings, and common sense, as it is called, against the direct revelation of God; for nothing was plainer in the Old Testament than that Messiah was also to be cut off, and His crown cast on the ground. David spoke of it in the Psalms (xxii.; lxxxix. 38—40; lxix., &c.); Isaiah spoke of it in the strongest terms (liii.); Daniel announced the very time of His cutting off (ix.). For the Spirit of Christ was in the prophets, and they, as St. Peter informs us, embraced in their prophecies the two grand departments—"the sufferings of Christ, and the glories that should follow" (1 Peter i. 11); and St. Peter himself tells us that he was "a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed" (1 Peter v. 1), *i.e.*, the sufferings have come of which I am a witness, the glory shall come of which I shall be a partaker. This is not the hidden glory which the Lord has now in heaven, but the revealed glory hereafter, "the glory that shall be revealed." This was the glory which Israel looked for, and that into which Messiah, as such, should enter; but sufferings and glory were opposite and contradictory, and so Israel believed the one and overlooked the other. Yet this was the uniform principle on which God had acted ever since sin entered into the world; to this all His promises pointed; and on this all Divine history bore, viz., that through suffering and death come deliverance and restoration, exaltation and glory.

Now we who are called Christians have erred on the other side. We have accepted the sufferings of Christ, and overlook or deny the glory that shall be revealed. We say that we don't believe in any further manifestation of the Lord in this world than the operation of His Spirit in the quickening and salvation of men, for "He is exalted to be a prince and a Saviour, to give repentance to Israel, and remission of sins." (Acts v. 31.) Just like the Jews, we take up one truth to overthrow another; but all such reasonings are vain against direct Scripture and against facts, because whilst it is a fact that every soul that ever was quickened since the world began was quickened by the Spirit, did that hinder or set aside other manifestations of the Lord? Did it hinder his manifestation at Mount Sinai, or in the incarnation? If, then, the operation of the Spirit did not prevent other manifestations of the Lord in times past, how is it to prevent the same in times to come? By what law of interpretation can we say so? Alas! it may

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be said unto us also, "O, fools and slow of heart to believe *all* that the prophets have spoken," for the professing Church has overlooked the glory of Christ yet to be revealed on earth, wise and foolish virgins have slept upon it.

16.—MOSES AND THE PROPHETS.

"And beginning at Moses and all the Prophets he expounded unto them in all the Scriptures the things concerning himself."—Luke xxiv. 27.

There is one great argument to be used with the Jewish people respecting their Messiah, which we have never seen employed, and we apprehend it was that which the Lord brought before the two disciples. It was not merely that He pointed out certain passages in the Old Testament Scriptures and said that they referred to Himself. He took, we think, a larger and more obvious method of instructing His disciples; in this view we are confirmed by what He had said before, respecting His sufferings, and the glory that should follow; that is, He dwelt on the broad features which Moses and the prophets in their persons presented of suffering first and glory after; He brought forward the personal history and the writings of Moses and the prophets, to show them that if Messiah was to enter into His glory without suffering and humiliation first, He would form an exception to all the great patriarchs and prophets that went before; for in their history it was the rule without exception—none of them attained glory without first going through an ordeal of suffering. Thus the personal history of the patriarchs and prophets, and their writings, would present a double and convincing testimony not to be surpassed. Suppose, for instance, that the Lord dwelt on the history of Joseph, showing that before he was set over all Egypt, and made the giver of life to the world, he was sold and rejected by his brethren; how his soul felt the affliction and the iron—how "the archers sorely grieved him, and shot at him, and hated him—but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; *from thence is the shepherd the stone of Israel.*" (Gen. xlix. 23, 24.)

We suppose He also told them of Moses, who was at first refused by his own people, and afterwards became their leader and deliverer; and how he said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." (Deut. xviii. 15.)

And doubtless He told them of David, of Daniel, and of the prophets, who, in their history, were examples of suffering affliction, and of patience, ere they reached to eminence and glory amongst men; producing passages from the Psalms, and the Books of the Prophets, to show they were representative men, and that their history and prophecy had reference to Him that was to come, and that He was not to be an exception to them. Such we may well conceive were the leading topics, when explaining to them how that the Christ "ought to have suffered these things, and to enter into his glory."

Now this line of argument to a Jewish mind would be irresistible, and it seems to us that the Lord used it when He opened the Scrip-

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tures to the two disciples on this occasion; and here we would observe, incidentally, that it was the kingdom and glory of Messiah that the thief looked for, according to Jewish expectations, when he said, "Lord remember me when thou comest in thy kingdom," (εν τη βασιλεια σου), very wonderful faith under the circumstances, and the Lord rewards it in a manner utterly beyond what he asked or thought by bringing him to Paradise that day. "Verily, I say unto thee, to-day thou shalt be with me in Paradise" (Luke xxiii. 42, 43), as much as to say, "Thou shalt not have to wait for my kingdom to have the reward of thy faith, but shalt be with me to day in the third heavens—in Paradise." O that we had more of the thief's faith that would see in the Lord, even under the most depressing circumstances, and when appearances are contrary, all that we want or need; for such was the thief's faith, and the faith of all those of whom God gives a good report. (Heb. xi.)

17.—The Lord as a Guest.

"And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them."—Luke xxiv. 28, 29.

This beautiful scene may well find its expression in the touching language of Jeremiah, "O, Lord, the hope of Israel, the Saviour thereof in the time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night. Why shouldest thou be as a man astonished, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not." (Jer. xiv. 8, 9.)

And again in the Canticles, "My beloved put in his hand by the hole in the door, and my bowels were moved for him. I opened to my beloved, but my beloved had withdrawn himself and was gone. My soul failed when he spake, I sought him, but I could not find him. I called him, but he gave me no answer." But presently He responds, and she says, "I am my beloved's and his desire is toward me; come, my beloved, let us go forth into the field; let us lodge in the villages." (Cant. v. 4—6, and vii. 10, 11.)

Such was the spiritual action signified in this matter of fact history, and in the prophecy. Such will be the actual experiences through which the Lord will hereafter put the remnant of Israel. They will see "Signs of the Son of Man in heaven," and go through all the exercises of the Song of Solomon ere He fully manifests Himself to them. But there is a spiritual counterpart now going on in every soul that is in communion with the Lord. There are such things as spiritual withdrawals and manifestations; and in this connection the language is so strong as to be parallel with that which speaks of His personal second coming, *e.g.*, "I will not leave you orphans, I will come unto you." And again, "If a man love me he will keep my words, and my Father will love him, and we will come and make our abode with him." (John xiv.) All this refers to spiritual manifestation when the soul is in communion with God.

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18.—KNOWN IN THE BREAKING OF BREAD.

"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight."—Luke xxiv. 30, 31.

These disciples afterwards told the rest "What things were done in the way, and how he was known to them in breaking of bread." (v. 35.) Now whether the breaking of bread refers to the ordinary daily repast, or to the Lord's Supper, is a most interesting and important question. For ourselves, we lean to the latter view, and that for the following reasons:—

In the first place, the Lord reproduces the scene of the last supper and takes the president's place therein. In the second place, "the breaking of bread" is the technical term used by this Evangelist for the Lord's Supper. (Acts ii. 42—46; xx. 7.) Thirdly, it was the first day of the week; on which day we are expressly told the disciples came together to break bread; and fourthly, He was known of them in the breaking of bread.

We believe if this were better understood it would settle some difficulties with many Christians as to what Church they should join, for they are already joined to *the Church*, and the head of that Church is in heaven. There is no other. And on earth those who belong to that Church can find comfort, blessing, and communion with two or three gathered to the name (εις το ονομα) of the Lord at any time, let it be in ever so desultory and informal a manner, even as at Emmaus; for where the Lord is there is the Church (*ubi Christus ibi ecclesia*); and He is at all times in the midst of two or three so gathered, but they must gather naturally, and for communion with Himself—not forced, nor for a testimony, as some say. The moment that takes place Christ is made the head of a party as such, and is reduced from being in heaven the head of His whole body to be the head of a mere party on earth. To this St. Paul alludes in writing to the Corinthians: "Now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided?" How early the sectarian and denominational divisions began, the Lord's own name even becoming the badge of a mere party! All this is foreign to the communion of the Spirit in saints. That the Lord reproduces the scene of the last supper is evident from the language. There is nothing in the original for the word "*meat*;" it is the posture that is referred to, as we say, "sitting at table:" "And it came to pass whilst he sat at table with them He took bread, and blessed it, and brake and gave to them." He sat at table with them when instituting the supper; so that in resurrection he acts out with these two disciples the same thing. He gives St. Paul the revelation of it afterwards—one is action, the other communication, but both in his resurrection state (1 Cor. xi. 23—26). He teaches St. Paul by precept, the two disciples by example.

In the next place, "the breaking of bread" is the technical expression for the supper in The Acts of the Apostles, as it is said, "and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." (Acts ii. 42.) And again, "con-

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tinuing daily with one accord in the temple, and breaking bread from house to house;" or, as in the margin, "at home" (κατ οικον). Acts ii. 46.) And again, "Upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." (Acts xx. 7.)

The primitive Church, like the Israelites at first with the Passover, celebrated the Lord's Supper in *the house*. The law in Israel was that every household should kill a lamb, "a lamb for an house," but if the household were too little for the lamb, "let him and his neighbours next unto his house take it according to the number of souls. (Ex. xii. 3, 4.)

Accordingly, when we look at the New Testament, we find that there were little groups of Christians in every city, each group in itself constituting a church or household assembly, and a whole Christ for each, on the same principle as in Israel, "a lamb for an house." Hence, we read in Romans of Aquila and Priscilla, in the city of Rome, of whom the apostle says, "Likewise greet the church that is in their house."

Again, "Salute them which are of Aristobulus' *household*." "Greet them that be of the *household* of Narcissus;" that is, the group of saints in company with them. Likewise, "Patrobas, Hermes, and the brethren which are with them." Also, "Nereus, and his sister, and Olympas, and all the saints which are with them." "The Churches of Christ salute you." (Rom. xvi. 5, 10, 11—16.) And where Paul is said to have gone into "*every house*," to deliver them to prison, and afterwards, when converted, to have taught them publicly, and *from house to house*" (Acts viii. 2 and 20), it means that he sought those groups of Christians assembled in this manner "for fellowship, breaking of bread, and prayers." And we may say of it as Dean Alford says on Matt. xviii. 20, that it was "a generalization of the term *Church* (εκκλησια) and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against pseudo-catholicism in all its forms." So says Dean Alford on the famous passage of the two or three gathered unto the Lord's name, and the Lord in the midst, a remark in which many Christians will heartily concur. The scene, therefore, at Emmaus soon became the type for those who everywhere called on the Lord and thought upon His name, and this Emmaitic type, informal and desultory in itself, may be verified at any time, even in the most naked or most complicated circumstances of the Church's history.

But the Lord, at the institution of the Supper, did not prescribe any fixed time for its celebration, but says, "This do as oft as ye do it in remembrance of me." On this occasion it was the first day of the week, and from thence a precedent was found in the primitive Church for celebrating the Supper collectively on that day.

Lastly, "He was known of them in the breaking of bread." It seems to us impossible to deny instrumentality to these words; that is, that the breaking of bread was the instrument by which the Lord was discerned by them at the time, and if He was known of them through that instrumentality, can it be imagined for a moment that the Evangelist alludes to any ordinary meal or repast? Indeed, the very fact of discerning the Lord's body used afterwards by St. Paul to show

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the marked distinction between the Supper of the Lord and any common meal (1 Cor. xi.), is clear, inasmuch as discerning the Lord's body is peculiar to the feast. We know also the close analogy which outward things often bear to inward in the Scriptures. Therefore, from this fact alone, of being known of them in the breaking of bread, one may conclude most certainly that the household scene at Emmaus was eucharistic; and you and I, dear reader, may still remember our Lord's death in a most desultory and informal way if need be. If we are occupied with himself, He will be known of us therein, even as of old. It must be remembered also that these disciples, at this time, were not thinking *of setting up a party or "a sect,"* but simply *of Himself.*

19.—THE LORD'S APPEARANCE TO SIMON—THE APOSTOLIC CIRCLE.

"And they arose the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread."—Luke xxiv. 33, 34.

Simon was the first of the apostles to whom the Lord appeared after the resurrection, Paul the last (1 Cor. 15), and the only two apostles to whom he appeared alone. His appearance to St. Paul, however, does not come under the head of "*the forty days,*" it was after, as we know. Both appearances to these two apostles were, so to speak, official, representing the two great elements, or the two great classes, of which the Christian church was to be composed—Jews and Gentiles. The gospel was sent "to the Jew first, and also to the Gentile;" one was the apostle of the circumcision, and the other was sent to the Gentiles; whereas Mary Magdalene was the first saint, whether of apostles or disciples, to whom the Lord appears, and He reveals to her first, unofficially, those family relations which belong to the Father, to the Son, and to the brethren. (John xx.) To her was this honour given, which afterwards is bestowed on St. Paul, that he might disclose in an official and doctrinal manner those relations which are peculiar to Christ and the Church, in his Epistles to the Ephesians and Colossians. But as we before found that Peter was singled out by name in the message given by the angel at the sepulchre, so we here find that he was the first of the apostles to whom the Lord appeared after his resurrection. O the exhaustless and unwearied grace and patience of the Lord! But Peter, we know, was slow to believe that the Lord was raised—so was John, so was Thomas, so were all the apostles. With this slowness and hardness of heart the Lord afterwards upbraids them. (Mark xvi. 14.)

The apparent discrepancy between the passage in Mark and the passage under consideration, arises from supposing that their unbelief and hardness of heart was only removed then and there by his reproof. This is not the case. He reproved them, Peter and all, for not believing when they first heard; but after that Peter told them, they did believe, and they now tell the two brethren that "the Lord is risen indeed, and hath appeared to Simon." It is after this that the Lord comes and upbraids them with their past unbelief and hardness of

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heart; all of which was most natural, inasmuch as they could then much better appreciate the reproof, having their sin before their eyes.

It seems to us also, that the text favours this view. St. Mark says, that the Lord "upbraided them with their unbelief and hardness of heart, because they believed (επιστευσαν) not them which had seen him after he was risen." The aorist tense refers to the single fact of their not believing when they at first heard those that saw him (θεασαμενοις αυτον). Had their unbelief continued up to the time and moment when the Lord upbraided them, the imperfect tense (επιστευον) would have no doubt been used, and not the aorist or historic tense. The discrepancy therefore between these passages is apparent, not real. He upbraids them now because they had not believed those that saw him at early dawn; but Thomas was the only one amongst the apostles who cherished unbelief beyond that point, and he was not present on this occasion.

There are some who question the last fragment of St. Mark's Gospel, saying, that in some manuscripts it is not found, and that the style is not that of St. Mark. To us it matters not what hand indited it, provided it be the dictation of the Spirit of God; that is the chief thing, and of this there can be little doubt, if unity of design be any proof—for the miracles, wonders, and signs coming from Him who is at the right hand of God, the injunction upon baptism, &c., are all characteristic of the Son of God in office, and still in office, though exalted. For it is the Son of God in office, Jehovah's "righteous servant," that is presented throughout. Moreover, St. Peter is believed to have supplied the matter for St. Mark's Gospel, and the truths contained in this latter part are precisely those found in his sermons and in his epistles (Acts ii. 10; 1 Pet. iii. 22, &c.); we bless the Lord for the precious fragment, by what hand soever He has given it.

SCRIPTURE DATES OF THE TIME OF THE END.

BY W. FARRAR, M.A., CASTLESIDE.

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world."—Matt. xxiv. 3.

"How long shall it be to the end of these wonders?"—Dan. xii. 6.

"But of that day and hour knoweth no man: no, not the angels of heaven, but the Father only."—Matt. xxiv. 36.

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm xc. 12.

THROUGHOUT the Scriptures there are scattered certain *dates* of greater or less distinctness; arresting the attention of the careful reader, and bringing us down to these very times as "the time of the end." Like so many streams, having their rise in regions so far apart, these long periods of years flow along, and empty themselves at length into the

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years of this generation, as into an estuary, ere they are lost for ever in the ocean-fulness of eternity.

The *first* of these dates arises in Eden itself. It is the term of time of which the weekly Sabbath is constantly declared to be *a sign* between Jehovah and his creatures. In Exodus (xxxi. 13, 17) we read, "Verily my sabbaths ye shall keep, for it is a sign between me and you throughout all generations: it is *a sign* between me and the children of Israel *for ever;* for in six days the Lord made heaven and earth: on the seventh day he rested, and was refreshed." The writer of the Epistle to the Hebrews (iv. 4, 9, 11), thus explains this sign to us. "He spake in a certain place of the seventh day on this wise, God did rest from all His works, the seventh day. There remaineth therefore a rest (a keeping of a Sabbath) for the people of God: for he that hath entered into his rest, he also hath ceased from his work, as God did from his. Let us labour therefore to enter into that rest." The argument is this: as God was *six* days (or periods, if the geologist pleases,) employed in the creation of our world, in the first *Genesis*, so shall the Mediator Christ be six periods in the second Genesis, the regeneration (παλιγγενεσία). Interpreting Scripture by Scripture, St. Peter writes (2 Peter iii. 8), "One day is with the Lord as a thousand years, and a thousand years as one day." Yes! the sixth thousand, the sixth millennialage of the history of this work-day world is drawing towards its close. Those laborious chronologists, Dr. Fynes Clinton, Shimeall, and others, have shown that 120 years have not been reckoned in our current chronology, about the times of the judges; that the birth of our Lord transpired about A.M. 4,128;* so that we are very much nearer, than we might at first be led to suppose, to the seventh thousand, the world's rest, the Sabbatic millennium. Following this computation, the sixth thousand will have told its full tale of years in A.D. 1872.

$$4128 + 1872 = 6{,}000.$$

My *second* date has its rise at the base of Mount Sinai. It is to be found in a passage, where we should least expect to meet with it; even in the third Book of Moses, Leviticus (xxvi). The Almighty enforcing His laws against idolatry, enacts this penalty, "If ye will not hearken unto me, but walk contrary unto me, then will I walk contrary unto you also in fury; and I, even I, will chastise you *seven times* for your sins." At first sight it might appear, that a *sevenfold* punishment was here intended: as though Jehovah intended to afflict them with *seven* sore judgments. But interpreting Scripture by Scripture, we are led to a far different conclusion, viz., that a long period of time, of a certain limit, is here intended. In the history of Nebuchadnezzar's fall, we read (Dan. iv. 16) that *seven times* were to pass over the degraded king: *seven* years was he to dwell with wild beasts, eating grass like oxen. A *time* in Jewish phraseology was the period from one Jewish

* Dr. Cumming in his "Destiny of Nations," has, by a printer's error, A.M. 4,138 for this date; and adds *four* years to the date, as I have given it; as though *four* years, were needed to be added to *every date* of the nativity of our blessed Redeemer, because they needed to be added to A.M. 4,000 of our commonly received chronology.

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feast to another, or *three hundred and sixty days*—hence *seven* times would represent *two thousand five hundred and twenty days*. We can hardly suppose that a mere *seven years'* punishment is here meant, for then the penalty would refer to *one distinct septenary*, to make its accomplishment manifest. Not only are we unable to point to any distinct septenary of pre-eminent punishment; but the woes thus threatened would only have fallen upon one generation of backsliding Israel. Does it not rather refer to that lengthened period of Israel's banishment—even to the two thousand five hundred and twenty *years* of exile? Whence then shall we date this long, wearisome term of penal doom? Hear the word of Jehovah to Jeremiah (xv.): "Though Moses and Samuel stood before me, yet my mind could not be towards this people: cast them out of my sight; let them go forth, and it shall be, if they shall say, whither? then shalt thou say unto them, thus saith Jehovah, such as are for death to death: and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity; and I will appoint over them *four* (*not seven*) families, saith the Lord." And what are these *four* families? The sword of *men* to slay; the *dogs* to tear; the *fowls* of heaven to devour, and the *beasts* of the field to destroy; "and I will give them for a removing into all kingdoms of the earth." Oh, sad entail of curse! a repetition of the penalty threatened in the wilds of Sinai, and rehearsed *in the very chapter* of Leviticus (xxvi.) *where* (as we have seen) *its duration is threatened to endure for seven times.* The prophecy is thus continued: "Because of *Manasseh*, the son of Hezekiah, king of Judah; for that which he did in Jerusalem." We need not for our present purpose pursue the dire details of woe here predicted, and which history assures us, has been terribly realised, not merely for *seven years*, but for *seven times*. Here then we have a clue to the commencing term of this lengthened series of years of sorrow, even of the two thousand five hundred and twenty years, or *seven times*. What say the Chronicles of this *Manasseh?* That Esarhaddon's captains took Manasseh among the thorns, and carried him away captive to Babylon, about the date B.C. 654. If it were not for the express mention of the name of *Manasseh* in the prophecy, we should have dated the long captivity of Israel from B.C. 584, when Judah was finally carried away captive out of his own land. This date then is that of Jehovah himself, by the mouth of Jeremiah; and no fanciful one of our own. It is singularly confirmed also by an utterly independent prediction of Isaiah (vii. 8) uttered to Ahaz, king of Judah, about B.C. 720. "Within three score and five years Ephraim shall be broken, that it be not a people:" this brings down this captivity to the date of Manasseh, rather than to the later date. Thus you will see, you, who are looking for Israel's redemption, that this glorious event is on the very eve of its accomplishment. This term of Israel's woes will have run out in A.D. 1866, the æra of the glorious restoration of Jehovah's redeemed ones to their own fatherland.

2520—654=1866.

Our *third* date is one of peculiar interest—it is the *Jubilee*. In Lev. xxv. we have a full account of this peculiar institution. It will

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not be necessary to enter upon its details. To complete the jubilee *seven* Sabbaths, seven Sabbatic festivals, were needed. *Six* such Sabbaths alone were kept by the Jews throughout the whole of the Mosaic dispensation; so that in this sense we may say, in the inspired words of the epistle to the Hebrews (xi. 40), "God hath provided some better things for us, that they *without us* should not be made *perfect*."

The Jews kept during their nationality—

1. The *seventh day*.
2. The *fiftieth day* (Lev. xxiii. 15, 16), the *Pentecost*.
3. The *seventh week* (Deut. xvi. 9), the feast of weeks.
4. The *seventh* month (Lev. xxiii. 24, 25).
5. The *seventh* year (Lev. xxv. 3, 4).
6. The *fiftieth* year (Lev. xxv. 8—13).

These *six* Sabbatic festivals have been celebrated among the Jews. The *seventh* is the Jubilee of jubilees, which could not transpire until two thousand four hundred and fifty years after the giving of the law,* but their nationality existed barely nine hundred years. Hence this *perfect Sabbath* still remaineth to be enjoyed by the people of God, even the acceptable year of the Lord.

From the chronicles of the reign of Josiah, king of Judah, compared with contemporary prophecies, we gather that no jubilee could have been kept by the Jews, as a nation, after this memorable passover (2 Kings xxiii.; 2 Chron. xxxv., xxxvi.; Jer. xxii., xliv. 20—23). So they could only have celebrated about *seventeen* out of the *forty-nine* jubilees. In the grievous curse entailed upon idolatrous Israel we read (Lev. xxvi. 34, 35, 43), "Then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemies' land, even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest, because it did not rest in your Sabbaths when ye dwelt upon it, the land also shall be left of them, and shall enjoy her Sabbaths while she lieth desolate without them, and they shall accept of the punishment of their iniquities, because, even because they despised my judgments, and because their soul abhorred my statutes." A *jubilee* of curse, a *Sabbath* of desolation! What a terrible antithesis! Well may Jehovah be said to *laugh* at their calamity. 'Tis the wrath of His fierce anger. Again the terrible mockery of the despised Jehovah is heard from the mouth of Jeremiah, mingling with his tears: "Ye have not hearkened unto me in proclaiming *liberty*, every one to his brother, and every man to his neighbour" (referring to release from debt and bondage every seventh year), "behold, I proclaim liberty for you, to the sword, to the pestilence, and to the famine, and I will make you for a removing into all the kingdoms of the earth." Seven years, prophetic years of years, has Judah suffered this terrible *liberty*, this release from her own land. This period of discharge from duties, possessions, and fatherland, is drawing to its close. From the carrying away into captivity into Babylon hath the land which was the glory of all lands lain fallow, its jubilee of curse, its *liberty* from increase, is running out. Two thousand four hundred and fifty years are well-nigh spent, telling us in

* 49 × 50 2450.

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plainest terms that we, even we, are living in the time of the end. This memorable date is given as B.C. 584. Let us reckon forward thence this jubilee of jubilees, and own that Israel's redemption draweth nigh. This jubilee of curse shall be followed by a jubilee of blessing, when, as in the grand old times, the trumpet shall sound, and the "redeemed of the Lord shall return and come unto Zion with singing, and everlasting joy shall be upon their heads, and they shall obtain joy, and gladness, and sorrow and sadness shall flee away." Happy prelude of that final joyful sound, the trump of the first resurrection. Then all obligations shall be for ever cancelled; all shall be redeemed from the bondage of the grave, all the alienated estates of our inheritance shall be restored; our earth, long fallow with curse, shall for aye enjoy her Sabbath of blessing; "the wilderness shall become as the fruitful field, and the fruitful field as the garden of the Lord," even Paradise restored. Looking and hasting unto this glorious redemption, this all-glorious jubilee, we pray, "Awake, awake, put on strength; O arm of Jehovah, awake, as in the ancient days, in the generations of old" (Isa. iv. 9).

2450—584=1866—ISRAEL'S RETURN.

A *fourth* date is to be found in the eighth chapter of the prophecies of Daniel. It will not be necessary to enter upon the vision of this chapter, but merely to remember that it and the following chapter contain the same vision, and *two dates having the same commencement*. Seventy *sevens of years* are allotted to the Jews; at the end of the sixty-ninth *seven*, or hebdomad, Messias is to be cut off—*i.e.* A.D. 37; hence these sixty-nine hebdomads commence B.C. 446. About *twelve* years later than this we find the *sanctuary* was *cleansed* under the auspices of Nehemiah. But "the wonderful numberer" (see margin on Dan. viii. 13, 14) counted off to Daniel *two thousand three hundred days or years*, a period well-nigh exhausted. They have told their tale of the desolation of Zion. Before their numbers shall be told, let us listen to this accumulated testimony that the end draweth nigh; yea, is even at our doors.

2300—434=1866.

Another most important date is to be found in Dan. vii. 25. Imperial Rome bursts on the prophet's gaze. A terrible monster, with seven heads, ten horns; but let us confine our attention to a little horn—*the eleventh*. It has eyes, wisdom, cunning; it hath a mouth, speaking great things; it wars against the saints, and prevails; wears them out; utters forth daring blasphemies against the Most High; thinks to change times and seasons. The prototype of this eleventh horn has been recognised by most as the Pope of Rome. I use the term PROTOTYPE advisedly, as will appear in a future paper. The dominion of this power is distinctly stated to be a *time, times*, and *the dividing of a time*, or three years and a half, or *twelve hundred and sixty days*, or prophetic years. But whence are we to date the commencement of this series of years? According to the statement of Gibbon, an undisputed authority on all matters relating to the fall and decline of the Roman

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Empire, Belisarius, the general of the Emperor Justinian, deposed and banished Sylverius, who was Bishop of Rome, A.D. 537. A *pope* was elected the following year. If from this date, then, we commence the dominion of this eleventh horn, this series of years will have terminated in that memorable epoch of 1798. Now, what are the facts of history? Sir Archibald Alison, in his History of Europe, tells us that the French Convention ordered the First Napoleon to march to Rome in the year 1796; that Napoleon refused to go; that he *threw up his commission* in consequence; that the Convention became alarmed, reinstated him, and gave him his own way. In February, 1798 (when the term of the prophecy was just fulfilled), Berthier was sent by Napoleon to Rome, dragged the Pope from his palace, stripped him of all his wealth, and established a republic at Rome. The deposed Pope was nearly four score years of age. Napoleon therefore gave instructions to Berthier that, if he should die, care should be taken that *no Pope should be elected*, for he intended that he should be the very last Pope. But the Sovereign Disposer of events had *not* designed that the papacy should be *entirely extinguished*, but merely in the express words of Daniel's prophecy, that his dominion should be taken away, to be wasting by continual decadence even *unto the end*. "For yet the end shall be at the time appointed."

$$538 + 1260 = 1798.$$

Thus have we seen that there are several different dates, *utterly independent of each other*, from which various terms of years converge towards a period known in Scripture as "*the time of the end.*" Moreover, this period is proved by something more than fortuitous coincidence to be our own eventful age. Our most solemn thoughts, then, are aroused to impending events of most momentous import.

At the close of Daniel's last marvellous vision, which you will find in the last three chapters, the angels of heaven are heard inquiring into these wonders, "*How long* shall it be to the end of these wonders?" Daniel also makes inquiry, and the reply is important. Three terms of years are mentioned. From the time that the taker away of the daily, the abomination that maketh desolate is *set up* (founded) is 1290 days, or prophetic years. Known to every scholar is the date of the foundation of Rome, B.C. 753. This was the standing epoch from which were dated ancient classic annals. It was in the 1290th year of the foundation of Rome that the first Pope was elected, and from which date flow on the *twelve hundred and sixty* years of the little horn's dominion. Surely this is something more than casual coincidence.

$$753 + 537 = 1290.$$

A *still further period* is mentioned. "O, the blessedness of him that waiteth, and cometh to the thousand three hundred and five and thirty days!" Why so blessed? From the closing benediction pronounced upon the holy prophet, we infer most certainly, "Because he shall stand in his lot at the end of the days," because he shall see the end of this terrestrial dispensation, and shall stand in his lot in the inheritance of the saints, in light, even in the new heavens, and the

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new earth, wherein dwelleth righteousness. Then let us reckon forward 1335 years from the last date, and we reach A.D. 1873 of our stirring times. Of this latter period *twelve hundred and sixty* years are to be assigned to the dominion of the papacy; *seventy-five* years remain as the duration of the time of the end. I have a suspicion that it is in allusion to this duration of *seventy-five years* that our Lord declared, "This, or the same generation, shall not pass away till all these things be fulfilled" (Matt. xxiv. 34); for he is evidently alluding to the terrible calamities of the last times. In this view how apposite are the words immediately following, "Heaven and earth shall pass away, but my words shall not pass away." The realities of this solemn time being present to His omniscient view suggest the allusion. He beholds these heavens wrapped together as a vesture to be laid aside, the earth and all the works therein burned up; and He exclaims, "The heavens and the earth shall pass away, but my words shall not pass away."

But it may be asked, and very properly too, How can we reconcile with these very probable dates the words of our Redeemer which you have prefixed to these approximations, "But of that *day and hour* knoweth no man; no, not the angels of heaven, but my Father only." We might answer that the *present tense* is here used. Our Lord does not assert that no man *shall ever know*, The Prophet Daniel also tells us (xii. 10) "*The wise shall understand*:" (also in verse 9) "The words are sealed up and closed *till the time of the end.*" Surely the legitimate inference is that at the time of the end they are to be unsealed. "And they that understand among the people shall instruct *many*. (xi. 33.) Nay, the Holy Spirit of truth, guiding us unto all truth, prefaces the wondrous unveiling of these times of the end, with these most solemn words: "*Blessed* is he that readeth, and they that hear the words of this prophecy; and *watch narrowly* those things that are written therein, for the time is nigh." (Rev. i. 3.) Our blessed Lord institutes a comparison between the days that were before the flood and these last times. "But as the days of Noe were, so shall also the coming of the Son of Man be." So suddenly, with as terrible a surprise; unexpectedly, even to those that appear to be on the watch; "as a thief in the night." But let it be borne in mind, that even in those days that were before the flood, *a definite space of time* was assigned to those sinners. We read (Gen. vi. 3) "His days shall be a hundred and twenty years." In the hundred and twentieth year "the flood came and swept them all away; so shall also the coming of the Son of Man be in his day." Though the *day and the hour* are not known, yet when this age is to terminate, yet once again a certain date is mercifully granted to those of understanding heart, that they may be thereby stimulated to give "all diligence to make their calling and their election sure." Brethren, beloved in the Lord, we deprecate all attempts at prophesying; we would shrink from the presumption of being wise above, and beyond what is written; but it is a strange, yea, passing strange, that the Scripture visions should foreshadow these very times; that utterly independent Scripture dates should approximate these very times. Granted, that they may not be *exactly* made out through the confusedness of past chronology, yet they are wonderful approximations after all. In the lifetime of one, who is even now in

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the prime of his days, these stupendous seals of prophecy may be broken, and there may be enacted before our eyes the catastrophe of our world's eventful drama. Suffer the world of exhortation, brethren, from the Apostle Paul, and so much the more as ye see the day approaching: "And that knowing the time, that it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us cast off the works of darkness, and put upon us the armour of light." (Rom. xiii. 12.) "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thess. iv. 5.) Even so; come quickly, Lord Jesus!"

THOUGHTS ON MARK XIII. 32—37.

By Rev. Richard Chester.

We find in this passage of scripture a simple, practical, reiterated injunction concerning the second advent of our blessed Lord. We find connected therewith the statement of a plain, indisputable fact. The injunction, as we read it, thrice reiterated, is to "watch" for that advent. The statement connected with this injunction, and which is twice assigned as the reason for its being given, is, that the time of that advent is unknown. "Take ye heed, watch and pray, *for ye know not when the time is*" (verse 33). "Watch ye, therefore, *for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrowing, or in the morning*" (verse 36).

This injunction is addressed, and this reason for it is assigned, not to the world at large (which we have abundant proof from other passages was, and is, and will ever be, not only in utter ignorance, but in as utter heedlessness concerning the Saviour's coming), but specially to his disciples then present (see verses 1—5), and to all his disciples down to the actual occurrence of the event. "What I say unto *you*, I say unto *all*, watch" (verse 37). Nor are such to regard their ignorance upon this subject as a source of regret or of jealousy, as though something were withheld from them which a Father's love or a Master's confidence might well have revealed. They share this want of knowledge with the angels in heaven, and even with the human nature of the Son of God himself while on earth. "Of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father" (verse 32). It is thought by some that as this ignorance attached to the human nature of our Lord only while he was on earth, and cannot be supposed to continue now that he is in heaven, even so was it only the portion of his disciples previous to the descent of the Holy Spirit, and cannot be considered as necessarily adhering to those who now seek for and experience the fulfilment of the promise of the Spirit's guidance "into all truth," of his showing them "things to come." It is, however, evident that the Spirit did not, subsequent to his descent, inform any of the apostles of our Lord

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(the night being the time of the Saviour's absence. Rom. xiii. 12, 2, Peter i. 19), "at even, or at midnight, or at cockcrowing, or in the

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of the day or the hour of his coming. His own words to them, when speaking but ten days before the descent of the Spirit, upon the subject of the time of the advent were, "It is not for you to know the times and the seasons which the Father hath put in his own power" (Acts i. 7). Of such times and seasons accordingly the inspired writers always speak throughout the epistles as matters of uncertainty (1 Thess. v. 1; 2 Peter iii. 8, &c.). To argue, therefore, as some do, that the day and the hour of the Lord's coming may now be very nearly, if not fully and accurately, ascertained by the teaching of the Spirit and the study of the Word, although such were, during his sojourn on earth, altogether unknown, seems manifestly at variance with the express and emphatic declarations of Holy Writ. It is true, indeed, that St. Paul tells the Thessalonian believers that they were "not in darkness that that day should overtake them as a thief" (as it will overtake the world) (1 Thess. v. 4). But the reason of this is not that they knew, or were to know, the day or the hour, but that they were not not "sleeping," but "watching" (verse 6). Had they known the day and the hour, and that they were at all events nearly two thousand years distant, then might they lawfully have gone altogether to sleep upon the subject; then would watchfulness for the second advent have been an absurdity and an impossibility with them.

If then we have in the passage before us an injunction to watchfulness for his coming, addressed by our blessed Lord to the whole body of His believing people, and, as a reason for that watchfulness, the statement made by Him that the time of His coming, however fixed in the counsels of the Father, was, and would continue to be to them unknown; the passage becomes a test to which in all fairness we may bring any and every scheme or system of prophetic interpretation concerning the second advent, to determine their soundness and truthfulness thereby. We do not of course intend to affirm that any view or interpretation which is not at variance with this passage, must therefore in every other respect be true—but simply that the view, or the interpretation which is altogether contrary to, or irreconcilable with this passage cannot possibly be correct. How this can be disputed it is difficult to conceive.

We bring then in the first place, to the test of this passage the post-millennial theory and system of prophetic interpretation. Is it possible to reconcile it therewith? Let it only be clearly understood, as a glance at the context throughout the entire chapter will suffice to determine, that it is neither to death nor to the destruction of Jerusalem, but to the actual, personal, coming from heaven of the Lord Jesus Christ, that this passage refers, and watchfulness for which it enjoins—and, fearless of an attempt at refutation we answer emphatically, No! To have exhorted disciples then, or to exhort disciples now, to watchfulness for an event between which and them they were to believe that there intervened a yet uncommenced millennium, were an act of absurdity of which it is lamentable to think that our beloved Lord should even by remote implication be accused. To speak of an event as one that might possibly occur at any one of the different divisions of the night, (the night being the time of the Saviour's absence. Rom. xiii. 12, 2, Peter i. 19), "at even, or at midnight, or at cockcrowing, or in the

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morning,"—which could not actually occur, and which he who speaks and they who hear know, cannot occur until after an uncommenced era of a thousand years shall have run its course—these thousand years moreover being a period not of darkness, but of light—this were assuredly not to diminish the absurdity. To speak of necessarily existing and continuing ignorance of the time of an event which it had been elsewhere revealed would occur at, and could not occur until, the close of a period so marked and definite as the millennium, would be only in keeping with the other incongruities and absurdities of the passage thus interpreted and understood.

Tried, then, by the test of this one passage, were there not a multiplicity of others no less conclusive whereby to try and to condemn it, post-millennianism falls to the ground. But we bring to this test, moreover, the several pre-millennial systems which place the revelation of a yet unrevealed man of sin, or the restoration of the yet unrestored people of Israel, or the rebuilding, the rise to power and magnificence, and the subsequent destruction, of the literal city of Babylon, now in ruins, as necessarily intervening between us and that coming of the Lord Jesus Christ for which we are thus bidden to watch, and of the time of which we are thus told that ignorance is our portion, and must continue to be so to the end.

Will these systems abide this test? With much love and esteem for many dear brethren who hold them, and who have put them forward with no small amount of ability and zeal, we feel constrained to affirm that they will not; that, according to our judgment, they shrink from it, if not so widely, yet not less decisively than the post-millennial theory to which we have already referred.

Should any of His believing people, His church, who look for the coming of the Lord Jesus Christ, and who study His sure word of prophecy with reference thereto, be unremoved, be here on earth, when the last Antichrist, or man of sin, is revealed, they must know as a matter of positive certainty that in three years and a half from the date of his beginning "to wear out the saints of the Most High," and from his "taking away of the daily sacrifice," and his "setting up of the abomination of desolation" at Jerusalem, the end shall unquestionably come. (Daniel x. 27; xii. 11, 12.) Or should they be on earth when the Jewish people are restored, and should they see or hear of all the nations of the earth gathered in battle against Jerusalem, as foretold in Zechariah xiv., they must know for a certainty that in the midst of that battle the Lord shall appear (verses 3, 4). Is this knowledge reconcilable with the ignorance spoken of in the passage under consideration? How it can be proved to be so it is rather difficult to conceive. Again, if those now on earth (and we rejoice to know that there are many such, and that their number is daily increasing) who look for and love the Lord's appearing, are to believe that the event they long for cannot possibly take place, that the heaven where their absent Lord and Redeemer is must continue to retain Him, until the yet unrevealed Antichrist be revealed, and shall have run his brief but appalling career, or until the great tribulation be begun and ended, or until the Jewish people be restored and besieged, how can they possibly be watching for that event? How can they deceive them-

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selves (their Lord they cannot deceive) into the notion that they are occupying the position of servants whose Lord is absent at a wedding, and who are standing with their loins girt about, and their lamps burning that (not knowing at what hour or moment He may come) they may, when He comes, open to Him immediately? (Luke xii. 35—38.) Here again we must pause for a consistent, intelligible answer. It has been said that they are to watch for the occurrence of these intervening events. We reply, if any such events do occur, the Lord's people are of course to rejoice in them as so many indications that the coming of their Lord draweth nigh. But if they are watching for the occurrence of such events as being *necessarily* between them and his coming, they most unquestionably are not watching for the Lord himself. But it is *for himself*, not for events, that watchfulness is enjoined. This is such an important practical point, and there seems to be so much misapprehension and confusion concerning it, that it may not be amiss to endeavour to make it plain by means of a simple illustration. Let us suppose the case of a wife in England (the illustration is surely no inapt one), the husband of whose love is, and has long been absent in India. He is certainly to return home, and for his return she yearningly and unceasingly longs. Her desire and intention is to have their house prepared and adorned to the utmost possible degree of readiness and ornament for his reception. He writes to tell her that a new governor has been appointed to the province where he is—that after this governor shall have gone out from England, and arrived in India, various arrangements are to be made, for the performance and completion of which a period, say, of three years and a-half, has been definitely fixed; that until the last of these arrangements shall have been completed, and therefore until the expiration of that period of three years and a-half, his presence in India, and his consequent absence from home, is unavoidable—but that upon the very day on which that period terminates, he will, without doubt, set sail for home. What effect has this letter upon the wife? This assuredly, that she will not set herself to the work of preparing their home for his reception until the period thus definitely fixed for the continuance of his absence shall have pretty nearly expired. This, assuredly, that she will not betake herself to the pier or harbour as each vessel from India, week after week arrives, in the fond hope that her expected husband may be on board. It will be time enough to do this, she knows, when the yet uncommenced three years and a-half shall have expired, and it will therefore be a matter of certainty that he is coming. To do so sooner would be nothing short of folly on her part. She hears that the new governor has been appointed, she learns of his setting sail for India, and subsequently of his arrival there. In each of these events she rejoices, as so many proofs that the period of her husband's absence is drawing towards its close. Still, however, she knows that before his actual arrival, three more weary years must unavoidably elapse. She does not, therefore, she *cannot* watch for, or expect him until these three years are at an end.

Let us suppose, on the other hand, that her husband had written to tell her that there were indeed many things remaining to be accomplished ere he could finally return and take up his abode in

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England. Let us suppose him to have informed her that for this reason he intended before his final return to come home for the purpose of taking her back to India for a season, that she might be with him there while these final arrangements were being made—that he was altogether unable to fix any time for this his first and brief return, and that she might therefore expect him on any day, at any moment. Very different indeed under these circumstances would her conduct be. All needful and possible preparation for his immediate reception would at once be made and completed. Every vessel as it neared the shore would be eagerly watched and met, in the hope that the coming one was on board. If there be any truth or appositeness in this illustration, it will be evident that watching for events, and recognising them in their predicted connection with the advent, may have much in it that is interesting and exciting, but has very little in it that is practical--yea, rather has the tendency to neutralise practice, by postponing the need of it to a future time. I see, for example, the national recognition and partial restoration of the Jewish people, and ever recognise in it a sign that the advent is approaching. I argue, however, that the temple is not yet restored, nor the daily sacrifice renewed. These events occur, but I look further for a taking away of the daily sacrifice, and a period of three years and a half subsequent thereto, before the Lord can possibly appear. The tendency of all this is manifestly to foster the belief that "my Lord delayeth his coming," and is so far the reverse of practical.

It will be further evident from what we have observed, that there is but one system of belief and of interpretation with regard to the second advent which will at all agree or be found reconcilable with our Lord's language in the passage before us, and many similar passages throughout His word. This system is the one (and no other) which regards His coming, in the first instance, *for* his Church, in fulfilment of John xiv. 1—3, 1 Thess. iv. 13—18, as the commencement and inauguration of that day or dispensation of His "appearing, and His kingdom," of which His descent *with* His Church in power and glory, and in fulfilment of Daniel xi. 34, 35, Matt. xxiv. 30, Rev. xix. 11—21, is another and a further stage.

It will be evident, moreover, that in order to occupy a position in accordance with the solemn words of our Lord in this most important passage we must watch for that first act in the advent, that first dawn of its, to His people most bright and blessed, but to the world of the ungodly most dark and disastrous day, as for an event between which and us no occurrence whatsoever is of necessity interposed (however some may possibly intervene), and of the day and hour of which we are purposely kept in ignorance, in order that we should be in daily, hourly expectation of, and readiness for, its blissful arrival.

May the Lord direct our hearts into the patient waiting for Christ!

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THE JUDGMENT OF THE RIGHTEOUS.

CHAPTER II.

BY ROBERT BURROW.

WE continue the question whether the justified believer will hereafter in his resurrection body have to stand in judgment, and if so, when, where, how, or in what sense?

Rom. xiv. 12.—"Every one of us shall give an account of himself to God."

2 Cor. v. 10.—"For we must all appear before the judgment-seat of Christ, that every man may receive the things done in his body, according to that he hath done, whether good or bad."

We have already recited several passages relating to future judgment of *general* application, but these two obviously apply to believers, amongst whom the apostle includes himself. And they show clearly that believers will, in their glorified humanity be in *some sense* judged, but in what *sense* remains to be determined. The following scriptures applicable only to believers, seem (we will not say to contradict, but) to qualify the other passages, or rather the interpretations which have been generally adopted.

Ezek. xviii. 21 and 22.—"If the wicked turn from all his sins that he hath committed, &c., they *shall not be* mentioned unto him."

Jer. xxxi. 34.—"I will forgive their iniquity, and I will remember their sins no more."

This last is quoted twice by Paul in his epistle to the Hebrews, and applied to Israel and Judah in the future.

John v. 22 to 24.—"For the Father judgeth no man, but hath committed all judgment unto the Son, &c. Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation (judgment), but is passed from death unto life."

1 Cor. xi. 31 and 32.—"For if we would judge ourselves we should not be judged. But when we are judged we are chastened of the Lord that we should not be condemned with the world."

Now putting these Scriptures together, how are we to harmonize them? The great ruling word running through them all is the act called judging. The true construction of this word settles the matter. Here is Mr. Wesley's interpretation of it: "We are to give an account of all our works from the cradle to the grave, of all our words, of all our desires and purposes, all the thoughts and intents of our hearts, of all the use we have made of our various talents, whether of mind, body, or fortune." This is speaking generally, but as to believers he says: "It is apparently and absolutely necessary to the full display of the glory of God, for the clear and perfect manifestation of his wisdom, justice, power and mercy towards the heirs of salvation, that all the circumstances of their life should be placed in open view, together with all their tempers, and all the desires and intents of their hearts; other-

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wise how would it appear out of what a depth of sin and misery the grace of God had delivered them?"

All this, however, is mere reasoning, and not Scripture authority. If this be not a most gloomy picture of the future as applied to the righteous, we know not what is. How any godly man can look upon it with approval, or draw comfort from its contemplation, we are at a loss to understand. Those who have drawn this picture, and those who have adopted it as being correct have not been blind to its repulsiveness, and therefore they have added that when the reality comes, so far as believers are concerned, there will be no fear, no dread, no grief, no shame. Thus adds Mr. Wesley: "They shall be far from feeling any painful sorrow or shame, for any of those past transgressions which were long since blotted out as a cloud, washed away by the blood of the Lamb."

But *saying* this is one thing, and *proving* it from Scripture is another. Where is the proof? We can find none, but we notice an important admission. It amounts to this, that "the heirs of salvation" will not be *so* judged as to cause them fear, sorrow, or shame, so that every description of their future judgment which carries along with it apprehensions of fear, sorrow, and shame must be false. This is an important point gained. But supposing the righteous to be *so* judged that all their thoughts, desires, motives, principles, tempers, dispositions, habits, words, and actions, from the cradle to the grave will have to be brought before an assembled world, and supposing they should now have the assurance that they shall be acquitted, yet where is there one among them, after solemnly considering the matter, who can look forward to such an exposure and manner of being judged, without *some* apprehensions of fear, grief, and shame? And this is in itself a conclusive argument against this manner of judgment.

Besides, as to the heirs of salvation, how can this judgment be reconciled with the declaration of the prophet? "If the wicked will turn from all his sins that he hath committed, *they shall not* be *mentioned* unto him." Or how can we reconcile it with the promise, "I will forgive their iniquities, and remember their sins *no more*." Jer. xxxi. 34. Or as the apostle expresses it, "I will be merciful to their unrighteousness, and their sins and iniquities will *I remember no more*." Heb. viii. 12. These are words and expressions the meaning of which is within the comprehension of the most ordinary capacity. But how inconsistent with the notion or theory that those sins and transgressions shall be *mentioned* again and *remembered* again, and laid open and exposed to an assembled world! So strongly have the advocates of this notion been impressed with the inconsistency that they have actually taken the liberty of altering the expressions. God says concerning believers as to all the transgressions they have committed, they shall not be mentioned unto them. "That is," say the advocates referred to, "shall not be once mentioned to them *to their disadvantage*." God says their sins and iniquities He will remember no more. "That is," say they, "no *more to their condemnation*." But what *right* had they to add these words? Did they assume that they could improve the word of God, or that they were wiser than the Spirit who dictated the sacred pages? The unwarranted addition materially alters the sense. As

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they stand no passages can be more plain, simple, and easy to be understood, but by joining to them the additional words an equivocal meaning is introduced, implying a mental reservation. This is very easily explained. Supposing you committed some offences against a friend for which you were afterwards grieved. You went to him and expressed your regret, and he truly forgave you, and said concerning these offences "they shall not be once mentioned to you, I will remember them no more." You would be at no loss to understand what he meant. You would naturally conclude that henceforth he would act as though he had literally forgotten them, and would go from him satisfied and thankful. But supposing those very offences were mentioned to you years afterwards, and that publicly. What would you think of your friend's faithfulness? Would you not go to him and remind him of his promise, and show how hurt you felt at the failure of it? And supposing he excused himself by saying, "Oh, I meant that they should not be once mentioned to your disadvantage or condemnation." What would be your reply? Would it not be, "Why, then, my good friend, did you not then say so? If you had said so I should have known that your promise was subject to a mental reservation, and should not have been taken by surprise as I now am. I took the promise as you gave it, but have been deceived." Here then is an illustration of one of the effects of adding to God's words. But what will not men do to uphold preconceived notions, or human theories?

The notion that justified believers shall be brought into judgment in this manner is gloomy and repulsive, and we strongly suspect it is one of those numerous notions which originated in the dark ages, and took its colouring from human tribunals. We believe also that it is founded on a misinterpretation of those predictions which speak of the manner in which the Lord Jesus, as the Son of man and the destined Ruler of this world, will deal with living nations preparatory to His millennial reign, and that it confounds those dealings with what is called the general judgment, a subject upon which we shall enter subsequently. The gloomy repulsive notion in question arises partly from a false view of the general order and connexion of coming events, and partly from not making a proper distinction between the salvation of grace and the reward of works, of which the New Testament so clearly and frequently speaks.

It is undoubtedly true that even as to the heirs of salvation they must all appear before the judgment-seat of Christ, that every one of them may receive the things done in his body according to that he hath done, whether good or bad. But in *what sense?* If in the sense embodied in the popular conception this would be in direct opposition to the declaration that their transgressions "shall not be mentioned to them," and to the promise "their sins and iniquities will I remember no more." But as Scripture cannot contradict itself, the meaning is not far to seek.

There is no dispute as to *who* will be the judge. All are agreed here. "The Father judgeth no man, but hath committed all judgment unto the Son, that all men may honour the Son, even as they honour the Father." We are not now speaking of the judgment of the wicked, but of the righteous, and of the *sense* in which they will all have to appear before

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the judgment-seat of Christ, &c. Now, between them and Christ the judge, there are certain declared relationships near, dear, and abiding, and all the fruit of grace. Is Christ the Vine? They are the branches. Is He the Head? They are the members. Are they heirs of God? They are also *joint* heirs with Christ. And above all, is He the Bridegroom? They are the bride. These in the New Testament are declared to be the relations in which justified believers stand to the Lord Jesus, and in which He stands to them. Now we call upon those who advocate the gloomy, repulsive, though popular notion against which we have been contending, to reconcile such a notion with these declared relations. And if they cannot do it on scriptural grounds, to give up contest, and confess their error.

Again, we say no truth can be more fully revealed in Scripture than that even the righteous will hereafter have all to stand or appear before the judgment-seat of Christ, but what we contend for is, that it must be in a sense perfectly consistent with those declared relations in which they stand to Christ, and He to them, and in harmony with the declarations we have so often quoted, that their transgressions shall not be once mentioned to them, and their sins and iniquities will God remember no more.

(To be continued.)

OUTLINES OF PROPHECY.

THE writer is not wholly committed to the following scheme. There is very little that is original about it, so far as he is concerned, but if any who read it had any connection with "The Voice of Israel," as correspondents or otherwise, they will call to mind those days. The writer would rejoice to see contributions in THE RAINBOW of some who gave interest to that periodical. These outlines are merely suggestive. They may be compared with any other scheme; the probability of more than one, and these differing from one another, may arrest dogmatizing on any theory. General principles are incontrovertible, in which all students of prophecy concur; but details, varying so much in different hands, may well induce wariness. The coming of the Lord is "the blessed hope" of the Church, but if even *this* should weaken love, it is a snare. "And now abideth faith, hope, love, these three; but the greatest of these is love."

1. The prophetical Scriptures have their fulfilment during an earthly dispensation.

2. The heavenly people do well to take heed to prophecy as "a light shining in a dark place;" "the light maketh manifest. The Spirit encourages all in this exercise, saying, "Blessed is he that readeth, and they that hear."

3. In the main, the vision of Daniel, the prophecy on Olivet, and the Scriptures concerning "the man of sin," are future in application.

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4. With the return of the Jews will recommence the fulfilment of prophecy.

5. The image of Nebuchadnezzar represents one empire under four different dynasties, or the four combined. (See Art. 24.)

6. The Babylonian was the first great empire (Dan. ii. 37, 38); the Persian, the second (Ezra i. 1, 2); the Grecian, the third (Dan. viii. 21); some other the fourth.

7. The Roman has not been the fourth, because it never had the dominion over Babylon as the others had; nor did it arise immediately out of one of the four.

8. No fourth kingdom having yet had dominion over Babylon, this fourth is yet future.

9. This fourth, or iron kingdom, will be divided into ten kingdoms.

10. A kingdom (little horn) arising, will, according to Daniel, pluck up three of these, and rule over all the rest.

11. Another kingdom will be set up, which shall break in pieces all these and remain for ever.

12. The little horn arises out of one of these four horns, which succeed the horn of the goat, or Greece ("a horn of sight" in the margin). Compare vii. 20, "That horn that had eyes."

13. This horn is to be traced through *Sysimachus*, King of Thrace, and afterwards of Macedonia, or Greece.*

14. Sysimachus lodged his treasure in *Pergamos*, and entrusted it to Philetœrus, who made himself independent, ruled at Pergamos, and left it to his posterity.

15. Five kings reigned at Pergamos.†

16. These five are the kings of whom it is said, "five are fallen."

17. Attalus III. left his kingdom to the Romans: Aristonicus seized it, but he was defeated by the Roman general.

18. Thus Rome became the sixth, of which it is said "one is;" viz., when John wrote.

19. Pergamos passed from the Romans to the Turks, the seventh; of which it is said, "when he cometh, he must continue a short space."

20. "The eighth (the beast) is of the seven;" combining and concentrating all their characteristics. Thus John saw a beast, "like unto a leopard, with the feet of a bear, and the mouth of a lion." Daniel saw one "diverse from all," and with "ten horns." Also in Daniel we have the first three—a lion, a bear, and a leopard.

21. The *dragon* appears with *seven* crowned heads, and *ten* uncrowned horns; the beast with *seven* uncrowned heads and *ten* crowned horns. In the first dominion at Pergamos, Satan had no delegate, the heads are therefore crowned as being supreme, in the earth under *him*. In

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* Antiochus Epiphanes was not the little horn, for his kingdom (Syria) was a component part of one of the four, not a new fifth kingdom arising out of one of them.

† *Seven* had rule, but only *five* of these were crowned. The seven are Philetærus, Eumenes I., *Attalus I.*, *Eumenes II.*, *Attalus II.*, *Attalus III.*, *Aristonicus*. The last five were crowned.

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the second dominion the beast is the delegated supreme authority in the earth: and the horns, as subordinate, are crowned.*

22. The fourth kingdom is hellish in its nature and agencies—"diverse from all the others, exceeding dreadful, and shall devour the whole earth, tread it down, and break it in pieces."

23. The "little horn" and "fourth beast" are identical. Comp. Dan. vii. 7, 19, 23; viii. 10—13; Rev. xii. 4.

24. The conquests of the "little horn" from Pergamos are toward the south (Egypt); toward the east (Babylonia, Persia, Media, &c.), and toward the pleasant land (Palestine): thus establishing the fourth dynasty. The legs of the image, iron and clay—hellish strength with human weakness, which cannot cleave together (Dan. ii. 40) except for moral evil.

25. The beast will probably be a man raised from the dead. (Rev. xiii. 3, 12, 14; xvii. 8. 11; xix. 20.)

26. The Messiah mentioned in Daniel *may be* the false Messiah—the Antichrist: "if another shall come in his own name him ye will receive:" "ye have heard that the Antichrist shall come."

27. The events predicted in Dan. ix. date from "the going forth of the commandment to restore (return) and to build Jerusalem."†

28. The following has been proposed as a literal translation of Dan. ix. 25, &c. "From the going forth of the commandment to restore (return)‡ and build Jerusalem, unto the Messiah the prince shall be seven weeks. And three score and two weeks the street shall be built again, and the wall, even in troublous times. || And unto the end war is determined, even desolations. And he shall confirm a covenant with many for one week, &c. And in the temple shall be the abomination of desolation (so read the Greek, and Latin, and one Hebrew manuscript). And in the midst of the week, &c."—here the ancient Greek reads, "and in the end of the week."

29. Seventy weeks will "finish the transgression," that is, will bring to a head the apostacy of the Jews; and in the end of the seventieth week the apostacy will be complete.

30. The "little horn," or eleventh king, will rise without any pretensions, "he will come in peaceably, and obtain a kingdom by flatteries."

31. If the preceding points are true, then very much that commentators have advanced, as fulfilment of prophecy from the death of Alexander, must be false.

QUESTION.—Have the foregoing details any bearing on the walk of the saints. Let the following thoughts be considered:—

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* Horns in Scripture symbolize power, but subordinate and dependent.

† May not the beast, having acquired some name in the earth, like another Cyrus, issue this command.

‡ One manuscript gives this verb, "shall return," in the masculine gender, in which case it must read "he (the Messiah, the prince) will return, and the street shall be built."

|| "Even in troublous times," strictly literal it will be, "and in strait of the times." The Greek version reads "and the times shall be emptied out;" the ancient Latin reads "and the times shall be renewed."

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1. At some future time there will be war in heaven (the regions of the air), when Satan and his angels will be "cast out into the earth." (Rev. xii 9,)

2. The heavens are then called on to rejoice, and they that "dwell in them." Who can they be but the Church, now "caught up to the meeting of the Lord in the air?" This meeting cannot be till the words of our Lord are fulfilled: "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am ye may be also."

3. Immediately on Satan's depulsion, "he stands on the sand of the sea," and calls up, amid the turmoil of nations, "a beast having seven heads and ten horns," the Antichrist.

4. Then begins "the great tribulation, such as was not since the beginning of the world;" but there being nothing to keep the Church from the heavenly places, and nothing to keep it on the earth, the word is fulfilled, "that where I am ye may be also."

The following scheme is subjoined for consideration:—

State of the world at the commencement of the millennium.

Light to the Jews, gross darkness to the nations (Isa. lx. 1, 2); nevertheless, the *commencement* of light to the whole earth (verse 3, and onwards, and Rom. xi. 15, 25). In Isa. lx. Jerusalem is exhibited as the reflecting source of light to the Gentiles, and she is contrasted throughout with them. After the rapture of the Church (comp. Rev. xix. 11—14, with Zech. xii. and xiv. 1—9) a spirit of grace and supplication will be poured on the Jews remaining in the land, and God "will hear them," and confirm to them all His gracious promises (Deut. xxx.), and they will be "life from the dead" to the nations (Rom. xi. 15), whilst their own possessions will be co-extensive with the grant made to Abraham in Gen. xv. 18, and they will ask for more, as in Isa. xlix. 20, and the Lord shall give, as in Amos xi. 11, 12, and Numb. xxiv. 18, when "all nations shall flow unto it" (Isa. ii. 2, 3), which is the introduction of that period spoken of in Rom. xi 25, "the fulness of the Gentiles."

CHARACTER OF THE MILLENNIUM.

1. A state of progressive blessing, as intimated in 1 Cor. xv. 25; Zech. xiv. 17, 19; Isa. lx. 12; and Psa. ii. 10—12.

2. Righteous rule, and competent provision for happiness; for we read, "a king shall reign in righteousness" (Isa. xxxii. 1; see also Psa. ix. 8; Acts xvii. 31); and "He will teach us of His ways" (Micah ii. 4, 8; and Psa. lxxii.)

EVENTS AFTER THE MILLENNIUM.

Satan is loosed (Rev. xx. 3, 7, 9), is cast into the lake of fire, his everlasting prison (verse 10); final judgment (verse 12, &c,), passing away of all present things, and a new creation (Rev. xxi. 1, 5).

Come, Lord Jesus, come quickly!

Clifton. W. H.

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DISPENSATIONAL TRUTH

By T. George Bell, LL.D.

The Word of God cannot be "*rightly divided*" without a knowledge of "*dispensational truth.*" Those who have seen nothing of this in the Holy Scriptures are directed to a remarkable passage in Hebrews i. 2, which, in our translation, reads thus:—"His Son whom He hath appointed heir of all things, by whom He also *made the worlds.*" It is a pity that our translation did not show the difference between the words "*kosmos*" and "*aion*;" the former signifying the globe, or *world-proper*, and the latter an "age," or period of time. Any scholar knows that the Scripture just quoted should be read, "made," or fixed, "THE AGES." What, then, are these *ages?* Different periods of time wherein God has dealt with his fallen creature *man*, in various ways, according to the different circumstances in which He has placed him. God, in revealing Himself and His purposes of blessing, did not make all known at once; but, according to a settled plan, gave increased light of revelation from age to age. We have now, in the person and finished work of the Lord Jesus Christ, the full revelation of the gracious purpose of God. This of itself would constitute *this age*, or dispensation, one distinct from all those which have gone before. In like manner the giving of the law at Mount Sinai, and the putting of Israel under that law, constituted another age, or dispensation, peculiar in its characteristics. Thus, "The law came by Moses," making *a dispensation of law*; "and grace and truth came by Jesus Christ," constituting *a dispensation of grace.* What confusion of ideas come into the mind when men take Scriptures which belong to an earthly people under a dispensation of law, and apply them to a heavenly people under a dispensation of grace. There are three other Scriptures which may be referred to. One in 1 Cor. x. 11, which reads literally, "Written for our admonition, upon whom the ends of *the age* are come." Another in Ephesians i. 10., "That in *the dispensation* of the fulness of times he might gather together all things in Christ." And the third in Hebrews ix. 26, which also reads literally, "Then must he often have suffered since the foundation of *the world*, but now once in the end of *the age* hath He appeared to put away sin by the sacrifice of Himself."

If the Scriptures are searched with an unprejudiced mind, it will readily be seen that former dispensations are to be clearly distinguished from the present by this leading feature. In *them* man was *put under trial:* in *this* he is dealt with as having been proved wholly incapable of self-help or self-recovery. Adam in Eden, as an innocent creature was tried and fell—thus proving what creature innocence was—a fallible thing. Israel was put under trial also, just as man—fallen man—had been in the previous antediluvian and post-diluvian ages. To Israel was given a written law—not that God ever supposed they could keep it—but that their failure might be seen. They promised to obey. The Lord gave them every opportunity of trying to do so. They failed at every point. Thus God had every mouth stopped, and

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all the world proved to be both guilty in His sight, and incapable of recovery in creature strength.

The Lord Jesus Christ, at his first coming, finished up the Mosaic age or dispensation of law; and ushered in this, which was one of grace, free and unmerited grace, the grace of God which bringeth salvation; and that only in the substitutionary death of the Lord Jesus Christ. Man is not now dealt with as under trial to show what he is, but is only taken up as a sinner wholly lost, and one proved to be utterly incapable of helping himself.

There is another characteristic of this age which distinguishes it from one yet to come. The Lord is now in grace, gathering *out* men from the world; separating them unto himself; thus gathering together in one *the family of God which is scattered abroad.* The Gospel is, indeed, to be preached in all the world, and to every creature, but only for *a witness* unto the nations, and for the gathering *out of them* of a people to Christ. There *are* promises of *universal* blessing, but Scripture proves they are not intended for us in this present age. Scripture foretells the end of this age, and that it will come suddenly and unexpectedly, and in the midst of fearful judgments; for when the Lord shall come, he will find men as unprepared for his second advent as the Jews were for his first. Scripture identifies the second advent of our Lord with the end of the age; and also speaks of a yet future age. A few Scriptures may be considered. "What shall be the sign of thy coming, and of the end of the age." (Matt. xxiv. 3.) "Neither in this age, neither in that to come." (Matt. xii. 32.) "In this present time, and in the age to come." (Luke xviii. 30.) "From this present evil age." (Gal. i. 4.) "Not only in this age, but also in that which is to come." (Ephes. i. 21.) "That in *the ages* to come he might shew." (Ephes. ii. 7.) "The powers of the age to come." (Hebrews vi. 5.)

A knowledge of this *dispensational truth* will deliver us from two great mistakes which so many around us are making.

1. It will hinder us from mixing up law with gospel. This is done continually when statements or promises in connection with law-keeping are applied to men in this age, which belong only to a by-gone dispensation.

2. It will keep us from expecting the world's conversion during an age which must end in man's grievous failure and in God's heavy judgments; and give us patience to wait for it until the Lord shall come, and by His own personal presence and power introduce the time of universal blessing.

Lynmouth.

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Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

EXTRACTS FROM PRIVATE LETTERS.

THE following extracts from letters not intended for publication are too suggestive to be withheld, although, of course, we reserve the names of the writers, some of whom are men of no small mark in the regions of Christian literature. There is an unusual anxiety in the minds of thoughtful believers to know what *is* revealed respecting the future of the human race, and we look upon that anxiety as one of the best signs of the times. It is the result of strong confidence in the wisdom and goodness of God, and of the deep conviction that the issues of the Saviour's work are broader, vaster, far more glorious than the received theology of Christendom teaches. Let us search the Scriptures with lowly, teachable minds. Surely it contains vast treasures scarcely noticed yet. It testifies of CHRIST, and that should be enough to make the Christian student prayerfully diligent in searching it.

EXTRACTS:

I.

"It seems evident that there is a call in providence to consider the scripture testimony as to the judgement to come. Another is also before ersons' minds, 'The Righteousness of God.' No doubt the consideration of the one will act upon the consideration of the other. A hard fight will be made to maintain the old creeds and confessions of the Reformation: but one cannot but see God's hand at work endeavouring to disentangle His truth from the forms into which it has been moulded by divines. I only hope and pray all who put pen to paper on these momentous points, which can only be learned from the positive revelations of [illegible] will do so under a deep sense of their responsibility. I trust you will have wisdom and strength for your difficult service, and I believe it is *real* service you are rendering."

II.

"I am thankful to find you say, in your notice of the pamphlet on 'The Second Death,' 'The subjects on which it reverently treats ought to be discussed, for, whatever it may be, we are confident there is something wrong in the common notions respecting them.' This has long been my own conviction. For years the doctrine of eternal torments, traditionally received, was a sad burden to me, but my mind has, I am thankful to say, been relieved since I arrived at the conclusion —after long and earnest study—that the common assumption that man is *naturally* an immortal being, has no foundation either in reason or Scripture. That this life is not the whole of any man's existence is evident from Scripture; that 'Whatsoever a man soweth that shall he also reap' is equally clear; that 'God hath given unto us eternal life and this life is in His Son,' I earnestly believe; but that it is the will of our loving Father in heaven that any of His human creatures should exist to all eternity in torment, I cannot conceive. Throughout the Bible I believe that God veils His reserves of mercy, lest men should presume upon them; but as the sun of Revelation dips below the horizon, it casts athwart the deepening gloom a few rays of divinest hope in such passages as Eph. i., 10; 1 Cor. xv., 24, 28; Rev. xxi., 3, 5. Hope—not for the incorrigible sinner —for him I see no hope save in the blackness of annihilation — but hope that the time will come at last when God's universe shall be delivered for ever from sin and sorrow, and in all

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the divine unlimited fulness of the words, "God shall be all *in all*."

III.

"Many thanks to you for opening the pages of the RAINBOW to the reverent discussion of a question so awfully interesting as the destiny of the heathen and those who die without believing on Christ. I cannot but believe that there is more in the word of the blessed God than we have yet discovered, and I also believe the more we get at its truths the more we shall love and adore its Author. I for one am persuaded there is an 'unpreached gospel.' Bring it out, dear Sir, and fear nothing! Many will shortly bless you for this great work, however thankless and toilsome your labour may be at present."

IV.

"Thanks for your admirable words on 'Earth's Restitution.' Your *reductio ad absurdum* is most telling, and also the momentous words of page 29. Your 'Lays of the Future' have also stirred my soul. But you need not such commendations as mine; your reward will be in the awakening of the Church to duty and watchful zeal. God speed the RAINBOW with its covenant-message, spanning the dark clouds of our dark world!"

V.

"May you have much of the Divine presence, and many tokens of His blessing! I believe you have been divinely guided, and that the Great Master has a most important work for you to accomplish. I believe many are on our side who, from various causes, have not the courage to say so just yet. Go on in bold outspoken truth; the times are clearly with us, and events will soon justify the Editor of the RAINBOW in the judgment of all thoughtful men."

VI.

"I assure you most emphatically that I am deeply interested in the great question of the *Second Coming*. Will you, at your convenience, give me a list of the best works on the subject? I intend going thoroughly into it, for I can see it yields a rich vein, which may be worked with incalculable profit both to ministers and congregations. I long for the coming of the Promised One, and I can feel that this longing is the strongest possible impulse, not only to patient waiting, but to *most persevering toil*. Let us be *ready* for Him, and then such joy will be yours!"

VII.

"The RAINBOW has thrown a flood of light on many passages of Scripture which to me were previously very obscure. I see now — and I cannot sufficiently thank you for the fact— that the return of the Lord *must* be before the millennium, and that this is really the key to the right understanding of the Bible. I cannot tell you the peace, the *joy*, I have had since this blessed truth came home to my mind."

VIII.

"The RAINBOW for this month is admirable; each succeeding number seems an improvement on its predecessors; and this I fully expected from the very nature of the subject to which it has 'special reference.' I write to say that a gentleman of great influence in this city, both in civil and religious affairs, who was formerly strongly opposed to the millenarian doctrine, has been convinced by your writing that it is really the doctrine of the Bible, and he has openly avowed the fact. This will cheer you; and I suppose you need something to cheer you, when so many are opposed to you. Truth is on your side! Have patience! Work and wait! The Lord will assuredly raise up friends to stand by you; for the cause is His; and, if I do not *greatly* mistake, your remarkable Magazine has a career of extraordinary usefulness before it."

IX.

"I have just become acquainted with your RAINBOW, and am thankful that the most blessed hope of the *second coming* of the Lord has such an advocate. I think impending events may soon cause many Christians to open their eyes. The Lord will teach His own in His own way. Let us be

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faithful to Him and not shrink from the avowal of unpopular truth."

X.

"I have seen several numbers of the RAINBOW which were put into my hands recently by a friend, and the articles I have read gave me much pleasure. I shall certainly recommend the Magazine as I have opportunity, for on this great subject light is much needed. I rejoice in your ability and marvellous industry as a writer for the press, and your courage too, not only in daring to differ from your brethren, but to propagate so zealously and perseveringly the proscribed sentiments. I pray that your efforts may be much blest in directing attention to this glorious but much neglected truth, and that we may be found ready when the Lord comes."

XI,

"I would just express my appreciation of, and thanks for, the periodical you have edited for the last eighteen months. Since I have known you through that, my prayers have gone up for the Lord's help for you, both in this work and the ministry of the word. I rejoice much that your Magazine is not "the organ of any party," as you expressed in your May Number, but that your one object is to set forth the truth about Jesus, His appearing, and His Kingdom. I have much enjoyed your paper on "Earth's curse and Restitution," and pray that many more may be stirred up to search the Scriptures on this blessed subject, and thus enjoy the blessed hope in Christ, which leads us to purify ourselves, even as He is pure. May our hearts be subject to the written word of our God, and may we be, more earnestly than ever, looking for that blessed moment when our Lord shall come from heaven, and we shall rise to meet him, and when we shall be manifested as ONE in Him our glorious Head."

XII.

"I am exceedingly thankful that you have been led to publish such a Magazine. It is of the Lord, and He will dispose the hearts of His servants to sustain your hands. The RAINBOW for this month has done my soul good. Indeed I have been refreshed every month since I took it in, and anxiously look for the fresh meal long ere it comes to hand. The doctrine you teach is one of overwhelming interest, a clear understanding of which would be as life from the dead in our pulpits and Churches. May the Lord give you strength, and encourage you that new beauties may yet be brought out in connection with His promised Kingdom."

NAPOLEON III. NOT THE ANTICHRIST.

Dear Sir,—Having been absent from England the greater part of August, I was unable to reply to Mr. Purdon's letter in THE RAINBOW of that month, but take this opportunity, with your permission, of doing so now.

Two main questions are raised by his communication; both of them important.

1. *Will not the Antichrist dwell on earth unknown a considerable time before he is manifested to be the Antichrist?*

2. *In consequence, may not Louis Napoleon be the Antichrist as yet unmanifested.*

I will endeavour to reply to both questions in this the natural order.

I had said, "The Antichrist must be a king of Rome who had died before John saw the visions of the Apocalypse." On this Mr. P. observes; "The reason of this assertion is that the eighth king is said to be 'one of the seven.' This, we believe, only means that the eighth head or king will only be a revival of one of the former *headships*, (m. i.) which is quite enough to satisfy the prophecy."

The seven heads are "seven *kings*," (Rev. xvii. 10). Does the word "king" ever mean "form of government," or, as Mr. P. would call it "headship?"

"My own opinion" (Mr. P. says) "has long been, that the 'deadly wound' with the sword will be a literal and personal fact." Good: I am glad we so nearly accord. But if so, is it not clear that the "king" slain must be a literal king? His death is literal;

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so is his return to life. This accounts for earth's wonder and adoration. But the destruction of one form of headship and the setting up of another would produce neither worship nor wonder.

"There is another answer which Mr. Govett has himself supplied, and which settles the question. My own opinion has long been that the 'deadly wound' with the sword will be a literal and personal fact. *Antichrist will be* KILLED *with a sword.* (m. i.) He will descend into Hades or 'the bottomless pit.' He will then, after a while, reascend from Hades to the earth, and live again as an earthly man. And thus he will become literally 'the Beast out of the bottomless pit,' as he is styled in the 17th chapter of Revelation."

The centre fallacy from which all the rest springs, is found in the sentence which I have put in italics.

The seventh head has to be slain with the sword: but the seventh head is not Antichrist. "They are seven kings; (Greek) the five are fallen, the one [the sixth] is *the other* [the seventh] *is not yet come, and when he cometh he must continue a short space.* (xvii. 10.)

This seventh head has not yet, I suppose, made his appearance. He will be slain by the sword, and then the true Antichrist makes his appearance in resurrection.

Antichrist has *not* to be killed by the sword. *He is one of the five who had already in John's day "fallen" by a violent death.* He had slain himself with the sword. He is not to die again. When the Lord comes, he is cast "*alive*" "into the lake of fire, burning with brimstone." (xix. 20.) Accordingly the 11th verse of Rev. xvii. describes him thus: "And the Wild Beast who WAS and *is not*, both himself is the *eighth*, and is one of the seven, and goeth into perdition." The Antichrist, or Wild Beast, is one who "was." He had lived. He "is not." His place was no more found on earth.

Where then is he now?

"The Wild Beast which thou sawest *was*, and *is not*, and is *about to ascend out of the bottomless pit*, and to go into perdition; and they that dwell on the earth will wonder (whose names were not written in the book of life from the foundation of the world) when they behold the Wild Beast, *because he was, and is not, and shall be present.*"*

The Antichrist then, when John wrote, had lived his first life. *He was then a lost spirit in the bottomless pit. There he has continued to the present day.*

Mr P. proceeds to observe:

"But Mr. Govett, in one of his works, has stated his belief that *when Antichrist has been killed, and has descended into Hades, his soul will remain in Hades*, (m. i.) and the soul of one of the *former heads* will arise from Hades, and will enter into and re-animate the dead body of the *eighth head* (m. i.). This is Mr. Govett's own opinion, and we need not say that the third objection is removed by Mr. Govett himself; for as soon as the soul of the former king has entered the dead body of the *eighth*, (m. i.) the eighth king becomes at once one of "the kings of Rome who had died before John's time.' *For the soul is the man* (m. i.) and the new soul makes a new man."

The reader now sees where Mr. P.'s mistake lies. He has assumed that the seventh head (which is never called the Wild Beast) is the Antichrist. The seventh head is Antichrist's immediate forerunner, who lends his body to the Antichrist, but he is not the Antichrist.

"For (as Mr. P. says) the soul is the man," and the soul which re-animates the body of the seventh king is the soul of the fifth king who had "fallen," who "was, and is not," when John wrote, yet "shall be present." The Antichrist has already been killed, is already in the pit, and is *to come up from it*, not to go down into it. (xvii. 8.)

"The soul of one of the former heads (says Mr. P.) will arise from Hades and will enter into and re-animate the body of the *eighth* head." No; the body of the *seventh* head. "As soon as the soul of the former king has entered the dead body of the *eighth*, the eighth king becomes at once one of 'the kings of Rome' who had died before John's time." The soul of the *fifth* king enters the body of the *seventh*; and then—the soul being the man—he fulfils the sacred enigma, "both he is the *eighth* and is one of the seven."

* This is the reading of Tregelles, founded on the best authority.

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It is very far from my thoughts, that "when *Antichrist* has been killed, and has descended into Hades, *his* (Antichrist's) soul will remain in Hades. Nay, the soul of the *seventh* king (who is not Antichrist) abides in Hades, and the soul of the Antichrist ascends then out of the pit, and takes the place of his. Antichrist in the pit could not work the mischief which the Holy Spirit describes. The rebellion he effects is the rebellion of men on earth, and in order to produce it, he must "be present" on earth once more.

"Whoever Antichrist may be, he is not to become" (says Mr. P.) "a resurrection-man till he has first DIED." He has already died, as I have shown; he is waiting for his resurrection; and that can only be after the death of his immediate forerunner—the seventh king of Rome.

"Surely Mr. Govett does not expect that the Antichrist will be Antichrist from the moment of his *birth?*" (m. i.) Mr. Govett supposes that the Antichrist has already been born ages ago, has lived has died, and is in safe custody in the pit of woe. But the seventh head, his precursor, may yet have to be born, for anything Mr. G. knows.

From what has been proved, it appears that while the seventh head may be unknown on earth a considerable time before he is discerned to be Antichrist's immediate predecessor, this cannot be true of the Antichrist himself. His return to earth is supernatural; his *coming* ("presence") is at once with the full blaze of miracle and with earth's full tide of amazement and adoration. (2. Thess. ii. 9, Rev. xiii. 3, 4, xi. 7, ix. 1, 11.)

I had said that the Antichrist must be a Roman. Mr. P. denies it. He finds no proof of such an assertion in Rev. xvii. No, but there is one in Dan. ix. 26, which was the passage to which I referred; it was the passage of which Baxter was treating in the page to which I gave reference. The people of the coming prince shall destroy the city and sanctuary. That people was the Roman people, therefore the prince who is to come will be one of that people, that is, a Roman.

I had said that the Antichrist belongs to another dispensation; he cannot appear till after the rapture of the watchful of the church of Christ. Mr. P. agrees that the Antichrist cannot appear *as* the Antichrist till then; but why may he not be on the earth as an ordinary person till the rapture?* This is the same difficulty which has been met several times before. It springs out of mistaking the seventh head for the Antichrist. It does not appear that any miracle attends the seventh head, though he is a successful warrior, and, I believe, a self-deifying king, before his death.

I will now treat of the SECOND GREAT QUESTION.

Granting, it may be said, that the seventh head is not the Antichrist, but only his immediate precursor, may not Louis Napoleon be the seventh head?

That is a very reasonable question. Still I do not think that he is even Antichrist's immediate precursor. I will give two reasons.

1. The seventh head is a King of Rome; and Louis Napoleon is not.

2. The seventh King is to continue when he comes but a short space. Napoleon since his appearing as Emperor has reigned twelve years, which is more than a short space.

But now, I observe, that if Louis Napoleon be not the Antichrist, then, of course, his name is not to contain the number 666.

But the argument has hitherto gone on the supposition that he is the Antichrist. I will therefore meet Mr. P.'s objections on the ground originally occupied by him.

1. "Why, is it not enough to take one of the names of Louis Napoleon,—his reigning name? What is the reigning title of her Majesty? Victoria. Why then should not the one name of 'Napoleon' be enough?"

2. In the case of the Queen of England, Victoria is enough to designate the present Sovereign; because there has been no other of the same name. But if two or three others arose, the name of Victoria would not designate

* Mr. P. says, "No one ever expected Antichrist to appear as Antichrist till after the removal of the Church." Is not that quite erroneous?

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any individual of the four, unless you added a numeral expressive of the one taken. Hence the name "Napoleon" is not enough; for it does not designate which of the *three* Napoleons you mean.

(3.) The Scripture in designating the Roman Emperors gives two names, "Cæsar Augustus" (Luke ii. 1), "Tiberius Cæsar" (Luke, iii. 1), "Claudius Cæsar" (Acts, xi. 28).

(4.) The name, "Napoleon" will not make 666. It has two long o's, and but *one* is fatal to the theory.

(5.) My observations were directed against Mr. Baxter's calculations, who took three of Napoleon's names, and omitted the fourth. This is what is significantly called '*cooking*' a result.

I had stated that I had previously answered the idea that Napoleon will at some future day become the Antichrist.

Mr. P. observes: "When was it answered. Most assuredly never!"

I beg his pardon. It was answered in the August RAINBOW for 1864.

"Mr. Govett believes in an Antichrist called Armillus." In a publication of mine dating as far back as 1843, I called the Antichrist Armillus hypothetically. I did not then know, as now, who is the person.

Believe me, dear Sir, yours truly in Christ,

R. GOVETT.

MR. GOVETT TO DR. BELL.

DEAR BROTHER IN OUR LORD JESUS,—I thank you for your letter, and the Christian kindly spirit which it breathes; and rejoice in any success you meet with as an energetic evangelist.

Blessed be God, that we are agreed to make our boast of free grace; of its electing, justifying, adopting and persevering energies. "God is love." His gift is eternal life to the unworthy.

But the question is, is there not a *further truth, not contradictory of this*, but referring to another day and another object? Is there not in God another principle besides grace? Is he not *just* also? "Our God is a consuming fire." And has he not said, that he has appointed a day in which he will manifest his justice? (Matt. xii. 36; Rom. ii. 5, 16; 1 John iv. 17.) Is there not a day in which each will be dealt with, not in grace, but "*according to works?*" (Rev. ii. 23; xxii. 12.)

Is it not certain, that God's truth in many, or in most cases, is twofold? and that God thus tries his people's single-heartedness and simplicity of faith? With they trust God, when he asserts two truths seemingly antagonistic? Is not our globe made to circle round the sun, not by one force, but by two? Is not man both mortal and *im*mortal? Is not Jesus both Son of Man and Son of God? "God is *Love*." "God is a consuming *fire*."

I remember to have read an incident which seems to me very illustrative of the position we are now occupying. Astronomers since Newton's day have been fully satisfied that gravitation is the great law of the universe. Its beautiful simplicity, a thousand times tested, enchants them.

But Sir John Herschel dared to inquire, "Is it the ONE ONLY force which reigns among the heavenly bodies?" Telescope in hand, he observed steadily the effects of the sun's light and heat on a comet, as it drew near that mighty orb. He found that vapours began to eddy from its head, and to stream out from it in a direction away from the sun, just as a strong wind carries off smoke as it issues from a chimney. Soon the tail of the comet had arrived at its vast extent; tens of thousands of miles did it stretch *away* from the sun, not *towards* it. He at once points to this, and says to his fellow astronomers—"*Must we not confess that here is another force, quite distinct from gravitation, though not disturbing the results of that?*" Some were displeased at such a suggestion: they had been going on very well hitherto on the supposition of gravitation alone. "What need to multiply principles." Was not the simplicity of science its very glory? But these are the facts; and some astronomers will study them, and the student of them, methinks, will be convinced by them.

2. But let us take a sacred and a

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more familiar example. Jesus is crucified by the Jewish authorities. The apostles are cast down; almost ready to give up faith in Jesus as the Messiah. How could *He* be the deliverer of Israel, who was slain by His own people? Was not the Messiah to reign in glory and power at Jerusalem? How then could Jesus be He? Our Lord overtakes them as they thus sorrowfully discuss the matter. He supplies the missing link, the sister-truth that set their hearts at rest. But he does so with a word of rebuke. "O fools, and *slow of heart*, to believe ALL that the prophets spoke. Ought not Messiah to *suffer* these things, AND to enter into his *glory*?" (Luke xxiv. 25, 26.) Here lay the core of the mischief. They believed devoutly a *part* of what the prophets testified; they confidently expected that Messiah should reign. Did not the inspired seers affirm it? Even so.

But they testified, too, no less distinctly, to Messiah's *sufferings, and to these the disciples closed their ears and hearts.* They could not fit them into their places, and, therefore, when the sufferings came, as God foretold they would, instead of their faith being confirmed by them, it was nearly overthrown.

Is not this a lesson to us? Are we not to receive *all* God's testimonies? Even when we cannot see how they are to be harmonised with previous truth, are we not to accept them on the testimony of God? How much more when we *can* see? "How is it possible that a forgiven and justified man, one with Christ, should be sent into penal servitude for a thousand years?" *Ans.:* Because there is a day in which Christ shall judge his servants concerning their services, and each shall eat the fruits of his own deeds.

But, say that we cannot reconcile it. Sure I am that the seven times repeated, "He shall not enter the kingdom," addressed to believers, gives warning of a peril which not all will escape. (Matt. v. 20; vii. 21; xviii. 2; xix. 23; Luke xviii. 17, 34; John iii. 5; Mark x. 15.)

Believe me,
Yours very truly in Christ,
R. GOVETT.

ANSWER TO "PHILALEETHEES."

DEAR SIR,—Will you allow me a few words of reply to "Philaleethees?"

1. He believes that every child of God "has the mind of Christ." (1 Cor. ii. 16.) I think he will see that Paul speaks that of the "spiritual," or the inspired. (1 Cor. ii. 15.) But if this be doubted, or it be affirmed to refer to spirituality of mind, then the first verse of the next chapter shows that Paul did not account all believers "spiritual." "And I, brethren, could not speak unto you as unto *spiritual*, but as unto *carnal*, even as unto babes in Christ."

2. (Rom. viii. 17.) "The 'if' in this passage, supposed to be, according to Mr. Govett's argument, *conditional* and *contingent*, is by the usage of Greek syntax *really affirmative and acquiescent* (*m. i.*), a meaning which is sustained by numerous passages, &c."

Will the reader not be surprised to find, that *the Greek word on which the argument turns, does not occur in any one of the five passages which are cited?*

The Greek particle which is used is translated by Liddell and Scott thus: "*If at all events, if indeed.*"

By Alford, "*If at least.*" He refers to verse 9 of the same chapter of Romans; and there gives as its meaning, '*If so be that*,' *provided that* not '*since*' ["Philaleethes" meaning] as Chrys. Olsh, al., which would be εἴπερ.

This passage then does not assert, that every member of Christ suffers with him.

3. I do not suppose, that practical repentance entitles to reward, but that it is a necessary condition after the commission of sin. No one can enter the kingdom, who having sinned, has not really repented.

I admit the seven passages relating to believers; but do not see how they prove, that when dealt with according to works, all disciples will be accounted worthy of reward. Nor has "Philaleethes" taken up the very common instances which I named of believers being in wrong positions. Nor has he shown how, in spite of these things, when dealt with in the day of justice, they will attain reward.

4. Every believer, he is confident, is

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profitable, really working for Christ. His proof is, that every believer partakes the life and sap of the vine. But is every *living* branch necessarily a *fruitful* branch? What means the parable of the barren fig-tree? That was alive, and had sap, had it not? And does not Jesus say, "Every branch in me *that beareth not fruit*, he taketh away." (John xv. 2.)

But the Scripture says, that believers were "created in Christ Jesus unto good works." Very true, that was the design. But does it say, that this is fulfilled in all? Are there no plants amids the thorns, choked from fruit-bearing? Are there none who die as soon as they believe?

5. I do not suppose that some believers are not "born of God." But I do affirm, that some of the born of God are more or less doers of unrighteousness. (1 Cor. vi. 8—11; 2 Cor. xii. 20, 21.)—Believe me, dear sir, affectionately yours in Christ.

R. GOVETT.

PROPHETIC TENSES.

DEAR SIR,—All who have read attentively the three last Numbers of the "Rainbow," must have noticed that a considerable amount of interest has been directed to Rev. xvii. 9, 10.

According to Mr. Lea, the seven heads of the apocalyptic beast, represent seven great earthly powers, such as Babel, Assyria, Babylon, Greece, and Rome, &c. (page 329); Mr. Chester considers that the seven heads would more properly denote seven distinct forms of government; such as, kings, consuls, dictators, decemvirs, military tribunes, &c. (page 352); while Mr. Govett contends, that the seven heads represent seven individual kings. (page 372.)

Thus, we have three distinct and conflicting interpretations in regard to these seven heads.

Without attempting to give a fourth interpretation to that, which I consider sufficiently plain, I will, with the Editor's permission, make a few remarks on those interpretations already given.

In the first place, we must be thoroughly satisfied that the beast seen by the apostle John was the same as the fourth beast seen by the prophet Daniel. "The fourth beast," said the angel to Daniel, "shall be the fourth kingdom upon earth, . . and the ten horns out of this kingdom are ten kings that shall arise." (Dan. vii. 23. 24.) Now what says the expounding angel to John? "The ten horns which thou sawest are ten kings." (Rev. xvii. 12.) The identity is thus shown to be complete. This "fourth kingdom," we all know, was the Roman.

Such being the case, we are bound to reject Mr. Lea's interpretation, because it compels us to admit Babel, Assyria, Babylon, and Greece, as the four first heads; whereas, the word of God connects the whole seven with the Roman empire exclusively.

Mr. Chester, however, regards the seven heads as representing seven forms of government; though the angel explains them as "seven kings." (Rev. xvii. 10.) But Mr. Chester seeks to justify his departure from the literality of the angelic interpretation, by quoting Dan. vii. 17, 23; proving therefrom, that "kings," and "kingdoms," are used interchangeably. All this is true. But it is highly important to notice, that kings and kingdoms *are never used interchangeably in reference to the seven heads of the apocalyptic beast.*

There is a palpable reason for this, which I shall notice at once. The four great beasts, that Daniel beheld, represented not only four great kings, viz., Nebuchadnezzar, Darius, Alexander, and Cæsar; but also the four great kingdoms over which those kings, in succession ruled. Hence, we may regard the four great beasts, as either symbolical of the four kings, *or* the four kingdoms. But when we come to the apocalypse, the case is different. There, the apostle John has presented to his view the fourth beast *only*. It is impossible, therefore, for the seven heads to denote seven kingdoms, when the beast itself does but symbolize one!

Hence, while the four kings of Dan. vii. may be also four kingdoms, there is a palpable reason why the seven

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kings of Rev. xvii. *cannot possibly* mean seven kingdoms.

But Mr. Chester makes use of another argument. "It would seem," says Mr. C., "that these heads cannot denote individual kings, inasmuch as the ten horns have beyond doubt this very signification. If the object of the vision had been to represent seventeen individual kings in connexion with the beast, surely the mode of so doing would have been either seventeen heads or seventeen horns. But it may be said the seven kings represented by the seven heads are successional, while the ten kings represented by the ten horns are contemporaneous, and hence the difference of symbol. Such a difference, however, would not, I venture to submit, have been requisite were this the only distinction between the powers represented by the heads and the horns. In such case the unity of the symbol would have required either seventeen heads or seventeen horns upon the beast; the angel, in his interpretation, merely explaining that seven of the kings whom they represented were to be successional and ten contemporaneous, as he had actually done with regard to the seven heads and ten horns." (Page 351.)

But Mr. Chester evidently forgets, that between the seven successional and the ten contemporaneous kings, there is a difference *so great*, that a distinct symbolism is absolutely required for each. The ten horns are kings in a very different sense to the seven heads. While the heads are supreme kings, or, as we should better understand them, Emperors; the horns are merely subordinate kings. *This is why the heads are successional, and the horns contemporaneous.* There can only be one supreme at a time, but there may be many subordinates. To make this more clear, let us turn for a moment to the ancient empire. "We have no king but Cæsar," said the Jews. Cæsar, then, was a king. Herod, also, was a king. But Cæsar was a king in a very different sense to Herod. For while the former was a king supreme, or, in other words, an Emperor, the latter was only a king subordinate. There was as much difference between Cæsar and Herod as between a head and a horn. And if we wished to picture both in symbol, we should represent Cæsar as a head, and Herod as a horn, without affecting, necessarily, the individuality of either.

It is easy, therefore, to perceive that the seven heads as well as the ten horns may be individual kings.

But if the seven heads really signify seven forms of government, then, the angel's explanation is no explanation at all. To regard "kings" and forms of government as synonymous is simply impossible. For we may have a dozen different forms of government without one king. Four out of the seven which Mr. Chester himself enumerates, have nothing whatever to do with kings. Besides which, seven successional forms of government may survive two or three thousand years, which could not *possibly* be said of seven successional kings.

We must, therefore, fall back upon the simple and plain explanation given in the word of God. And if we part with anything, let it be with our own foregone conclusions. By so doing, we may be thrown in the dark for a time; but it is the only way to get true light.

Let us remember, then, that the angel's interpretation is purely ex-expository. "Seven heads" is symbolical. "Seven kings" is expository and literal. But if we take up that which is expository, and begin to give it an interpretation of our own, we not only make the apocalypse ten times more difficult than it is, but we destroy those very landmarks which can alone guide us to a correct view of the "revealed future."

Mr. Govett says,—"the seven heads represent seven kings." To this there can be no reply, for Mr. G. simply reiterates what the expounding angel so plainly declares.

Still, although we have presented to us three different interpretations, there is yet one point, and one only, in which all agree. *In this very particular, I conceive, lies the error.* It is this. Each takes it for granted, that five of the heads had passed away, *when* the apostle beheld the vision.

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True, the angel speaks in the present tense when he says, "five are fallen, and one is." But we must remember that, the apostle, (in vision) beholds things future, as though they were present; consequently, the present tense is repeatedly employed when describing them. The accuser of our brethren *is* cast down, conveys to our mind the idea of an event already accomplished (if we regard the tense employed). But shall we conclude, therefore, that Satan was cast down in John's day? In Rev. xviii. 2, the angel declares that "Babylon the Great *is* fallen." Why then, do we regard it as a yet future event? In the same manner the angel declares that "five kings *are* fallen." Had we actually arrived at the same crisis of time realized by the apostle *in vision*, it would be consistent to use the same tense *then* employed. The period doubtless *will* come, when it may be truly said; "Babylon the Great *is* fallen," "The accuser of our brethren *is* cast down," "Five kings *are* fallen," &c. But till then, we must speak of those events in the future tense.

Now suppose we overlook this prominent feature of the apocalypse, and regard the tenses in their ordinary signification. Should we not be continually involving ourselves in contradictions, and endless difficulties? Take for example, the passage under consideration. "Five are fallen, and one is." Then if five had fallen, the one reigning in the apostles' time would be the sixth. Now the Emperor reigning at that time was Domitian. But he was the *twelfth*, not the sixth!

Again; the angel further intimates that one more is yet to come before the eighth. So that within two successions from Domitian we should have the last head, who, together with the ten vassal kings "make war with the lamb," &c.

But was it so? History teaches us, that after Domitian, came Nerva, Trajan, Adrian, Antoninus, Aurelius, Commodus, and a host of others too numerous to mention. Is not this a decided proof that the tenses of the above passage cannot be taken in their ordinary signification, any more than the others already cited?

But some will say; is not Rev. xvii. 18, an exception? "The woman which thou sawest *is* that great city, which reigneth over the kings of the earth." Here, we may surely understand the tense employed, in its ordinary grammatical signification! For was not "that great city," Rome, actually reigning when the angel spoke? I reply, yes. But will it not apply in a greater degree, when the empire is again restored? And is it not to the restored empire, the prophecy evidently points? For what is meant by "the kings of the earth," if not those kings, symbolized by the ten horns in the immediate context? And were there ten contemporaneous kings reigning when John beheld the vision?

But as this subject is intensely important, I shall adduce one more example, before closing. "They shall wonder when they behold the beast that was, and is not, *and yet is*." (xvii. 8.) Here again is a perfect contradiction, if we take the tenses in their ordinary signification. How could the empire be defunct and alive at the same time? But if we understand the angel to be expressing three different stages through which the empire must pass; viz: the existent, the non-existent, and the re-existent, we shall gather what I apprehend to be the simple meaning. At one time the empire *did* exist; now it is defunct; but at some future time it *will be* restored again. And it is in the restored empire, I apprehend, we must look for the "seven heads, and ten horns." If we search for them in the ancient empire we shall search in vain.

But as I have already gone rather fully into this subject (Rainbow for November, 1864, page 523), I shall not occupy now more of your valuable space by going over again the same ground.

In conclusion, I would quote the words of the apostle Peter, "that no prophecy of the Scripture is of any private interpretation." May we have less of theory, and still less of this "private interpretation," and more of that jealous adherence to the simple and obvious meaning of the Word of God. I remain, dear Sir,

Yours faithfully,
JOSEPH BRYAN, JUN.,
Newport, Monmouth.

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THE ELIAS MINISTRY.

DEAR SIR,—With a very deep sense of the necessities of the case, I entreat you to find room in THE RAINBOW for the following statement.

You inserted in your June Number a few words from me, asking the opinions of your correspondents on the prophecy concerning Elias. No reply has appeared in the Magazine, but I have had several private letters on the subject, and amongst them I have received a copy of a pamphlet entitled "*On the Elias Ministry*;" it is that publication which I desire to notice. It is one of the many publications of a body of Christians whose chief place of meeting in London is called "the Catholic Apostolic Church, Gordon-square." I have had several of those publications sent to me by book post within the last twelve months, and I presume they have been sent to others also; and I therefore judge that an effort is being made to promulgate the views by their gratuitous circulation.

If I rightly understand and appreciate the important object in the publication of THE RAINBOW, I feel that you have *to inform* your readers as to *the signs of the times*, as well as open up to them what the Scriptures declare respecting the things that are coming on the earth.

I ask no discussion of these things. The writer does not bring forward a shadow of Scripture proof for any of the opinions which he advocates, and I merely desire to state them, in order that the Lord's people may be upon their guard. I think I have some claim upon you, too, as the gentleman who sent me the publication and asked my opinion of it is one of your correspondents.

The writer of this tract says that when the Lord came first, partially to fulfil the prophecies concerning himself, John the Baptist was his forerunner, and *partially* accomplished the prophecy concerning Elias; and that when the Lord returns to fulfil *all* that has been written of him, *then* the prophecy respecting the coming of Elias will be fully accomplished. He says that this will be in a two-fold way—Elijah himself to the literal Israel, and also a "spiritual ministry" to the "spiritual Israel." By the latter term he means *the Church*, and the object of his tract is to show that this spiritual ministry has now commenced by the restored office of Apostleship in the "Catholic Apostolic Church."

The following opinions are advocated by this tract:—

1. *Apostolic Succession.*—He says, referring to what he calls "the Elias Ministry," "We cannot expect, therefore, that the priests of God, who draw their authority *by succession from the first Apostleship*—the husbandmen to whom the Lord has intrusted His vineyard—the ministers who, duly appointed, perform the daily services of the Church and administer the Sacraments—shall be chosen to this office."

2. *An Earthly Priesthood.*—"As John was of the priestly family, the character of that ministry which is employed must be priestly, though not recognized as such by those of the regular succession."

3. *A Special Revelation from God.*—"It ['the Elias Ministry'] will be brought into existence by the immediate interposition of Heaven, and be manifestly energized by the Holy Spirit of God. Its mission will not be derived through a succession of bishops, but direct from above; and the peculiar duties to be performed, and the testimony borne, will be learned, not by tradition only, but *by supernatural communication*."

4. *Baptismal Regeneration.*—In the tract before me this opinion is contained in allusions only; in other of the publications it is in direct statement. "The heavenly principles and godly discipline, now perverted or hidden amongst *the baptized*." "Any message to the Christian Church must be borne by a Catholic ministry—one of universal aspect, whose border is co-extensive with the bounds of *the baptized*." "The Church of Christ embraces all three [the Churches of Greece, of Rome, and of England], as well as every other sect of *the baptized*.

5. *Apostleship.*—"The restoration of that supreme ordinance in the Christian Church by which God declared His mind at the beginning, from which the

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priesthood derive their orders and mission, and through which alone the rule and guidance of God can be exercised towards them and the people under their charge." "Without such an office, however, the Church can never be seen as one body in Christ. There can be no Catholic doctrine, no Catholic rule or discipline, no unity of purpose, no oneness of action, except there be a common centre—a Divinely appointed source of authority." "And of what ministry do we read, either in Scripture or Ecclesiastical history, which ever was invested with Catholic authority by the great Head of the Church—but *the Apostleship alone?*"

6. *This Apostleship is to Rebuild the Church.*—"By direct revelation learn how to rebuild His house, and prepare a refuge for the faithful, while they warn the Church of impending judgments."

7. *This so-called Elias Ministry is to have the monopoly of security in the day of Anti-Christ.*—"The ministry which developes in full the character of Elias—the man who did not see death, but was caught up into heaven—shall escape the wrath of Anti-Christ, and, having testified against unrighteousness, idolatry, and confusion, be suddenly translated to a place of safety—the pavilion of God—until the indignation be overpast."

8. *That the fruit of this Elias Ministry will be the Bride of the Lamb.*—"Certain events have occurred at the close of each former dispensation. The characteristic of the great mass has been apostacy; but out of the superabounding wickedness a remnant has been saved, which has been effected by their receiving the word of the special messenger . . . . the Elias of the age. . . . . The day of the Lord will not come till there be a falling away. . . . . We learn also that there shall be a faithful remnant—the five wise virgins—the one hundred and forty-four thousand sealed ones. . . . . To prepare such a people the special ministry of Elias is evidently requisite. There is no machinery, either in the Church of Rome or of England, to effect such a work, because there is no Catholic ordinance. . . . The very necessity of the Church demands the restoration of that office . . . *Apostleship* . . . . the Elias who shall restore all things—the revived Apostleship of God—*the seal and crown of whose ministry will be a people prepared for the Lord, the Virgin Bride of the Lamb.*"

I have trembled as I have written out these awful statements. I feel—strongly I feel—that they should be more known amongst the true people of God. May God keep us close to Jesus in such solemn times! May we know the voice of Jesus, and follow *Him*, and flee from the voice of strangers!

Yours truly,
T. GEORGE BELL.

Lynmouth.

ETERNAL LIFE AND THE KINGDOM.

DEAR SIR,—The great error of Mr. Govett, as to "Eternal Life and the Kingdom," is, that he "puts asunder" what "God has joined together."

Let me a little review his doctrine. Now the whole question comes to this. Is the kingdom *given* to us, in and through Christ, or is it the reward of works? I contend for the former.

I. I understand from the Scriptures that the believer is blessed by God "with all spiritual blessings IN CHRIST." "IN HIM he has redemption, through His blood the forgiveness of sins." IN HIM he has adoption. IN HIM he is accepted (or graced, as some read it). And IN HIM last, but not least, he has an INHERITANCE. (Ephes. i.) Now all this is very clear, and it is equally precious. Seeing in His foreknowledge our ruin in Adam,

> "Abba chose the church IN JESUS,
> Long before the world began."

IN HIM our blessings are not only *great*, but they are *eternal and secure*. We are *preserved* in Jesus as well as called. (Jude 1.)

With a great deal of *this* Mr. Govett would agree—yea, to all of it—in so far as our everlasting portion after the thousand years is concerned, *he* would say, Amen. But why does he make the distinction? Do the Scriptures so separate? I believe not.

II. I turn to 1 Peter i. The Epistle

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is addressed to a "scattered" people, who are "elect according to the foreknowledge of God." God in His "abundant mercy has *begotten them again*, unto a living hope, by the resurrection of Jesus Christ *unto an inheritance*, incorruptible, undefiled, &c. Mark the words: "*begotten*"—"*unto an inheritance*." It is not merely life, but they are "*begotten to an inheritance*." This inheritance is reserved in heaven for them—they are kept (*garrisoned*) on earth for it. I notice further, this blessing is also called "SALVATION" and "GLORY." It is, I judge the fulness, the climax; hence (though we who believe are saved) are exhorted to put on for an helmet *the hope of salvation*. And mark! this "inheritance," this "salvation," this "glory," is all connected *with the revelation of Jesus Christ*. It is no post millennium blessing. Peter does not separate. It is a chapter which clearly brings out *life and glory, new birth, and the kingdom, as a grand whole*. I apprehend also we should not omit to notice how our former head is strengthened by this chapter. The risen Jesus is the saints' living hope. (v.) Christ in resurrection (objectively) is our hope of glory; even as subjectively, they were "begotten to the inheritance."

III. Was not the *death* of Jesus the main thing for which He came into this world, and whilst that blessed one "loved righteousness and hated iniquity," and glorified His father in life, was it not by *dying* that He conquered Satan, and received His title to reign? Was not the CROSS the road to GLORY? (Heb. ii.; Phil. ii.) Was there not deep teaching in the fact, that when there appeared unto Him in the holy mount, at the time of his transfiguration (which we know was a vision of His kingdom, 2 Peter i.), Moses and Elias, "they spoke of *His decease* which He was to accomplish at Jerusalem? (Luke ix. 31.) And has not Jesus "loved us, and washed us from our sins, and made for us a kingdom—priests unto Him who is his God and Father?"* Has He not purchased it for us by His blood? Do we not well to sing, "Thou art worthy, for thou hast redeemed us by thy blood?" Do we not reap the fruit of His toil of whom the prophets wrote, testifying "*of the sufferings of Christ, and the glory which should follow*." May we not hope, like the dying robber, for a place "in the kingdom," if we have looked unto Him who hung on the cross? I would now put the matter in the form of questions.

1. What is it to be an heir? I had been led to suppose that an heir was one who had a sure title to an inheritance. I never heard of an heir working for an inheritance.

Mr. Govett's views are very peculiar on that subject. He holds the believer has a birthright, but thinks he may forfeit it. This is never true, seeing my standing is IN CHRIST. But what can I lose? Is it my title to the kingdom? If so, then Mr. G. defeats his our argument, for it is obvious *I must have had, or I could not have lost*. The kingdom then was *given* to me; and, *it is "not of works."* But in his work on "Entrance into the Kingdom," Mr. G. says, "It is faith's life-work to get an abundant entrance into the kingdom. It is a reward." Indeed! *then*, the believer has not yet had a title, and so cannot lose—or sell (for he instances the case of Esau) what he never possessed. Which view shall Mr. Govett give up? Strange to say, his scheme leads him to invent a path between "Those who are born again, and the qualified ones to *run* for the kingdom." Their life in Christ enables them to run the race for the kingdom. But I would ask, is that all my birthright entitles me to? Is that all the precious blood of Christ, as touching the kingdom, has procured for me? Surely this is little. If Mr. G. says it is forfeited through disobedience, then I must have had it, and it is not of works.

2. Must not the kingdom be either of grace or works? Paul declares where grace is there is no more works. (Rom. ix.) That is, if it is of the one, it cannot be of the other. I cannot then possibly have a linsey-woolsey title to the kingdom. Either Mr. Govett must give up all claim to the precious blood of Jesus as purchasing the kingdom, and any title through new birth, and trust wholly to works, or he must take his stand with us, and say the kingdom is *given* to us by the Father's good pleasure. Christ

* *Tregellis—Revelation.*

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will be "all" or nothing. Nor must we let Mr. G escape, by our admission that there is a reward of works *in* the kingdom. That I hold—but mark, the works which God enables me to do now by His Spirit, will be rewarded for what they are in themselves—but this does not touch my unanswerable argument about the kingdom. Mr. Govett's views mingle (as touching the kingdom) the work of Christ for us, and the Spirit's work in us. If he thinks I mistake him, let him boldly assert, "I am not depending in the smallest degree upon the merit of the blood as procuring a new birth as the title to the kingdom." But he won't assert this; and therefore he is open to the charge of the linsey-woolsey title, which will not avail.

3. I ask, If a believer does not reign with Jesus, what about resurrection? Will Mr. G. say—(I suppose he will)—the unfaithful believer is not raised. But *resurrection is the believer's hope.* Mark, I say, the *believer's hope.* "Christ the first fruits, afterwards they that are Christ's at His coming." (1 Cor. xv.) "If the Spirit of Christ dwell in you (and if any man have not the Spirit of Christ, he is none of His), He shall quicken your mortal bodies by His Spirit which dwelleth in you." (Rom. viii.) "For we which have the first fruits of the Spirit groan within ourselves, waiting for the adoption; to wit, the redemption of the body." (Rom. viii.) The believer whose "citizenship is in heaven," looks for the Lord "to change his vile body, that it may be fashioned like unto His own glorious body, according to the power whereby He is able to subdue all things unto Himself." It is called *the resurrection of life* (John v.), and those who have it are "the *children of God*" Mr. Govett makes the first resurrection to be, not the privilege of those who have "life," and who are "the children of God," but a prize to some believers. Now it was not until I began to write this letter that I saw the consequences of Mr. G.'s doctrine in this particular; I now see that this part of Christ's work is touched—namely, that which has its aspect towards the redemption of our bodies. Surely, Christ as much died that I might have a new body, as that my sins should be pardoned. If I "*earn*" the first resurrection, then my new body is not part of the redemption work of Christ. It can not be part and parcel of each. This is of the deepest importance. Nor can I let Mr. G. escape here by his saying, "Christ will raise every believer afterwards." That will not do, because it is asserting resurrection is in some way of works. Christ's work for us, as we have said before, can never surely be mingled with the Spirit's work in us. This view, then, is derogatory to the work of Christ. If the believer is raised in consequence of the merit of the death of Christ, Mr. G.'s theory falls to the ground; the resurrection of Jesus is the pledge of mine. There is another way of putting the matter. The believer must be raised, or how can he stand before the judgment-seat of Christ. *All* must appear there. (2 Cor. v.) Surely not the *living* believers, but those who have "fallen asleep" must be raised to give the account. Well, then, it must be in body. And if in body, with resurrection body, then it is a GLORIOUS BODY. Where should *glorious* bodies dwell? What could be done with them? *What place so fitting for them as glory with Jesus?* Another thought strikes me. When a believer leaves this world he goes to be "*with Jesus*, which is far better." He is so happy in spirit. What! Will he be happy with Jesus till He come, and not come with Him to reign? Mr. Govett's theory needs the addition of a state or place for those departed spirits who are unkingdomized to make his theory complete. And whilst I am on this point, let me notice another sad theory of Mr. Govett's. Mr. G. thinks some *very failing* yet true believers may go to Gehenna. Omitting for more than a passing notice of his sadly pervertant criticism of John x. 28, in which he makes the Lord to mean a believer, a sheep shall not "perish for ever," though he might go to Hell for a thousand years, I would say, If what I have stated about resurrection be God's truth, it is absolutely impossible that a believer could be so "chastened," to use Mr. Govett's soft word. Imagine a *glorious body* IN HELL! It is dreadful. There are various other ways of handling the subject. The believer's ONENESS with Jesus, members of His body, flesh, and bones, the question of life! Our being

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already "in Jesus" *through death*; our being presented faultless, unblameable in God's sight. But I forbear; I cannot really "make room" for such a doctrine, that is so contrary to the whole tenor of Scripture, the love of God, and the grace of Jesus.

I have written at considerable length my thoughts as to some of those passages which Mr. Govett quotes, but I forbear to send you several sheets of manuscript. Let me say, as compressing into a few sentences, I quite agree with Mr. Rees that Mr. G. is "too literal," and "does not distinguish enough between professors and real saints." Warnings, too, that are addressed to Christians must not be pressed to an undue extent. The Lord's people are searched by warnings, and so the Lord keeps his own. There are several passages Mr. Govett uses which, as Mr. Purdon says, do not even mention the kingdom, nor refer to it. The passages which contain threatenings are intended to search believers, and teach them there must be holiness if there is life. It must not be forgotten, too, that though the Epistles were addressed to churches, they were not necessarily composed of all true men. Then there is this fact. If a man *says* he has faith, he must show it by his works. This is the good old doctrine of Evangelicals. It's all a fallacy separating the kingdom from life. How little may I do and be a believer, though I do not enough for the kingdom? Let me rather press this truth. The man that believes must be holy, or he will not only not reign, but never enter into glory at all. There are numbers of mere professors. The parable of the sower, instead of teaching me Mr. Govett's doctrine, reveals to me this fact—*that of four classes only one class were real men.* Let Mr. Govett grasp this fact. Let him learn to stand in doubt of the Christianity of some that he shuts out of the kingdom. Let him take the Epistle of James, and not see in it the novel doctrine that "James preaches the kingdom," and "Paul eternal life," but remember James says, "If a man bridleth not his tongue, HIS RELIGION [not his hope of the kingdom] IS VAIN. Let not Mr. Govett imagine that we are opening the kingdom to unholy ones, and those who deny Christ, but let him understand we contend for holiness where Christ is, and grace to suffer where His life is in the heart; but we do not hold these things as *meritorious*, but as *evidential*. In short, we contend for truth, ably expressed in the title of the book written by Mr. Govett's great grandsire, Romaine (that sweet preacher of truth, called the cuckoo preacher, because his note was always Jesus), and whilst declaring we are "blessed in Jesus," press "the life, walk, and triumph of faith."

I know no other way of understanding Scripture, and for me "it is safe," and for my hearers also.

Believe me, dear sir,
Yours affectionately,
A PASTOR.

"ETERNAL JUDGMENT," HEB. vi. 2.

SIR,—This expression acquires importance from its place in the context, as being one in a formal list of six things grouped in three pairs, and entitled the "foundation" of Christian doctrine, so declared by Divine authority. It is a more systematic piece of theology than is usually presented in Holy Scripture, the Γραφὴ θεόπνευστος; but, though each portion of this declared foundation merits the most careful consideration, being highly instructive, the last must, alone, be our present subject: especially as the others will not usefully admit of merely cursory notice, as the text is obscured in the process of translation, and it would raise questions among some of us. We Christians are—to our shame be it said—strikingly open to the same grave charge as the early Christian Hebrews to whom this was addressed, "When, by reason of the time, ye *ought* to be teachers, *ye* have need that one teach *you again* which be the *first principles*," &c., referring, thereby, to the subsequent verse which I have above quoted.

These "first principles" or "foundations," are here stated in their order of sequence, and this Eternal Judgment thus comes in connection with resurrection. AN ETERNAL VERDICT, a verdict, or open declaration of acquittal, or condemnation, valid eternally—having everlasting force. The

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word here translated judgment, is not krisis, the act of judging, but krima, the result or product of judging—that is, the resulting sentence or verdict, either of acquittal or condemnation, as the case may be. This difference between the Greek termination *sis* and *ma* is, I think, so regular and so well recognised as not to need more from my pen. The word eternal I have already noticed in your September Number, and the definite meaning there claimed for it has not been confuted, though strongly opposed by bare assertion. Moreover, the above expression (as also other texts) places the *duration* of the verdict when unfavourable on the same footing as when favourable: the expression suggests that the verdict when adverse is eternal, in the same sense of the word as when favourable.

God declares himself to man, not alone as having love, but also as having vengeance, tribulation, and anguish, judgment without mercy, &c. These two aspects of God do not temper or neutralise one another, but, those sinners who come to God in the one way which he has appointed, will find Him unlimited love without condemnation being shown, and those who reject, or simply "neglect so great salvation," will find Him unlimited condemnation without love being shown.

Aye, however men may speak of Christianity as being a revelation of love only, it is the business of *God's* christian teaching to inform us concerning imminent torment, as well as concerning love which offers to save us from it—in one way alone, though abundantly and gratuitously—for those who accept the offer.

"An eternal verdict," in connection with, and consequent upon, resurrection, is no mere subordinate or open question. The doctrine is, as in the above quotation, one of those selected by God to be reckoned by his people as part of the first principles and foundation of Christian teaching.

W. P.

Literature.

Will all believers enter the Millennial Kingdom? A reply to the Rev. R. A. PURDON's attack in "The Last Vials." By R. GOVETT. London: NISBET and Co.

We will not sit in judgment on the controversy between Messrs. Purdon and Govett. Both are able and excellent men, and both are contributors to this Magazine, but they see differently on a very important subject. We quote the first three pages of the pamphlet, that the reader may see the point of controversy:—

Mr. Purdon and myself agree in so many points, that it seems a pity we should fall out by the way. It is only because the subject on which we are engaged is so momentous, that I care to defend myself. In so doing, I shall have to discuss the great question, which is now attracting much attention, and which will attract still more 'WILL ALL BELIEVERS OBTAIN PART IN THE MILLENNIAL GLORY?'

Mr. Purdon, in his 'LAST VIALS,' April, 1865, states principles of the utmost importance: principles in which I cordially accord with him.

1. We agree, that *all believers are assured of salvation: they have eternal life.*

2. We both believe, that *when Christ speaks to "disciples," He means believers.*

3. *That there will be a judgment of the saved; not an enquiry "whether they are foes or friends," but an investigation concerning their recompense.*

4. We own, *that the pardon of a believer's sins after his conversion is no barrier to his being thus judged.*

5. That there will *be a reward of each "according to his works," both for quantity and quality.*

6. That *we may obtain our recompense for good works, either here or hereafter.*

7. That while the standard of Christian conduct is exceeding lofty, *the actual state of many believers is very low.* "Every one," says Mr. Purdon, "must have met with professors of Christianity whose shameless worldliness has been the ridicule of the neighbourhood; and shall THEY receive a FULL re-

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ward?" "Some believers are over delicate, over sensitive, impatient, self-indulgent." Tract IV, pp. 11—15.

8. We both agree too, that *death does not in a moment perfect the character.* The crooked stem retains its crookedness after it is removed from earth's soil. And such persons are not fitted for the millennial glory.

Our grand point of difference is this—Mr. Purdon thinks that every believer, in spite of every imperfection or sinfulness of temper or practice, will still enter into the millennial kingdom. I believe, that Scripture teaches the exclusion of some believers; as the result, either of *no good* works at all, or of the commission of *sinful* ones. Here are the lines of battle; now for its shock!

It is in his tract for June, 1865, that this question is argued by him. He has contrived to make me look very foolish by two points of tactics which I cannot recommend to others. He has stated in many cases my views; but has omitted the proofs from Scripture by which I substantiate them. No one, I feel persuaded, after reading his tract would imagine, that my writings on these points,—specially on the Parable of the Virgins,—are argument from Scripture throughout. To those who would see for themselves the evidence, I will just notice the places in which that Parable is treated of. "*The Prophecy on Olivet*;" * and the "*Saints' Rapture to the Presence of the Lord Jesus*," pp. 124—152.

Almost every new view seems strange when divested of its proofs. How wild and absurd seemed Columbus's notion of the New World! How foolish appeared the theory of the circulation of the blood! And Galileo's imagination too, that he, in looking at those heavens which innumerable eyes for ages had been perusing, could see some *new* stars! 'Come and look through my telescope,' said he to the professor of philosophy. But no! he would not.

2. Mr. Purdon has in some cases added to my views what I do not hold, and out of these additions spring the absurdities for which he makes me responsible. Of this by and bye.

I now proceed to *discuss his theory.* He says—"An effort is being made by a few persons to do away almost entirely with free grace, and to introduce into Protestantism some of the worst and most dreary fictions of the Church of Rome: (Purgatory)" Tract VI, 1.

How can Mr. Purdon say, that there is an attempt to do away with grace? Has not grace its appropriate sphere in God's electing, renewing, preserving His people unto *eternal life?* Is not the question on which we differ, one between millennarians alone? Can he show, that the entrance into the kingdom is a thing decided by grace? Has he not himself taught that it is "*according to works?*" which is a principle opposite to *grace.* (Rom. xi. 5, 6.) How can he accuse those with whom he agrees in principle, as desirous of destroying free grace? He allows that offending believers will suffer loss. I think, that the loss will be severer than he is willing to admit. That is the amount of the disagreement.

* Or "*the Parable of the Virgins*" and its "*Supplement*" apart. Should there be any difficulty in procuring either—will the friend apply directly to me at Norwich?

The Veil Lifted; or, The Romance and Reality of Convent Life. By the Author of "Personal Experiences of Roman Catholicism," &c. London: Morgan and Chase, 38, Ludgate-hill.

"Among the many valuable works which from time to time have been issued on the subject of conventualism, none," says the author, "so far as I am aware, have appeared portraying in a familiar form the workings of the system upon individual mind and character, from the earliest stages of the delusion down to its consummation." This, therefore, is the design of the present little work, and it is carried into effect with all the art, pathos, and obvious truthfulness, which a perusal of the author's former work led us to expect. If, reader, you are acquainted with any romantic young lady who has looked upon the sunny side of the noviciate until the desire to enter has taken possession of her, it would be an act of genuine benevolence to send her a copy of this book. Its writer was herself one of your romantic damsels, and is therefore able to tell her tale feelingly.

The Guide to Printing and Publishing. London: W. H. Collingridge, City Press, Aldersgate-street.

This is really what it pretends to be. To authors it is an invaluable sixpennyworth. The whole history and mystery of the noble craft is here laid bare without reserve; the amount of information communicated is wonderful, and the specimens of printing in various types are exquisite.

The Glory Given. Things to come. Th Times of Restitution. These are thoughtful sermons, one penny each, by Dr. Bell. They are to be had of James Paul, Chapter House Court.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER 1, 1865.

JESUS WAITING FOR HIS THRONE.

IS Christ upon His *own* throne now? No; for He himself says, "To him that overcometh will I grant to sit with me in *my* throne, even as I also overcame, and am set down with my Father in *His* throne." (Rev. iii. 21.) But the enthroning of the believing victor has not yet taken place. The scene of the Redeemer's humiliation is still the scene of His followers' discipline, and the latter cannot be glorified until the former get the throne promised Him. (Matt. xix. 28.) And the author of the Epistle to the Hebrews says, "Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sin; but this man,"—Christ—"after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool" (x. 11–13).

Let us look into this momentous subject. Be it remembered first of all, that believers are persons who have received Him whom the world rejected. They have come to One who was "disallowed of men." They walk by faith, not by sight. This at once lets us into the secret of their manifold sorrows in the world, the trial of their faith, and the severity of the chastening they have generally to "endure." They are forewarned thus by their compassionate Lord:—"It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more them of his household?"

Thus the rejected of the world spoke to those who loved Him. He warned them to count the cost, and assured them that in the world they "should have tribulation." But why so? If immediately on His ascension He received the sceptre promised to Him by the Father,

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why are those who love him still a despised minority of the human race? Why are his enemies so numerous and powerful? Why, though more than eighteen centuries have elapsed since He began to reign, is the world over which He reigns in such a state of terrible disorder? Is it creditable to His administration, if He be actually on His own throne, and wielding royal power over our world, that things are everywhere, not excepting the Church that bears His name, in such a state of lamentable confusion? Let those who say that He is on His throne now look well to it lest they unconsciously bring discredit upon Him in whose "well deserved renown" they are so deeply interested.

This is not a matter of small importance, but one of the very deepest moment, involving the royal glory of Jesus, the nature of the Gospel, the character and purposes of the dispensation under which we live, and the truthfulness of all unfulfilled prophecy. Prove to us that the kingdom promised to the Son of David *has* been "set up," that He has come into actual possession of His royal rights, that He is reigning now as the prophets said He would, and you make the Scriptures, the world, the Church, and every thing connected with them, a dismal riddle, an insolvable mystery. But grant that he does not "take to Himself His great power and reign" until the long era of grace shall have gathered his elect, the first fruits of His great harvest of redeemed ones, safely into the "place" prepared for them, and all becomes clear, grand, imposing, sublime.

It was predicted that in His days—that is to say, when He shall be Judge or King—"He shall judge the poor of the people, He shall save the children of the needy, *and break in pieces the oppressor.*" Is this true now, or has it ever been true since the hour of his ascension to the Father? "In His days shall the righteous flourish, and abundance of peace so long as the moon endureth." Do the righteous flourish now? and where is this scene of abundant peace? *He* said that we should "hear of wars and rumours of wars" down to the time when He would come to sit upon His glorious throne; and accordingly war, wild war, has rocked our planet ever since His ascension with as much fury as it did before He appeared upon its surface; and, strange as it may seem, the most destructive war engines are invented by, and the most terrific battles fought between, nations which are called Christian. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him, all nations shall serve Him."

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At what time during the Christian dispensation was *this* fulfilled? Are the world's kings so very loyal to Jesus as this language teaches? Do our crowned heads bow in reverent submission before Him? But why not, seeing that Jesus said, "All power is given unto me in heaven and in earth," if He be actually exercising that power as King upon His throne? Let those who affirm that He is doing so remove the difficulty as best they may. For our part, we simply deny the premises, and thus save the kingly fame of GOD's anointed King, the veracity of the prophets, and the truthfulness of the doctrine that this world is the scene of Christ's splendid "kingdom." The ascension to the right hand of the Father, which took place more than eighteen hundred years ago, is one thing; the accession to His own throne, which has not yet taken place, is quite another; and the confusion of things which differ so widely has brought darkness upon the Bible and doctrinal disorder into the Church.

But perhaps you say the throne of David, promised to JESUS, means the throne where JESUS now reigns in heaven as the head of His Church. We gratefully admit that He is the lawgiver in His Church, and that His saints find it their chief joy to bow to His authority. Would that His Church would accept His laws, *without making any of her own*, and that His saints were entirely consecrated to His will! But we have not heard that David ever had a throne in heaven. What would have been the use of such a royal seat—to say nothing about the question of who were to be his subjects there—for one who has never been in heaven himself, and never can be more than any other redeemed man until after the resurrection? It is *most remarkable*—surely it is a proof that the Holy Ghost foresaw the darkness that mysticism would bring upon the Church—that the precious Word of the Lord contains this declaration: "*For David is* NOT *ascended into the heavens.*" This statement occurs in Peter's celebrated sermon on the day of Pentecost. (Acts ii.) He is proving the resurrection of Jesus, and after quoting the prophecy of that glorious event contained in the sixteenth Psalm, he proceeds thus: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell"—*hades*,—"neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed

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forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."

What *can* be clearer than this? Here is the point of the argument. Even the death of the heir of Daniel's throne does not prevent the fulfilment of God's promise; on the contrary, it was *in resurrection* that it should be accomplished, and David "saw" *that*. God has raised up Jesus, so that He is, beyond question, the predicted Ruler; but before the accession there is something else to be done; He is to sit on Jehovah's right hand in heaven *until* His foes be made His footstool; and David, who has not himself ascended into heaven, *saw that, too*, and predicted it.

The argument for the Messiahship of Jesus is here absolutely irresistible; and when Peter concluded his grand speech with the words, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," we are quite prepared to find the sacred historian saying that the people were "pricked in their heart." At the time which "the Father hath put in his own power," not a "day" nor an "hour," sooner or later, the vast period which comes in between the first and second verses of the 110th Psalm will close. "The Lord hath said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Here is the ascension of the Risen One into heaven, and His session at the Father's right hand. How long that session will continue we are not told, but its duration is exactly parallel with that of the period of grace; and at its close comes in the second verse of the psalm: "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." Then the Messiah, the Father's anointed King, the Son of Man, comes with the clouds of heaven, and obtains the great dominion and glory so long reserved for Him. Then the prayer will be answered, so often offered, and so generally misunderstood,* "Thy kingdom *come*;" and the blessed result follows without doubt: "Thy will be done IN EARTH, as in heaven."

"He shall be great," said the angel to Mary, respecting Jesus, "and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and he shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." (Luke i. 32, 33.) Every one acquainted with the Old Testament knows that there are many promises and prophecies to the same effect. We have

* Those who care to see the writer's thoughts on this subject may read Chapter VII. of his "Happy Years at Hand," entitled "The Misunderstood Prayer."

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already seen that it was in resurrection that Jesus was to reign, as Paul said to the Athenians, "God hath appointed a day in which He will judge the world in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men *in that He hath raised Him from the dead.*" (Acts xvii. 31.) But there is no hint that the accession would *immediately* follow the resurrection; on the contrary, there is much the other way. For example: "The children of Israel shall abide many days without a King, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hos. iii. 4.) Yet, unquestionably, Jesus is "the King of the Jews," by every conceivable right. How, then, is it that they are kingless now, and have been for so many centuries? For two reasons: the first, springing out of the freedom of the human will, and altogether sinful; they *rejected* their King, and "with wicked hands" put Him to death; the second, springing out of the sovereignty of God, and altogether gracious; He raised the slain Prince of life from the dead, and called Him to His own right hand, having determined to make the time of His abode in heaven the period during which the wonderful and most merciful "mystery" of the Church should be developed.

Let us listen again to sure testimony. God says by Amos, "For, lo! I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Here the kingless nation is scattered over the face of the earth, and yet preserved from losing its identity. Why is this? Because it is determined to bring their dispersion to an end. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." (Ch. ix. 11, 12.) Turn now to the council at Jerusalem (Acts xv.) and hear the words of James: "Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to *take out of them* a people for His name. And to this agree the words of the prophets; as it is written, *After this I will return,** and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith

* "The quotation is from the Septuagint, with very little verbal alteration. The Hebrew text is evidently corrupt. The Arabic agrees with the apostle."—Critical Ed. Greek Test.

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the Lord who doeth all these things." Here then the return of the Lord to rule over Israel, is to be *after* He has "taken out of the Gentiles a people for His name." The time of Israel's wandering and chastisement is the time of their rejected Sovereign's absence in a far country, and the time of grace to the world during which God is calling that blessed number who have the distinguished honour of being the "first fruits." "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures." "The residue of men will seek after the Lord," when He returns to reign, and sends His missionaries from converted Israel to the nations "that have not heard His fame neither seen His glory." (Isa. lxvi. 19.) As saith St. Paul of his countrymen whom he loved with all the ardour of a high-souled Christian patriot, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom xi. 15.) Peter is clear as the light on the fact that Jesus must remain in heaven until a period described as "the times of restitution," proving that all things will be out of order until He returns; at the same time the inspired speaker promises that return in so many words: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and *He shall send Jesus Christ*, which before was preached unto you; whom the heaven must receive *until the times of restitution* of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts iii. 19—21.)

We may rest fully satisfied that when Jesus takes to Himself His great power and reigns, a speedy and wonderful change will pass over the nations of the world. Instead of weary centuries of misrule by the tyrant kings of the Gentiles, sin rampant, Satan at large, the nominal church a melancholy exhibition of worldliness, and true saints waiting, praying, watching, struggling, and wondering how long it will yet be ere the morning breaks, there will be a swift destruction of the enemies of righteousness, and a rapid diffusion and development of piety, rectitude, and truth. The glorious King will rule as never king did before. He will fill Zion, and the world through Zion, "with judgment and righteousness;" and "wisdom and knowledge shall be the stability of His times." Good men will no longer talk about "the mysteries of Providence,"—mysteries indeed, if our blessed Lord is on His throne all this time!—but the majesty of righteous government over every form of wrong and rebellion will sublimely manifest itself, to the admiration of every loyal subject of the glorious Sovereign, and the confusion of all who dare dispute His will.

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The forms of speech in the parables are decisive proofs that Jesus is waiting for His throne. "*After a long time*" the Lord of the servants to whom the talents had been entrusted, cometh and reckoneth with them. The Son of Man is as a man taking *a far journey*, who left his house and gave authority to his servants, and commanded the porter to watch. A certain nobleman went into *a far country* a receive for himself A KINGDOM, and *to return*. . . . . And it came to pass that when he was returned, having received the kingdom—which obviously means that he returned as soon as he received it—then judgment, or the exercise of royal authority, began *at once*. Rewards for fidelity, punishment for negligence, and death for refusing to submit to his sceptre, were promptly bestowed. The idea of righteousness, of putting disordered things right by the exercise of absolute regal power, flashes irresistibly upon the mind here. This is a KING who will not be trifled with. He has waited long for His kingdom, carrying on a work of marvellous grace in the interval; but now that He has received the sceptre decreed for Him, "He will make a short work upon the earth," and put things speedily to rights in His house, which the worldly, careless, self-indulgent, and quarrelling servants have thrown into disgraceful confusion, making an ecclesiastical Babel of that which should be the scene of love, peace, and joy.

Finally, it is to be noticed also that Daniel says that the God of Heaven is to *set up* a kingdom in the days of the last kings of the fourth and last great Gentile dynasty, a note of time which clearly proves that it is not set up yet. The ruler of this magnificent kingdom is one like the Son of Man—"the same, yet how unlike the Man of Sorrows!"—who is to come with the "clouds of heaven," the very sign which He himself gives: "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. xxiv. 30.) Daniel describes the kingdom which the Son of Man is to receive from the Ancient of days at the time in question, in a few words weighty with meaning: "And there was given Him dominion, and glory, and a kingdom, that *all people, nations*, and *languages* should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (vii. 14.) The splendour of this description of the dominion of the coming king is unrivalled, and its locality is not heaven, but earth; for as if to prevent all mistake here, we are assured that it is "UNDER *the whole heaven*." One more proof of that which has been sufficiently proved already, if the reader accepts the testimony of Scripture in its fair and obvious meaning.

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We have already referred to the parable of the pounds. Why did our Lord deliver this parable? To correct the mistake of the people who "thought that the *kingdom of God should immediately appear.*" (Luke xix, 11.) The time of its appearance, however, cannot be far off *now*. All creation groans for it; and when it comes, may the reader and the writer be honoured with admission to its glory!

ABRAHAM AND THE MILLENNIUM.

By R. GOVETT.

HAVE the covenants of God made with Abraham and his seed been fulfilled? Most Christians, I imagine, suppose that they have. But a little examination of the Scripture will discover to us, that in their main features they have not been accomplished; and that a special season, which is promised by God, is required to fulfil them.

This will be apparent, I think, if I can show—

I. THAT THE LAND OF PALESTINE WAS PROMISED TO ABRAHAM.

II. THAT HE HAS NEVER ENJOYED THAT PROMISE.

III. THEREFORE IT HAS YET TO BE ACCOMPLISHED.

The Most High called Abram out of the land of his birth into one which He said He would show him. (Gen. xii. 1.) Abram in faith obeyed, and was led into the land of Palestine. (Verse 5.)

1. After the patriarch had displayed his grace in allowing his nephew Lot to first choose which portion of the land he preferred to sojourn in, Jehovah drew near to bless him. "And the Lord said unto Abram, after that Lot was separated from him, 'Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.' Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." (Gen. xiii. 14—18.

2. The second time Abram manifested his disinterestedness in giving up all part in the spoil of Sodom, after his victory over the confederate kings. (Gen. xiv. 21—24.) Then the Lord reveals Himself to His servant as his great reward. (Gen. xvi. 1.) Abram complains, that he had no son and heir, whereupon the Most High assures him that he shall have an *individual seed*, a son and heir. He shows him the stars, and declares, that his *plural* seed shall be like them, as numerous, and unfading in the celestial glory of resurrection. (1 Cor. xv. 41, 42.) Abram believed, and was justified by faith. He asks for a proof to assure him that the land in which he sojourned should become his. I

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pray the reader to notice these words which follow: "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?" (Gen. xv. 7, 8.) The land of Palestine, then, in which Abram was then dwelling, is to belong to him. The proof which was given him was to be founded on *sacrifice*. Not his obedience, but another's death was to ensure to him the inheritance. A trance fell upon the patriarch, and in it God spoke to him, and gave him to understand, that *the land was not to be his save in resurrection; for it was not to be enjoyed by him till after his death.* "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." (v. 16.)

Then came the formal covenant, whereby the grant, with all due solemnity, was ratified to Abraham. The Great Contractor caused to pass between the pieces of the sacrifice a furnace of smoke, and a torch of flame. (v. 17.) So was the covenant confirmed before of God unto Christ,* the Individual Seed of Abraham mentioned in the covenant. (Gal. iii. 17.) This is duly set forth in the chapter which treats of Abraham's justification by faith. "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. (vs. 18—20.)

Here the extent of the land is defined. It is to stretch across from the Nile—"the river of Egypt"—to "the great river, the river Euphrates." The tongue of the Egyptian sea (the Gulf of Suez), is to be dried up, and the desert of Arabia, in which Israel so long sojourned, is no longer to be an arid wilderness of sand, but to be a dwelling-place for some of the tribes, enriched with fountains and verdure. (Isaiah xi. 15, 16; xxxv.) For awhile Israel sojourned on the banks of the Nile in Goshen; it shall be a part of his final inheritance then. When he left Egypt a portion of the gulf of Suez was dried up before him; at his complete restoration, the gulf shall for ever be laid dry, in order that the land from the Nile to the Euphrates may be one, intersected by no sea. The northern border is to be extended to Hamath, at least 150 miles to the northward of the ancient boundary. (Ez. xlvii. 16.)

3. A *third time* the same land is ensured to Abraham and to his seed. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (Gen. xvii. 8.) This time the promise embraces Abraham's fleshly plural seed: "I will establish my covenant between me and thee, and thy *seed after thee in their generations*, to be a God to thee and to thy *seed after thee*." (v. 7.) Here is the promise of the land. (v. 8.) Abraham's sons were therefore to bear in their flesh the seal of circumcision, as a memorial of this gift to them. (v. 9—14.)

II. *Here are the promises: have they ever been performed?* No.

1. This is confessed by Jehovah long after the death of Abraham, Isaac, and Jacob. To Moses, instructed to demand Israel's dismission

* Εις χριστον, not "in Christ."

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out of Egypt, Jehovah says, that he had appeared to those patriarchs, and manifested himself to them. And he adds:—"And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, *wherein they were strangers.*" (Ex. vi. 4.) The Lord says not, that he had given them 'the land of their *possession*, wherein they were *masters*,' but only that he had certified them, of the future possession of the country, in which they, at that day, only occupied the place of *foreigners*, possessing no part, but a place of burial after life was past. (Gen. xxiii.)

2. This is confirmed by Stephen in his address to the Jewish elders. "And he said, Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. AND HE GAVE HIM NONE INHERITANCE IN IT, NO, NOT SO MUCH AS TO SET HIS FOOT ON: *yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.*" (Acts vii. 2—5.)

3. The same view is given by the Epistle to the Hebrews. "By faith Abraham, when he was called to go out into *the place which he should after receive for an inheritance*, obeyed: and he went out not knowing whither he went. By faith he sojourned in *the land of the promise*, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for the city which hath the foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, NOT HAVING RECEIVED THE PROMISES, BUT HAVING SEEN THEM AFAR OFF, AND WERE PERSUADED OF THEM, AND EMBRACED THEM, AND CONFESSED THAT THEY WERE STRANGERS AND PILGRIMS ON THE EARTH. For they that say such things declare plainly that they are seeking a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." (Heb. xi. 8—16.)

All the three patriarchs declare that they had not had possession of the land of the promise, by calling themselves "strangers" in it, and "sojourners." So said Abraham when asking a burial-place. "I am a *stranger* and a *sojourner* with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight." (Gen. xxiii. 4.) God had so called him before. (Gen. xvii. 8.) So said Isaac to Jacob, "God Almighty bless thee, . . . And give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a *stranger*, which God gave to Abraham." (Gen. xxviii. 4.)

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So said Jacob, "The days of the years of my *pilgrimage* are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their *pilgrimage*." (Gen. xlvii. 9.) It appears, then, that the patriarchs themselves perceived that the promises were not fulfilled to them.

OBJECTION.—To this some reply—'That the land was possessed by the patriarchs, *not in their own persons* indeed, but *in the persons of their posterity*, when Jehovah brought in the twelve tribes into the land of Canaan.'

1. To this I answer, That the entrance of the twelve tribes upon the land could not accomplish the covenant. For it ran not thus, 'I will give the land to thee *in* thy seed,' but thus—

(1.) "All the land which thou seest, to THEE will I give it, AND to thy seed for ever." (Gen. xiii. 15.)

(2.) "I am the Lord that brought THEE out of Ur of the Chaldees to give THEE *this land* to inherit it." (Gen. xv. 7.) "Unto *thy seed* have I given this land." (v. 18.)

(3.) "I will give unto THEE AND TO THY SEED after thee the land wherein thou art a stranger." (Gen. xvii. 8.)

So said the Lord to Isaac.

(4.) "Unto THEE AND UNTO THY SEED will I give all these countries." (Gen. xxvi. 3.)

So spake He also to Jacob at Bethel.

(5.) "The land whereon thou liest to THEE will I give it, AND TO THY SEED." (Gen. xxviii. 13.)

The tenure of it by Israel then was no fulfilment of the promises made to the three patriarchs personally.

2. But we may advance a step. *The land, as promised by Jehovah, has never yet been enjoyed even by Israel*

(1.) The land was entered by Israel, under Joshua, on the footing of the covenant of works. They were to be dealt with there according as they should obey the Lord or no. And therefore, at length, when God's patience was exhausted, they were removed; and the ten tribes who were banished have never returned to the land. And even the two who returned through the permission of the chief King of the Gentiles, were far from enjoying it in full sovereignty, peace, or plenty.

(2.) Now some of God's promises of the land to Abraham (Gen. xv.), Isaac, and Jacob were unconditional. There are also unconditional promises to Abraham's fleshly seed, on the ground of which, in God's sovereign time, they shall inherit the land, and be no more deprived of it. (Jer. xxxi. 31—40; xxxii. 37—42; Ez. xxxvii. 21—28.)

(3.) The land in its promised *extent*, as above described, has never been held by Israel. This is evident by a glance at the boundaries given; the land, anciently, not extending beyond Tyre and Sidon. But it is expressly said, when Joshua settled the tribes:—"*There remained very much land yet to be possessed.*" (Josh. xiii. 1.)

4. The Israelites are not "Abraham's seed" in the highest sense; ***Christ*** is Abraham's Individual seed, to *whom* primarily all the promises were made. (Gal. iii. 16.) Until then the land has been enjoyed by

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Jesus as His possession, the promises made to Abraham, Isaac, and Jacob, are not fulfilled. But Jesus has never yet possessed the land. He moved through it as a stranger, having, at times, not even a tent beneath which to lay his head.

OBJECTION II.—'But is not the promise to take effect in another and a heavenly world?'

No! the land is defined too closely to permit any such interpretation. It was the land which Abraham saw, and through which he travelled: its boundaries are given, it is defined by the Gentile nations then inhabiting it, and by the river Euphrates as its border and limit. (Gen. xiii., xv., xvii.; Ez. xlvii.)

It will scarcely be imagined that the covenants have been accomplished while the patriarchs have been sojourning as naked souls in Paradise.

III. *Therefore the promises must yet be fulfilled.*

Jehovah is a God of truth; and He must keep His word. 'But *how* can He fulfil it?'

Sometimes we cannot tell; but here he has condescended to inform us. He has declared, that for a thousand years before the earth is finally burnt up, there shall be a period of glory such as earth has never yet seen. And then the patriarchs, and such of their posterity as shall be counted worthy, shall arise from the dead, and, in resurrection-bodies possess the land. That day is called "the kingdom of heaven," or the "kingdom of God." And it is declared by the Saviour, that Abraham, Isaac, and Jacob shall surely partake of its glories. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. viii. 11.) "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." (Luke xiii. 28.)

This was the hope of Israel, and of Paul. He connects, immediately, this hope with the resurrection. "And now I stand and am judged for the hope of the promise made of God unto our Fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come: for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts xxvi. 6—8.) So he did in a former appeal which he made to Israel and the devout Gentiles at Antioch, of Pisidia. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, 'I will give you the sure mercies of David.'" (Acts xiii. 32—34.) The promise, that is, to David, of his reigning over Israel, are yet to be fulfilled in resurrection. (Ez. xxxvii. 24, 25.)

This Abraham foresaw, and rejoiced at the prospect. So our Lord assures us. "Your father Abraham rejoiced *that he should see my day*, and he saw it, and was glad." (John viii. 56.) (Greek.) Abraham had

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types of it, which he saw in his own lifetime, and which gave him joy. He beheld resurrection in his son's being laid on the altar, yet rising from it, and in the covenant based on that. He saw the triumph and the feast in his meeting Melchizedec, after his victory over the kings, and in the bread and wine which Melchizedec, the Priest and King, brought him when he blessed him.

This is the foundation of our Saviour's argument with the Sadducees, the gist of which has been generally mistaken. (Matthew xxii. 22 ; Luke xx. 27—38.) The Pharisees believed in the resurrection of the body, and the fulfilment in that day of the promises to Abraham and the fathers. The Sadducees denied it, and affirmed that the soul itself ceased to be at death, and that the body would never return to life.

They had, it would seem, a standard difficulty with which they harassed those whose faith in this chief element of truth they could not overthrow. They put the case of the woman with seven husbands, and enquire,—'If, as you say, the dead are to take up their bodies anew, and live over again, who is to be husband to this female?' Observe, the enquiry was not,—'What is to become of the woman in the presence of her husbands, *while they are all separate spirits in Hades?*' But 'How shall this matter be adjusted when they, in their resurrection bodies, resume life on earth?' "*In the resurrection* whose wife shall she be of the seven, for they all had her?" And, therefore, Jesus' reply is aimed at that. "*In the resurrection* they neither marry nor are given in marriage, but are as the angels of God in heaven." They had assumed, that life renewed in the resurrection-body would be the same as life now. The denial of that wrested the weapon from their hands.

But the point especially to be noticed is the force of the Saviour's proof of resurrection which follows: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." (Matt. xxii. 31, 32.)

It is not 'By these words of God we learn that there is a *future state*:' or, 'This proves that the spirits of Abraham, Isaac, and Jacob are existing still.' Both these propositions are true; but that is not the Lord's meaning. He affirms much more,—*the resurrection of the body.* But how does that appear?

"I am the God of *Abraham*," "The land *to thee* will I give." What was Abraham? A naked spirit? No! but a man. While a spirit Abraham is down under the earth, not enjoying the land. Abraham in his integrity is a being composed of body, soul, and spirit. To him as such the promise was made. Abraham's soul is but a part of Abraham. Abraham's dead body is but a part of Abraham. To fulfil His promise, God must reunite the body and soul of Abraham. He must show Himself Abraham's God, by doing that which God alone can do; that which none of the so-called gods of the nations could do, —he must raise Abraham from among the dead.

Abraham is now among the dead, and God is not "the God of the dead." The expression, 'I am the *God* of Abraham,' expresses God's favour towards His servant; and that is not manifested while Abraham is detained prisoner in Hadees. Death is the penalty inflicted on

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God's enemies, the culprits still under the curse. Life restored will be the manifestation, not merely of Jehovah's Godhead, but also of His favour to Abraham. While enemies suffer the penalty of the severance of body and soul, Abraham comes forth to enjoy God's promises in a new and glorious body. Abraham trusted that God would raise Isaac and himself from the dead, and the Lord will at length crown his hopes with the best reality.

Only, then, can the promises made to him be fulfilled. The spirits of the dead are in the lower parts of the earth. (Rom. x. 7.; Eph. iv. 9.) The possessors of earth must be those possessed of bodies living above or upon it. Abraham can only then possess the land, when he comes up out of the place of departed spirits, and stands again on earth, body and soul reunited. Then, and not before, will Abraham be seen to be "the heir of the world." (Rom. iv. 13.)

Hence the resurrection of Rev. xx. 4, is a real one; just as truly as the final resurrection at which the rest of men rise to receive their doom. (v. 12.)

And if the resurrection be a real rising of persons from the dead, Christ is personally present, and his reign is a *personal* one. "They lived and reigned *with the Christ* a thousand years." "They shall be priests of God and of *the Christ, and shall reign with Him* a thousand years." (Rev. xx. 4—6).

This subject brings prominently before us the doctrine of resurrection. Christians in general have limited their views almost entirely to the separate state. The general, the almost unanimous idea seems to be, that the holy 'go to heaven when they die.' And present tendencies are leaning more and more towards the denial of this fundamental truth of the resurrection. The movement of Spiritualism is leading many to imagine, that DEATH is RESURRECTION. That the soul, which rises out of the body at death, is the 'spiritual body' of which Paul spoke in 1 Cor. xv. 44. But a second look at the passage will show that this cannot be. The change to the spiritual body is to take place for multitudes in a moment *at the last trump.* (v. 51, 52.) Then the mortal will be clothed with immortality. It "*puts on*" incorruption; not the incorruptible body escapes out of the corrupted. The resurrection of the believing dead is to occur at Christ's coming. (v. 23.) The present time, in its relation to the dead, is only the sowing of the seed. (v. 42.) The dead body is the seed committed to the soil; but it is raised at a time yet future. The soul has left the body long ere it is buried.

I once spoke to a Swedenborgian minister about the resurrection. 'I cannot understand how you can reconcile your views of death being resurrection with the apostle's words in 1 Thess. iv. You suppose that each separately at death enters on his final state, while Paul tells us that the dead are waiting for the Lord's descent from heaven, when in an instant He will then first raise the dead and assemble multitudes both of the dead and living together into His presence in the air.' He replied in substance, 'You are right; the two views are incapable of being reconciled. *But every spiritual man must see that Paul was not inspired when he wrote these words.*'

Others incline to regard resurrection as a spiritual thing; 'tis new

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life given to the soul. To these we may commend this argument arising out of the promises made to Abraham.

The resurrection of the body is peculiarly a *Christian* doctrine. It forms a prominent subject of testimony in the Acts. This was the great truth testified by the Holy Ghost at Pentecost, and ever after. (Acts ii.)

"The resurrection of the Lord Jesus" was witnessed to with great power by the apostles. (Acts iv. 33.) All turned on the great fact, that Jesus the slain was also risen.

With Paul it was the same. At Athens, at Antioch, at Thessalonica, before the High Priest, Felix, Agrippa, he holds foremost the resurrection of Jesus. (Acts xiii., xvii., xxvi.)

The same apostle, in his Epistle to the Corinthians, treats the resurrection as the corner-stone of Christianity. Was Jesus risen? The denial of this was the station of unbelief; the belief and confession of it made the Christian. (Rom. x.) But if Jesus have risen, so shall we rise. Did He come forth from the tomb in the body which He laid down? So shall we.

To deny this was the overthrow of the faith. (2 Tim. ii. 18.) The resurrection was the great hope of bereaved friends. (1 Thess. iv.)

Against this point of testimony the unbelief of the world surged most strongly. "When they heard of the resurrection of the dead, some mocked." So Celsus in Origen's days declared what folly it was in the Christians to imagine, "that all the rest of human kind would be roasted out, but they alone would remain; not the living alone, but even those who had died long before, coming up out of the earth in those very original bodies of theirs. Really such a hope was only fit for an earthworm; for how could the soul of a man desire a body that had putrefied?" "They declare their hateful, and abominable, and impossible dogma. For how is it possible that a body which has altogether mouldered away should return to its original nature, and to that very first constitution which has been dissolved? At this point they, having no reply to make, betake themselves to their most absurd subterfuge, that 'All things are possible with God.' But it is not possible that God should do things shameful, nor does He mean to do things contrary to nature. Nor, if you desire somewhat according to your abominable depravity, will God be able to do this, or must one at a moment's notice believe that He will. For God takes not the lead in carrying out discordant desires, or extravagant confusion, but maintains right and just nature. And I grant that He may give the soul eternal life; but the dead, says Heraclitus, 'are more to be cast away than dung itself.' To affirm that the flesh, which is full of things which it were better not to name, shall abide for ever, is contrary to reason, and God neither can intend it, nor bring it to pass. For He is the reason of all existences, and He cannot cause to exist any thing contrary to reason or not in harmony with His own attributes." (Orig. cont. Cels., v. 14.)

This is the view of it given by a heathen; and Jesus' word applies strongly to it: "Ye do err, not knowing the Scriptures or the power of God." The Scripture declares the mind of God, that so it shall be; His power assures us, that so it will be carried out. Yea, to make the matter certain to us, one has arisen from the dead. And this, as Jesus

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says, is the test of the generation. Jonah was a witness to the Ninevites; Jesus, the risen in a far higher sense than Jonah, is so to the nations. Will they believe and repent? or pursue their own way of unbelief?

Let us who believe seek a place in the glory of the first resurrection! How great an honour to be accounted worthy to sit down with Abraham, Isaac, and Jacob, and above all with the Son of Man, in the brightness of His coming kingdom! "If by any means might attain to the select resurrection from among the dead!" (Phil. iii. 11.)*

We value life for thirty, fifty, or seventy years in this present evil age, amidst the aches of the body and the trials of a wicked world; what, then, shall be the joy and the glory of that day when the curse shall be lifted off the earth, when the Old Serpent shall be hurled into the pit, and the patriarchs and prophets, the holy of the church, shall live and reign with Jesus? May we "be counted worthy of the kingdom of God!"

HADES.

(*Continued from Page* 461).†

IN my former paper I endeavoured, I trust successfully, to establish the great fact of the continued consciousness and activity of the soul in the intermediate state by Scripture testimony; testimony which, of itself and unexplained, must needs be received as conclusive by all who allow the inspiration of the sacred writers. Still it will, no doubt, be satisfactory if it can be shown that we are in possession of any data upon which to construct a *rationale* of the fact thus taught us. And believing this to be really the case, I shall proceed, in the present article, to consider a second question bearing directly upon it, namely:—

II. *Do the souls in Hades exist as pure, unembodied spirits? or do they possess an ethereal vehicle by which the spirit is conditioned, and through which it acts?*

This question, though apparently somewhat abstruse, is really of great practical importance to our inquiry, inasmuch as arguments in favour of the conscious existence of departed souls, whether drawn from reason or Scripture, are frequently met by the metaphysical objection, that it is impossible for a spirit to receive or convey ideas, except through the medium of a body; that, in fact, we cannot even conceive of a purely spiritual being, a mere metaphysical entity, making itself known to other beings, or taking cognizance of them; and that therefore a spirit, when disembodied, is without any means of communica

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* See Greek.

† The reader is kindly requested to correct the following typographical errors in the former paper:—Page 450, line 27, for 'facts,' read 'fact;' page 452, line 3, for 'sate,' read 'state;' page 457, line 27, for 'just,' read 'first.' Archbishop Whately's name is spelt, *passim*, with a superfluous 'e'; and the marks of reference page 453, are misplaced: the asterisk should follow Archbishop Whately's name.

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tion, and must be supposed to pass its existence, if such existence be possible, in a state of utter unconsciousness.

And though the abstractions of the metaphysician's lore, and the guesses which form the philosopher's creed, should weigh but lightly against the plain declarations of the oracles of God, since we know that

> "——When He speaks, we need not quail
> For aught that men may do or say;
> Because, though heaven and earth should fail,
> His words shall never pass away."

Yet in Christian humility and with the calm argument of reasonable men, it becomes us, if so we may, to meet and dissipate such objections; "being ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear."

The objection in the present case is, as I have already intimated, founded on a postulate which I must altogether decline to admit, namely, that the soul exists in the intermediate state as a purely spiritual essence, a mere bodiless and formless *mens*. For, however scornfully it may be assailed and rejected, no metaphysical logic can *disprove* the existence of an ethereal form contained in, animating, and surviving the visible material organism. Nay, it has not only been believed by wise and good men in all ages, and is remarkably consonant to the most advanced teaching of science, that the spirit of man does possess such an ethereal vehicle, but the supposition is inferentially confirmed, if not explicitly maintained, by the Scriptures.

The evidence which can be adduced in favour of this opinion I shall now proceed to lay before the reader, as briefly as possible, under the three heads of (1) Scripture; (2) Science; and (3) Received Opinion.

1. SCRIPTURE.—In order at all to appreciate the value of the inferential teaching of Scripture on this point, it is essential that we have a correct idea of Scripture psychology, a subject the entire neglect of which by English theologians, is, as Bishop Ellicott has truly said, "no less startling than demonstrable." Here, however, a difficulty meets us. Not only is this subject of Scripture psychology very little understood, but it is one so large and important in itself, that it would require a whole article for its adequate consideration; the briefest statement, nevertheless, must here suffice. Beyond the popular and obvious distinction, then, between the material and the immaterial, the visible and the invisible, the *body* and the *soul*, the Scriptures, especially the Scriptures of the New Testament, recognise in man a further more recondite, but not less important, distinction, between the psychical and the spiritual, the animal and the divine, the *soul* (ψυχή) and the *spirit* (πνεῦμα). And their usage maintains this distinction between the spirit and the soul, with an accuracy which sufficiently indicates its real importance, from the history of man's creation to the most complete unfolding of the perfection of his future resurrection body. Thus we learn from the second chapter of Genesis, that from the dust came the materials of which man's body was composed, while from God came the Divine inspiration which breathed into his material frame the power of a higher life; and that these were united in that "living soul" to which mental analysis is most commonly confined.* And

* See Gen. ii. 7. That this was the Jewish interpretation of the text appears

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hen, if we pass to the other end of the sacred volume, we find the ame distinction giving its deepest significance to it. Paul's "exquisitely cientific and profoundly philosophic" account of the glory of the esurrection body of the redeemed, when that material frame which is now a soul-formed body shall become a spirit-formed body, the perfect instrument of the emancipated and glorified spirit.

We might trace the same distinction throughout the Old Testament, in the many passages which tell us of the glory of the spirit and its gifts. It is in the New Testament, however, that we meet with two passages in which this threefold constitution of man is more explicitly taught, and upon which, therefore, this most important doctrine may be most solidly grounded. The first of these passages is Heb. iv. 12: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul* (ψυχή) and *spirit* (πνεῦμα), and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Here no mention is made of the *material body* (σῶμα), though its existence is necessarily supposed, but the *immateriality* of man is spoken of as consisting of two parts—the soul and the spirit—and these it seems further intimated, are distinct and separable. Close as is their union; difficult, and to all creature-power impossible, as it may be to effect their separation, or accurately to discriminate between them, yet this is what the Word of God "living and powerful" can accomplish.

The second and, in this connection, still more important passage, is 1 Thess. v. 23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit (πνεῦμα), and soul (ψυχή), and body (σῶμα), be preserved blameless unto the coming of our Lord Jesus Christ." In other words, the Apostle's prayer for these Thessalonian believers is two-fold; *first*, he prays that "the God of peace *Himself*," (so the Greek,) may sanctify them *wholly*—in all the fulness and entirety of their being; and *secondly*, in order to this, that "their spirit and soul and body may be preserved blameless," or "entire," with none of the integral parts wanting. The plain and logical inference being, that in these three constituent parts—spirit, soul, and body,—man's nature is comprehended and complete. How full and exquisite a picture is here presented to us of that Divine reality—SALVATION! Man's unique and magnificent nature, in the entirety of its every part, and the consecration of it as a whole, to form the noblest temple in

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from Josephus, who, in his account of the creation (Antiq. lib. I. c. i. § 2), says' "God took dust from the ground, and formed man, and inserted in him *a spirit and a soul* (πνεῦμα καὶ ψυχήν). And so in the apocryphal book of Wisdom (chap. xv. 11), we read: "Forasmuch as he knew not his Maker, and Him that inspired into him the *soul* (ψυχὴ) that worketh, and that breathed into him a living *spirit* (πνεῦμα)."

"If it be objected," observes Bishop Bull, "that the ancient Jews and Christians did groundlessly imagine this sense in the text, because after the mention of the insufflation it presently follows, *and man became a living soul*, intimating that this was all that man received by this insufflation, the answer is easy: that this argument, if it proves anything, proves too much, *viz.*, that the first man by the divine insufflation received no more than what is in every brute, *viz.*, a living soul. But all sober divines acknowledge that there was given to man in the insufflation something more than such a soul, *viz.*, an intelligent and rational soul."—*Works*, vol. II., p. 94.

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which the God of peace and holiness and love shall dwell throughout a coming eternity.

Since, then, man's nature, according to the Scriptures, includes a 'soul' as well as a 'body' and a 'spirit,' the question naturally arises, what are we to understand by this 'soul' *as distinguished from the spirit*? Now the Scriptures, though they nowhere positively define the essential nature of soul, any more than they do that of either matter or spirit, do nevertheless afford us most valuable *negative evidence* on the subject; evidence which supplies us with a safe and satisfactory *terminus a quo* for the important inquiry upon which we have entered. If they do not tell us what the soul *is*, they do at least inform us (and that in the present case is no small matter) what it *is not*. They clearly distinguish it, on the one hand, from the gross material body, and, on the other, from the strictly immaterial spirit. And hence they fairly, as I think, warrant us in concluding that it is of a nature and substance differing from both of these; partaking neither of the essence of simple uncompounded spirit, nor of solid ponderable matter. "I pray God," says St. Paul, "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The soul, then, is not *spiritual*, or else it would be identical in essence with 'the spirit;' whereas this Scripture distinguishes it from 'the spirit:' it is not *material*, or else it would be identical in essence with the body; whereas this Scripture distinguishes it from the body. *It is therefore neither matter nor spirit.* How this conclusion, if my interpretation of the apostle's language be accepted, can be avoided, I confess I am unable to perceive.

But it may be asked, if the soul is neither matter nor spirit, of what nature can it possibly be; since all existence, created and uncreated, is included in these two categories? That it has very commonly been conceived to be so I readily admit, but that we are compelled so to include it, I must altogether deny. Why should it be thought a thing incredible that there should exist a *third* essence in God's universe? The great John Locke's question is pertinent here: "Who told you that there is and can be nothing besides solid beings who cannot think, and thinking beings that are not extended?"* And to the same purpose is Lavater's inquiry: "Must all be either spirit or body? Can there be no kinds of existence for which we have absolutely no name?"† Turning again to the Scriptures, we find that besides distinguishing 'soul' alike from matter and spirit, they seem further to assign it an *intermediate* nature—to represent it as the *tertium quid*—the nexus—mediating and uniting, while it fills up the otherwise impassable gulf which exists between matter and spirit. Compare the language of Moses regarding man's creation: "And the Lord God formed man (*i.e., the body*) of the dust of the ground, and breathed into his nostrils the *breath of lives.*;‡ and man became a living *soul*" (Gen. ii. 7); with

* "Essay on the Human understanding," book II., chap. 13, § 16.

† "*Aussichten in die Ewigkeit.*" Band I., p. 407.

‡ "Life," often in Hebrew *khayyim*, "lives," when more than the ordinary notion of life is implied; hence, Gesenius explains "life" (*lives*), in the 9th verse of this chapter, to be "a longer, divine life," and such, doubtless, is the meaning here.

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the words of St. Paul, just quoted, regarding the essential nature of man; and mark how in both passages '*spirit*' and '*body*' are indicated *as the poles of man's nature.* See how, according to Moses, man's body being formed of matter, and his immaterial spirit being breathed into him by the Infinite Spirit, the soul formed the intermediate substance in which both were united. Observe, again, the *order* in which St. Paul enumerates the constituent parts of man's nature; first, the spirit; then, the soul; lastly, the body. Beginning at the highest he proceeds step by step to the lowest part. And he may have observed this order all the rather, because the spirit is, in point of fact, the first subject of that new creation which is finally to embrace all the regions of man's complex being.*

To sum up, then, the evidence of Scripture of this subject; it teaches us (1,) *That the soul is a distinct substance from either spirit or matter:* and (2,) *That this substance is of an intermediate nature.* But have we any knowledge of the existence of such an intermediate substance, more subtile and attenuate than ponderable matter, yet totally distinct from simple uncompounded spirit?

(2.) SCIENCE here takes up the inquiry, and answers the question in the affirmative. It renders virtually certain the existence of such a substance—*i.e.* the *luminiferous ether*—diffused throughout the universe. "A substance," as Dr. Hitchcock has observed, "which remains the same at all temperatures, and in all circumstances, which no chemical or mechanical agencies can alter; a substance which remains unchanged

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* This indirect teaching of Scripture seems to receive confirmation from the account of the appearance of the shade or soul of Samuel to king Saul, at Endor, recorded in the 1st Book of Samuel. (xxviii. 3—20.) A simple spirit, by the very circumstance of its simplicity, is, as we know, incapable of becoming *visible.* "God is a spirit," and it is, doubtless, on this ground that the Scripture asserts, that "*No one* (not simply no *man*, but as the original implies, *no created being* whatsoever) *hath seen God at any time.*" (John i. 18.) Here, however, we are certified on inspired authority, that a disembodied soul, during the time of its separation from the material body *was seen* by mortal eyes; and, therefore, we are warranted, I think, in concluding from this example, that a dead man does not exist in a condition of pure spirituality, but that the spirit is associated with some kind of body or vehicle of an ethereal nature; such vehicle being, properly speaking, the 'soul' as distinguished from the 'spirit.' I am quite aware, indeed, that it has been supposed by some writers that the apparition was not really that of Samuel, but some evil spirit or demon evoked by the magical arts of the Pythoness; but the testimony of Scripture on this point is most explicit. No less than five times is it expressly asserted in the narrative that it was *Samuel*:—"The woman saw that it was Samuel" (v. 12); "Saul perceived that it was Samuel" (v. 14); "Samuel said unto Saul" (v. 15); "then said Samuel" (v. 18); "Saul was sore afraid because of the words of Samuel" (v. 20). Mark, the reason given for Saul's fear, is: "*Because of the words of* SAMUEL." It is not said, *Because of the words of an evil demon or of a confederate impostor,* but *Because of the words of the veritable* SAMUEL *himself*; and the same phraseology, importing that the apparition was *really* Samuel and no other, runs through the entire narrative." (*G. S. Faber*, "The Many Mansions in the House of the Father," p. 85.)

The argument, then, may be stated thus:—

If disembodied souls, as such, be simple spirits, or spirits destitute of any material or *ethereal* vehicle, they must needs be altogether *invisible.*

But Samuel, in this instance, though a disembodied soul, was still *visible.*

Therefore a disembodied soul, notwithstanding its dissociation from the material body, is yet associated with an ethereal vehicle, *capable of visibility*, though it may, under ordinary circumstances, be to human eyes invisible.

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in the very heart of the ice around the poles, and in the focus of a volcano; which remains untouched by the most powerful re-agents which the chemist can apply, and by the mightiest forces which the mechanician can bring to bear upon it."* This marvellous substance of which light, heat, and electricity are the phenomena, just as attraction, specific gravity, and impenetrability are the phenomena of matter, exists wherever light, heat, and electricity penetrate; and where do they not penetrate? "They penetrate through what has been called empty space; and therefore this ether must exist there, propagating its undulations at the astonishing rate of two hundred thousand miles per second. They emanate in constant succession from every intensely heated focus, such as the sun, the volcano, and the chemical furnace; and, therefore, this strange medium is neither dissipated nor affected by the strongest known heat. Both light and heat are transmitted through ice; and therefore this ether cannot be congealed."* There is no evidence that ether possesses weight, though it has perhaps the power of resistance, since it seems to obstruct the movements of comets. Nor is matter, even the densest, impenetrable to it, for the most solid metals transmit heat and electricity with remarkable rapidity, and therefore this ether must exist and act with equal facility in the most solid masses and in vacuum. In short, it seems to be independent of chemical and mechanical laws, and to act unobstructed in all possible modifications of matter. And though much too subtile to be cognizable by the senses, or the most delicate chemical and mechanical tests, it evidently possesses the most astonishing activity.† The closing words of NEWTON'S *Principia*, read in the light of modern science, seem almost prophetic. "I might add," says that great philosopher, "something about a certain very subtile spirit, which pervades dense bodies and lies hid in them; by the power of which, bodies at very small distances attract each other, and when brought close together adhere: and electrical bodies act at greater distances, attracting and repelling neighbouring bodies; and light is emitted, refracted, and reflected, and warms bodies; and sensation is excited, and the limbs of animals are

* Religion of Geology, pp. 245, 246. Copyrighted.

† It is a remarkable and interesting fact that the existence of the luminiferous ether is *implied in the Mosaic Cosmogany*. Moses has been charged, in certain notorious "*Essays and Reviews*," with gross ignorance, for not being "aware that the sky is but transparent space." (*E. & R.*, 3rd ed., p. 220.) But the fact is, that he ought rather to have been credited with supernatural wisdom for knowing and stating that the sky is *not* transparent space, if by 'transparent space' the writer means, as seems evident, mere *empty space*, non-substantial extension. Nothing is ever said in Genesis to have been 'created' or 'made,' but what is *substantial*. If, therefore, by 'heaven,' or 'the heavens,' Moses had meant what the essayest implies he ought to have meant—"but transparent space," *i.e*, mere emptiness, nothing—then, indeed, modern science, to say nothing of modern criticism, would have been seriously adverse to the inspiration of his narrative; but adhering as he does, strictly to physical truth, he explicitly declares, that "in the beginning," besides the earth and *before the earth*, for the order of the words is important, God created 'the essence of the heavens and the essence of the earth.' (Such is the full force of the Hebrew original, according to competent scholars.) And this 'essence of the heavens' modern philosophers fully recognize under the title of the 'luminiferous ether;' the existence of which, irrespective of anything Moses has recorded, they have been driven to assume, by the very exigencies of their physical science.

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moved at will, through vibrations of this spirit, propagated through the nerves to the brain, and from the brain to the muscles. But these things cannot be expounded in a few words; nor is there extant a sufficient abundance of experiments, by which the laws of the activity of this spirit could be accurately determined."

Since the days of Newton, immense progress has been made in every branch of physical science, and much has been done to supply the deficiency of experiment to which he alludes. The *undulatory* or *dynamical theory* of light and heat, especially, which has now quite displaced Newton's own, has lent new and weighty evidence of the truth of his modest conjectures. In the hands of Young, Herschel, Airy, Rumford, Faraday, Tyndall, and other distinguished men, it has come very near to astronomy in the singular and beautiful triumphs of its analysis, and the large variety of curious phenomena which has been explained. But its first postulate is the existence of an ethereal medium, such as the sagacity of Newton perceived the necessity of long ago.

The agency of the ether in the production of vital phenomena is a subject of great importance, still very little understood, and which connects the fact of its existence closely with our subject. From the words used by him in the *Principia*, which I have just quoted, in which he speaks of it as "warming bodies, exciting sensation, and moving the limbs of animals at will, through its vibrations propagated through the nerves to the brain, and from the brain to the muscles," it is plain that Newton's philosophic mind discerned the corelation existing between this wonderful substance and that *vital principle* about which so much has been written to so little purpose. The necessity for some *intermediate* principle between mind and inert matter is obvious on reflection. It is evident that there can be no direct contact between mind and gross matter. There is and *can* be no direct contact between the exercise of my will and the mass of the table at which I write. No concentration of my will upon the table can cause it to move in obedience to that will. Nor is there really any more direct contact between my mind and my hand, than there is between my mind and the table; else why cannot the paralytic move his limbs? Yet it must be true that by some means mind can act upon matter, otherwise all the energies of my will would not enable me to raise my hand. Does it not follow, then, that there must be some powerful and subtile substance, something intermediate between mind and matter, like ether, which can be acted upon by mind, and at the same time come into contact with matter? "Thus much," says Cudworth, "cannot be denied, that our soul (*i.e.*, mind and spirit) acteth not immediately only upon bones, flesh, brains, and other such like gross parts of the body, but first and chiefly upon the animal spirits, as the immediate instruments of sense and fancy, and that by whose vigour and activity the other heavy and unwieldy bulk of the body is so nimbly moved. And, therefore, we know no reason but we may assent to that of Porphyrius: 'That the blood is the food and nourishment of the spirit, (?), and that *this spirit*, (*i.e.*, that subtile internal organization called by the older writers 'the animal spirits') *is the vehicle of the soul*, or the more immediate seat of life.'"*

* "Intellectual System," vol. III., p. 266. Ed. Harrison.

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It was, it is worth while remarking, the supposed absence of such a medium of communication between mind and matter, that, among other reasons, led the celebrated Dr. Priestley and other materialists, to deny the existence of the former as a spiritual substance altogether. "The system of materialism," he observes, "has unquestionably this advantage, that it is entirely free from another difficulty, *viz.*, how an immaterial substance can act upon matter; a difficulty which, in my idea, amounts to an absolute impossibility, as those substances have hitherto been defined."* Hence Dr. Abernethy remarks, "I am visionary enough to imagine, that if these opinions (regarding the vital principle as a "subtle, mobile, invisible substance," independent of organisation,) should become so established as to be generally admitted by philosophers, that if they once saw reason to believe that life was something of an active nature superadded to organisation, they would then see equal reason to believe that mind might be superadded to life, as life is to structure. They would then indeed still further perceive *how mind and matter might reciprocally operate on each other by means of an intervening substance.* Thus even should physiological researches enforce the belief which I may say is natural to man; that in addition to his bodily frame, he possesses a sensitive, intelligent, and independent mind; an opinion which tends in an eminent degree to produce virtuous, honourable, and useful actions."†

But it may be said, even admitting that Scripture leads us to infer that the soul is of a substance distinct from, and intermediate between, spirit and matter; and further, that science certifies to us the existence of such an intermediary substance in the luminiferous ether; still it does not necessarily follow that the soul must be of an ethereal nature, because other substances, also of an intermediate nature, may, for ought we know, exist. To this I reply, that this aspect of the question is quite unimportant to my argument. Let it be conceded, only, that the soul is of *some such intermediate nature*, and I am quite willing to be understood when I speak of its *ethereal* nature, to affirm simply the fact that its essence approaches more nearly to that of the luminiferous ether, than to that of either matter or spirit, without determining its specific identity with the former substance.

I might easily enlarge on this part of my subject, but for the sake of brevity, shall at once pass on to my last head:—

(3.) RECEIVED OPINION.—The inferential testimony of Scripture beautifully concordant as we have seen it to be with the facts of science, receives additional confirmation from the circumstance that the wisdom of all ages, both Christian and heathen, has,—shall I say instinctively? —asserted the vehicular condition of the disembodied soul, contrary to the fine-spun metaphysical theories respecting its perfect spirituality and immateriality current in modern times. A belief, indeed, in the substantial and ethereal nature of the soul, as distinguished from the spirit, which latter is usually regarded as the soul, while the soul itself is looked upon rather as its vehicle or envelope, can not only be traced

* "Disquisitions relating to Matter and Spirit." 1782, vol I., p. 146.

† "Enquiry into the Probability and Rationality of Mr. Hunter's Theory of Life," p. 94.

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to the most remote antiquity, but a *catena* of opinion from the earliest ages down to the present time might be produced. All that I can here attempt, however, is to touch rapidly some of the more important links of the chain.

"The Egyptians, like other people of antiquity," says Professor Dollinger, "imagined the human soul, not as a pure, intellectual, immaterial existence, but as a corporeal substance, only of a finer texture, which in the life beyond, goes through many migrations until purified (and in that state it is represented in the form of a sparrow-hawk with human head), it soars upward to the full contemplation of the divine sunlight."* This is strikingly shown in the paintings on some of the later mummy cases, which exhibit a man at the moment of his death as possessing two bodies, the one earthly and mortal, the other angelic and ethereal. The vault of heaven is represented by the outstretched figure of the goddess Neith, painted blue. On each side sits a figure of the ram-headed Kneph, holding the feather, the character of Truth, to show that the dead man is righteous, or has been acquitted by the judge Osiris. In the middle is the earthly body, painted red, falling to the ground in death, while the heavenly body, painted blue, stands upright, and holds up its hands in the attitude of prayer.† The Vedas, which with the laws of Menu, are the most ancient sacred books of the Hindoos, as they believe wholly inspired, teach a similar doctrine, namely, that the soul is enveloped in a vehicle of pure ether (*sukshonas-aura*), a finer body. In this it is endowed with self-consciousness, and excited by a host of sensations, which it is the business of the buddhi, Reason, to command. It is then introduced into the physical body, and passes through a succession of such bodies, like an actor who assumes a variety of costumes and characters. In fact, as Mosheim observes, "The most ancient sages, who flourished prior to all the Greek philosophers that we know of, seem to have entertained this fixed opinion, that there are two souls in man, one the seat and residence of animal life, the senses and desires, or *sentient*; the other partaking of reason and intelligence, or *rational*: the latter of Divine origin, and therefore immortal, the former of a far inferior nature, and consequently not incapable of utterly perishing; that they are both united in this life, and after the death of the body remain so united in most persons."‡

The same opinion, in substance, obtained among the Jews. "The Rabbins," says the learned Calmet, "ascribe to souls, after their separation from the body, another subtile vehicle which they call the vessel or scabbard of the soul. They hold, that immediately after death, the souls of the wicked are invested with the kind of clothing in which they are condemned to suffer: that the souls of the saints, on the contrary, are clad magnificently with a splendid body, by means of which they are innured to the brightness and felicity of their happy

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* "The Gentile and the Jew in the Courts of the Temple of Christ." Darnal's translation, vol. I., p. 464.

† Sharpe's "Egyptian Mythology," &c., pp. 54, 55; where the figure is given.

‡ Notes to Cudworth, vol. III., p. 278.

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estate.* Cudworth also tells us, that "according to Origen, the Jews were (at the time of our Lord's death) generally possessed with this opinion, that souls after death had certain bodies united to them, wherein they might visibly appear; neither is that of any great moment to the contrary, which a learned critic objecteth, that Josephus, writing of their opinions, maketh no mention thereof; he omitteth besides this, other considerable dogmata of theirs also, as that of the resurrection."† The doctrine of Philo Judæus seems to have been similar. "It is difficult," says Dollinger, "to state precisely what idea he had of the nature of souls or of angels, or of their relation to God. He calls the human 'nous' a portion, but an inseparable one, of the universal soul of God (the Logos), from which nothing is detached, and which only is extended. Every man is related to the Divine Logos as regards his understanding, and is a copy, a fragment, a reflection of this blessed being. He discriminates, therefore, the nutritive and sensitive soul in man, from the intelligence, the nous, that which is akin to God and imperishable, according to which the man is an image of the Divine Logos.‡

In Philo we may recognise the link between Jewish tradition and Greek philosophy, and that the Greek philosophers, especially the Platonists, clearly distinguished between the spirit and soul of man, or in other words, between the soul (the spiritual part) and its body or vehicle, is well known, and has been largely proved by Dr. Cudworth, Dr. Henry More, and others of the learned Neo-Platonists of the 17th century, by whom the opinion was adopted and taught. In his treatise on the "Immortality of the Soul," for instance, Dr. More lays it down as an axiom, that "the soul separate from this terrestrial body is not released from all vital union with matter." And this, he asserts, "is the general opinion of the Platonists. Plotinus indeed dissents, especially concerning the most divine souls, as if they at last were perfectly unbarred of all matter, and had no union with anything but God himself. . . . . However, Plotinus himself does not deny but till the soul arrive at such an exceeding height of purification, that she acts in either an *airy* or *celestial* body."§ And in his preface to this treatise, referring to some exceptions that would probably be taken to some of his opinions, Dr. More says: another "exception is against that opinion I seem to embrace touching the vehicles of demons and souls separate, as having herein offended against the authority of the Schools. And I profess this is all the reason I can imagine that they can bring against my assertion. But they may, if they please, remember that the Schools transgress against a more ancient authority than themselves, that is to say, the Pythagoreans, Platonists, Jewish Doctors, and the Fathers of the Church, who all held *that even the purest angels have corporeal vehicles.*" To the same effect Dr. Mosheim states: "The Platonists held what was handed down from the ancients to be gene-

* "Dictionary of the Bible," by Taylor; 5th ed., vol. 2, art. "Soul."

† Vol. III., p. 331. As before.

‡ Vol. II., p. 406. As before.

§ Page 146. Second edition, 1662.

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rally recognised and indisputable, that the soul of man is a particle of the celestial ether, (not, be it understood, the 'luminiferous ether' above spoken of, but the 'world-soul' or 'fifth element,') but at the same time has in connection with it a shade, (εἴδωλον=ψυχὴ) resembling the human body, with which it descends to the lower world after death, and lastly that unless purified by suitable remedies in this life it has to undergo purification after death: but these dogmas were seriously modified by them and interpreted according to their own precepts."* Descending the stream of time, we find this opinion of the soul possessing an ethereal vehicle, strongly held by some of the early writers, or Fathers, of the Christian Church. Thus Irenæus says: "There are three things of which the entire perfect man consists—flesh, soul, spirit—the one, the spirit, giving form, the other, the flesh, receiving form. The soul is intermediate between these two, and sometimes following the spirit is elevated by it, and sometimes consenting to the flesh falls into earthly concupiscences."† And Origen speaks with still greater distinctness: "Our soul, which in its own nature is incorporeal and invisible, in whatsoever place it existeth doth always stand in need of a body, suitable to the nature of that place respectively: which body it sometimes beareth, having put off that, which before was necessary, but is now superfluous for the following state; and sometimes again putting on something to what before it had, now standing in need of some better clothing, to fit it for those more pure, ethereal, and heavenly places."‡ In fact, as Dr. Mosheim, observes, "Not one of them ('the ancient Christian Fathers') entertained the same opinion as the majority of Christians do at the present day, that (the soul) is perfectly simple, and entirely destitute of all body, figure, form, and extension. On the contrary, they all acknowledge it to contain something corporeal, although of a different kind and nature from the bodies of this mortal sphere. But yet they are divided into two opinions. For some contend that there are two things in the soul, spirit and a very thin and subtile body in which this spirit is clothed: while others hold it to be altogether corporeal, and nothing more than a certain subtile and ærial body. I am aware that some of them pronounce the soul to be a mere *spirit:* but it is a mistake to understand them as using this word in the sense attached to it at the present day. For spirit which they sometimes oppose to body, according to their idea is nothing but a thin and subtile body, such as air or ether: as might be proved if necessary, from many of their sayings. . . . Those who follow Plato and the Platonists, for example Clement, Origen, and their disciples, adopt the Platonic doctrine respecting the soul also, and pronounce it to be most simple in itself, but yet always invested with a subtile body. But the others who keep farther aloof from Plato, and consider his philosophy to be prejudicial to Christian principles, repudiate this doctrine of his as well, and maintain that the soul altogether is nothing more than a most subtile body. To these belong Tertullian, Arnobius, Methodius, and several others.§

* Vol. III., p. 299; as before. † *Lib.* V., c. 1. ‡ *Cont. Cels. lib.* 7, p. 353.

§ Vol. III., p. 325. As before.—It is important to notice the distinction which Mosheim has here so accurately pointed out, because it so happens that *both* these

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During the succeeding period—the days of the Schoolmen—we find this doctrine like many of the more prominent doctrines of Revelation, obscured and rejected. Nevertheless in the 17th century it was distinctly maintained not only by that learned band of Neo-Platonists which includes the names of Cudworth, More, and Glanvil, but it is explicitly asserted by the great father of the inductive philosophy—the illustrious Bacon. "The soul," he states in the *Novum Organum* "so far from being less than the smallest particles or atoms of matter, it (*i.e.* the sensitive or produced soul—differing from, and subservient to the rational soul) must be allowed a corporeal substance, attenuated by heat, and rendered invisible as a subtile breath or aura, of a flamy and airy nature, having the softness of air in receiving impressions, and the activity of fire in exerting its actions . . . . This *soul* in *brutes* is the principal soul, whereof the body is the organ; but in *man* it is itself an organ of the rational (or higher soul) and may be rather called by the name of spirit than soul."*

Bishop Newton deems it most probable that even spirits superior to man are "clothed with some fine aerial or ethereal vehicle, and that the only perfectly pure (or unembodied) spirit in the universe is God."† Dr. Paley, too, indirectly favours this doctrine when he writes: "If any one find it too great a strain upon his thoughts, to admit the notion of a substance strictly immaterial, that is, from which extension and solidity are excluded, he can find no difficulty in allowing, that a particle, as small as a particle of light, minuter than all conceivable dimensions, may just as easily be the depository, the organ, and the vehicle of consciousness, as the congeries of animal substance which forms a human body, or a human brain; that, being so, it may transfer a proper identity to whatever shall hereafter be united to it; may be safe amidst the destruction of its integuments; may connect the natural with the spiritual, the corruptible with the glorified body.‡

This doctrine, which I have thus traced from the remotest times, has recently been revised and extensively adopted not only in this country, but also in Germany and America. Thus a distinguished English scholar, the late George Stanley Faber, says: "The Spirit or *Pneuma* is, I suppose, what we call the soul: the animal soul or *Psyche* is the subtle material principle of vitality, which perhaps constitutes the visible material vehicle of the spirit when dissociated from the body: and, finally, the body, or *soma*, is that more solid vehicle, in which the spirit is now encased, and which is physically acted upon by the more subtle but still material *Psyche*."§ From Germany we may borrow the opinion of Dr. Maywahlen, as expressed in his valuable work on the "Intermediate State:"—"Man consists of three parts, distinct in them-

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opinions have been revived in the present day. The former, which I have in this paper endeavoured to establish, by not a few learned and orthodox divines; the latter by Swedenborg and his followers, from whom it has been borrowed by the Spiritualists.

* "Novum Organum," Book IV., chap. 3.

† Dissert. I., "Works," vol. VI., p. 70.

‡ "Evidences," vol. II., p. 393.

§ "The Many Mansions in the House of theFather," p. 86, *note*.

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selves, though most intimately connected with each other. (1.) Of the external, mechanical, and organised *body*, by means of which he is, during his life on the earth, connected with the universe. (2.) Of the *human soul*, which is an ethereal essence, and the proper principle of the life of the body. (3.) Of the eternal and indestructible *human spirit*. The human soul is the ethereal covering of the immortal human spirit, with which it is, and for ever remains, as its eternal germ, inseparably connected."* Lastly, our American authority shall be Professor Bush: "It is clear," he observes, "that besides the body there enters into the constitution of nature the two distinct elements, denominated ψυχὴ and πνεῦμα. These both live after death, and live together. Yet in ordinary parlance it is usual to say that the *soul* lives when the *body* dies. The soul therefore cannot be a monad, a simple uncompounded substance, but the term must be understood as representing the complex idea of ψυχη and πνεῦμα, and this notwithstanding that *soul* is in a multitude of cases, in actual usage, applied as a designation of the first of these principles in contradistinction from the second. It seems, therefore, essential to the just idea of the *soul*, as a term indicative of the future *man*, that it should embrace both these elements of existence, and we have already given our reasons for believing that the former stands to the latter in the relation of *vehiculum* or *body*."†

The whole subject would well bear to be enlarged upon, but this paper has already exceeded its legitimate limits, and therefore with a single remark I shall conclude. The doctrine which we have been considering, as I said at the beginning, and now repeat, though it may perhaps appear speculative and abstruse, has a most important and obvious bearing upon the divinely revealed fact of the full consciousness of the soul in Hades; affording as it does a satisfactory *rationale* of that fact; and it is in that aspect alone that we are here concerned with it. At the same time, however, I may perhaps be allowed to observe, that it has a not less important bearing upon the question of the true nature of the soul; for if the opinion I advocate be received, it is impossible, as Professor Bush observes, to regard the soul as a metaphysical monad, a mere principle of mind.†

It is also important, I may add, in reference to certain natural but abnormal psychological phenomena of human nature; its reception not only going far, as Mr. Sheppard has shown, to explain the *rationale* of dreaming, and to render conceivable the reality of those apparitions of the dead in which all nations have believed, but it also supplies, as I conceive, the key to all that is *real* in the marvellous phenomena of mesmerism, clairvoyance, and spiritualism.

W. MAUDE.

(To be continued.)

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* Page 2, note. Schön's translation.

† "The Soul," p. 110. New York, 1845.

‡ The only epithet which a common and popular assent has associated with one part of our common nature, 'immortal' soul, is either insufficient or of doubtful application;—insufficient if the term be used as including our whole saveable nature;—of doubtful application if it be used in its more precise and restricted significance.—BISHOP ELLICOTT, "*Destiny of the Creature*," p. 106.

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THE BIBLICAL ANTIQUITY OF THE EARTH.

BY JOHN BAYLIS, ESQ.

IT is most humiliating to find a number of Christians, apparently of superior intelligence, trembling with anxiety lest there should proceed a voice from the works of God in opposition to His word, and actually writing to such scientific men as Sir John Herschel and Sir John Bowring, requesting, if they should find anything in their discoveries that might lead to inferences opposed to the assertions of Revelation, that they will suspend the publication of their conclusions. I am very glad those gentlemen, as well as others of great mental calibre, have refused the shackles proposed to them.

I should like to know if this trepidation arises from a doubt in the minds of the clergy and others, whether the truth of God can stand the test of His works, or whether it is merely, or chiefly, a fear that their "system of interpretation" is in danger. If the latter, and it can be proved to be in opposition both to the Word of God and the operation of His hands, let it fall; the sooner the better. It is very hard and trying to give up hereditary, or long-cherished and time-honoured convictions; it was so with the Apostle Paul; and Jesus recognised this when He compared it to "kicking against the pricks;" but he could never have arrived at a clear knowledge of the mind of God if he had continued to cherish them; seeing this, he abandoned them as though they were dung and dross, and came to the Bible without any "system whatever;" and with the disposition of a little child, both to learn and unlearn, He placed himself simply under the teaching of the Holy Spirit, that he might imbibe the "sincere milk of the word." If we wish a like result, we must do the same. But, if, on the other hand, this nervousness is occasioned by a fear lest the works and the words of God should clash, the conclusion evidently is that the latter will not bear the lights which scientific investigations have thrown upon the former. In this case, I would say, be assured if there is any real contrariety between modern discoveries and what you take to be the statements of the Word of God, you cannot be wrong in concluding that the error is *in your system of interpretation.* The sacred volume will only shine with greater brilliancy in proportion as light is thrown upon its pages, whether that light come from infidel or Christian efforts: no subjects upon which it teaches can escape this influence.

As to this Book being in danger from increasing knowledge, it is promised as a support to it for—"knowledge shall be increased." And touching the coming periods—"Wisdom and knowledge shall be the *stability* of His times."

It is only "human *systems* of interpretation" that shrink from it, and fall before it. "The cobwebs of ages," which Sir John Bowring says, "must be swept away" from the Bible, are simply the swaddling clothes in which divines have wrapped it; as though the truth it contains were a puny infant needing careful protection, instead of a giant capable of

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destroying all error, but invulnerable to all injury from it. In other words, these so-called "cobwebs of ages" which seem to make it at variance with modern discoveries are "arbitrary, partial, and erroneous systems of interpretation," in which it has been bound for centuries, in more instances than that now under discussion, as will probably be seen as we advance.

Away, then, with the cowardice that would send truth crouching to science for protection!

But if, after all, this anxiety is caused by a fear that really erroneous views may be propagated, and thereby much injury result to the cause of truth, the remedy is very simple; let these erroneous views be controverted, for surely all the wisdom of the age is not enclosed in the heads of merely scientific men.

With regard to those geological deductions which appear to be well founded, there seems nothing in them to militate against the Mosaic account, rightly understood.

When I began to read the Book of Genesis attentively, now forty-eight years ago, and when I had never heard of this science, my conviction was that the earth was not created on the first day, but only light, because we should expect that as one day was given to the production of light, at least the same period would have been appropriated to the creation of the earth itself, but such is not the case. I also concluded that what is there called *creation* was the mere adaptation of a world already in existence to its present purposes; for creation does not necessarily mean in Scripture to make out of nothing; sometimes it intends a change of one substance into another; for instance, "God took of the dust of the earth and formed Adam." He then took one of Adam's ribs and formed Eve. We then read, "So God *created* man in His own image: in the image of God *created* He him: male and female *created* He them."

In another instance it only includes a change of character, as when a man is converted to God, he is said to be a "new creature," or a "new creation."

But geologists inform us that the earth was in existence myriads of ages before the Mosaic account begins.

This is a mere human assertion incapable of proof, unless they can show to what period Moses refers when he says, "In the *beginning* God created the heavens and the earth." He was simply directed to ascribe the origin of all things to the creative power of God, probably in opposition to the idea that was then prevalent amongst the heathen, or which would afterwards be—that all matter is eternal. Beyond this he had no authority. But it is as unreasonable to object to the truth of his narrative because this globe had a history anterior to the time of which he writes, as it would be to try to invalidate the authority of any other historic work because the author has chosen to commence it at a late epoch in a nation's annals.

Geologists say that the periods which elapsed from the commencement of the creation of this world until it was fitted for human habitation, were too vast for the human mind to conceive. I not only believe this, but it gives me unspeakable delight. It is a fact which was much wanted, nay, which was urgently required to confirm the only interpretation

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which certain passages of Holy Writ admit, and without which they appear to be inappropriate in their connection, and almost meaningless. Like many of the assertions of Gibbon which have been of so much use in the interpretation of prophecy, this discovery, so powerfully supporting and explaining the passages alluded to, is purely accidental and unintentional, and proves most strikingly the unison that exists between the words and the works of God.

Some divines and geologists have insisted that Moses' account of the creation will not allow us to go further back than six thousand years for its date, and it is not a little singular that Moses himself has given us reason to believe that his convictions were directly the opposite, for we find him in the 90th Psalm associating the vast period of the earth's existence with the eternity of the being of God, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, *even from everlasting* to everlasting Thou art God." If Moses really believed that our globe, at that time, had only been in existence about one and a half times longer than the natural life of Adam, it seems most unreasonable to suppose that he should have chosen the date of its creation to express by *duration* the doctrine above named. It is probable that there were trees at that time which were coeval with Adam's creation. Some suppose that there are such now in South America; imagine, then, that he had regarded one of these trees and had written, "Before Thou hadst created this tree, *even from everlasting* to everlasting Thou art God." How supremely absurd these words would have appeared; but if the allusion to the age of the earth was at all proper, and this supposed tree were as old, whence the absurdity?

We find, indeed, the longevity of a tree mentioned in connection with the extended period of human life which is to take place at the Millennium, and as illustrative of it, for we read, "The days of my people shall be as the days of a tree, and mine elect shall long enjoy the works of their hands." Here the comparison has both applicability and force. But it would seem that Moses in this Psalm is not dealing with 2,500 years, for he says, "A thousand years in Thy sight are but as *yesterday*, when it is past, and as a watch in the night." The above lapse of time, therefore, would have been but as two days and a-half, or two watches and a-half in the sight of God, when it "was passed," and at the time this Psalm was written it "was passed." Will any one believe that Moses would think he was illustrating, honouring, and glorifying the eternity of God by introducing the era of the creation of the world as the nearest approximation he could find to it, if the latter were his contracted views of the subject and his real meaning? For, in this sense the introduction of the topic would not only be inappropriate to express his idea, but the text would be inconsistent with itself. The passage shows, by the declaration of the immense antiquity of the earth, the eternal existence of the Creator. It is true that no object in the universe which has had a beginning can really illustrate eternity, but we have here a comparison between that which never had a commencement and that which dates its origin so remotely that all powers of calculation and arithmetic to comprehend it are as much at fault as though they were brought to bear upon eternity itself.

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The next passage we shall give, is designed to prove the eternity of the Son, the eternity of the mutual love of the Father and the Son, and the eternity of the love of the Son to His people.

Read Proverbs chapter viii., from the 22nd to the end of the 31st verse. "The Lord possessed me *in the beginning* of His way, before His works of old. I was set up *from everlasting*, from the *beginning, or ever the earth was*. When there were no depths I was brought forth; when there were no fountains abounding with water. *Before* the mountains were *settled*, before the hills I was brought forth; while *as yet* He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens I was there; when He set a compass upon the face of the depth: when He established the clouds above, when He strengthened the fountains of the deep; when He gave the sea His decree, that the waters should not pass His commandment: when He appointed the *foundations* of the earth: then was I by Him, as One brought up with Him; and I was daily His delight, rejoicing always before Him; rejoicing in the habitable parts of his earth; and my delights were with the sons of men."

Here we have the very words of Moses in the first verse of Genesis twice over: "In the beginning," from "the beginning"; and the extract evidently indicates throughout an incalculable stride back into the remotest ages of the past eternity, as we must express it.

In this extract from Proverbs, we have given us a sort of scale of geological progression, for we are referred to a time before "Ever the earth was" then—"In the beginning,"—"When He appointed the *foundations* of the earth"—"When there were no depths,"—"When there were no fountains abounding with water,"—"Before the mountains were *settled*." This last is rather a remarkable phrase, for geologists agree that the mountains owe their origin to the upliftings of central fires, and that as they rose in a liquid state, some age or ages must have elapsed before they could have become consolidated, or "settled;" here, therefore, we have these mountains represented to us in their primeval condition, and with the very term attached by which the scientific describe their secondary state, thus anticipating and confirming their conclusions, for they are here described in this molten formation, "before they were *settled*." We have also, "before the hills,—while as yet He had not made the earth, nor the fields, nor the *highest* part of the dust of the world: When He prepared the heavens: when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep:" and "when He gave the sea His decree that the waters should not pass His commandment."

I have underlined "the foundations" of the world as we shall have several remarks to make touching this phrase as we proceed.

The next part of the Word of God to bring under notice, refers to that last sad and eventful night which our Blessed Saviour passed on earth previous to His crucifixion. In the wonderful prayer which He then addressed to His Father, and which He has mercifully left on record for the comfort and edification of His people in all ages, occur these remarkable words: "That the world may know that Thou hast sent me, and hast loved them *as* Thou hast loved me. For Thou lovedest me

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before the foundation of the world." There can be no doubt that on that awful occasion Jesus, in using these words, was expressing to His Father the eternity of His love to Him. Now, "as all things were made by Him, and without Him was not anything made that was made," He must have known perfectly *when* He made the world. Well, after a mental scan of the whole universe, what date of incalculable antiquity does the Redeemer fix upon as an emblem of eternity, and beyond which to reckon the endlessness of His Father's love? Why, from before "the *foundation* of the world!"

If "the foundation of the world" had only been laid 4,000 years when these words were uttered, surely this short period is quite insufficient to express the idea of eternal love, even to our finite comprehension. But another expression is:—"That the world may know that Thou hast loved them *as* Thou hast loved me;" meaning, it is to be presumed, that the Father had loved His people with the same eternal affection as He had loved His Son. In the 5th verse of the same chapter, viz., John xvii., Jesus had previously prayed,—"O Father, glorify me with Thine Own Self, with the glory which I had with Thee *before the world was.*" Here the same idea is involved and under the same emblem. Our Saviour, indeed, in Matt. xix. 4—8, says,—"Have ye not read that He which made them at the beginning, made them male and female?" "but *from the beginning* it was not so." He was here, however, merely referring to the creation of our first parents, which took place 4,000 years before, and not to the creation of the earth.

The Apostle Paul illustrates the same idea in the same manner as regards the eternity of the love of God to His people, for he says, in the 2nd of Timothy, i. 9: "Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given to us in Christ Jesus *before the world began*, but is now made manifest." In Ephesians i. and v. 4, he says, "according as He hath chosen us in Him *before the foundation* of the world." In the third chapter of the same Epistle, we read: "And to make all men see what is the fellowship of the mystery, which from *the beginning of the world* hath been hid in God, who created all things by Christ Jesus. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He proposed in Christ Jesus our Lord." Here the mystery which was *hid* in God from the *beginning of the world*, is referred to as—"The *eternal* purpose which He purposed in Christ Jesus our Lord."

In the Epistle to Titus, chap. i. v. 2, we read, "In hope of eternal life, which God, that cannot lie, promised *before the world began.*" In all these passages the *foundation* and the *beginning* of the world are associated with something which was without any beginning, as though by imperfect approximation, the enormous duration of the earth would bear some comparison with it.

Again, in the Book of Revelation (xiii. 8), the eternal love of God in Christ to His people is exhibited by means of this inconceivably vast antiquity of our globe: "And all that dwell upon the earth shall worship Him, whose names are not written in the Book of Life of the Lamb slain

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from *the foundation of the world*." This passage is generally read,—"In the Book of the Lamb, *slain from the foundation of the world*." But it does not here seem to be any prediction as to *when*, in the eternal councils of God the Lamb was slain; but, on the contrary, *when the names of His followers* were there written; I have therefore placed a comma after the word "slain;" and this brings, also, the text into accordance with the text following (chap xvii. v. 8): "And they that dwell upon the earth shall wonder, whose names were not written in the Book of Life, *from the foundation of the world*."

It seems evident that these expressions are intended to impress the mind of *every human being who is saved, or who shall be*, with the conviction of an affection that had no commencement, for it existed *from* "the *foundation* of the world." Now keeping this idea in mind, let us suppose that Adam and Eve are amongst the saved, would not these words, in their case, fail to convey to them the remotest notion of the eternal love we have concluded they were intended to reveal? for if "the *foundation* of the world" had only been laid five natural days before their creation, it would be like saying that God had loved them from the time He had called them into being. We might about as well affirm, as something very wonderful and out of the usual course, that a father of a family had loved his children "from their birth." But we cannot stop here. It is true that the human mind is bewildered, and compelled to acknowledge its incompetency in any attempt to comprehend the cycles of ages during which this globe has revolved, but there are created intelligences of a higher order who can grasp what our limited powers fail to understand, for Jehovah informs us that when He "laid *the foundations* of the earth, the morning stars sang together, and *all the Sons of God* shouted for joy." Therefore, the angels can go back to this period when time, as we understand it, was without a name, and can reckon it up. But the love of God to His Son and to His people is not to be conceived in its origin by even angelic minds; it goes back, and back, and back; it is *eternal*, and here even these ministers of His who do His pleasure are lost in the same unfathomable gulph as ourselves. It existed *before* the foundation of the world, and before the creation of angelic beings.

Again, we would repeat our obligations to geologists, and congratulate them on the support which the results of their independent investigations have given to the Word of God, and for the proofs thus afforded that His works and the written revelation of His mind, are in strict accordance.

We have thus another evidence of the verity of our Saviour's words, "Thy Word is truth." But geologists inform us that light did reach this world many ages before it is said to have been created on the first day, and that they can demonstrate it by the visual organs of species which had become extinct an incalculable period anterior to the last 6,000 years. Well, be it so! Let them have all the time they require to account for the deposition of the various strata, and allow that it is incontestable that light did shine upon this world, and that animals and fishes rejoiced in it. All this only proves that the Great and Good Creator, in His Wisdom and Goodness, has been pleased to leave evidences of His working in ages which, to us, go back to eternity. As Christians we have nothing to do with these matters, although we can

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join with scientific men in wonder and admiration. It is enough for us to believe that on "the first day," as Moses was instructed to call it, when his history began, "darkness was upon the face of the deep." This darkness may have been caused by the destruction of a pre-existing medium, as in the case of a man who becomes blind. There is a passage (Isa. xlv. 7,) which says, "I form the light and create darkness." It is as easy for Him to create the one as the other, when He sees it needful for His purposes. It does not appear, at present, that any positive evidence can be adduced of any human creation before that of Adam, but if otherwise, it need not in the least disturb our equanimity. We have no occasion to concern ourselves about any purposes to which the Creator appropriated this earth previous to the last 6,000 years. He has asked us "Whether He may not do as He will with His own?" I suppose we must reply in the affirmative. At any rate, we are quite contented to go back to that period which He has seen fit to commence with, and to find in that course of the world's history all that affects us.

Some Christians are endeavouring to reconcile the account of the six day's creation with the facts of geology, by supposing that each day was of immense duration, and not a natural day, apparently forgetful that there is a human element involved, which they omit in their calculation; for we must conclude that whether these were natural days or not, they must have been of equal length, therefore instead of reckoning each day to have consisted of incalculable ages as geologists say, we must, to bring into harmony with the six periods, if we insist upon them, all the results of modern discovery, let us assume each day to have been only a million years, then it follows that if Adam was created in the middle of the sixth day, at the end of the seventh he would have been a million and a-half years old! and yet we know that he did not reach one thousand.

Our only satisfactory and safe course is to accept the legitimate deductions of science without any fear of evil results to the Word of God, and to part from all human systems of interpretation which these deductions prove to be at variance with it.

Finally, it appears conclusive from the light which these texts throw upon the meaning of the words, "For in six days the Lord made heaven and earth, the sea, and all that in them is," that they refer simply to those changes which He made in the surface of a world already formed, and in the surrounding atmosphere, or heavens, so as to fit them for the present economy.

* * * * * *

This paper, written some months ago, was sent to a much esteemed and talented clergyman in the country, who has performed noble service to the cause of truth, by several publications written to counteract the pestilent errors of the day. He kindly wrote:—"I have read your remarks with interest and general concurrence. They are the same view, in substance, to which I had been independently led ever since 1833 or 1834, when at college. A sermon of Sedgwick's led me to study directly the teaching of Scripture on this subject. I think you, perhaps slightly, overstate the force of the argument. (Psalm 90th.) For if the world was created at once about 7000 years ago, still before its creation would be the earliest measurable time, and we should step from it to the

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one divine eternity. But I think the phrases are more emphatic on the view suggested, and confirmed by geology. Also agreeing fully and firmly that the days are literal days, I do not think your argument from Adam's age would hold against those who make them periods, for they might conceive that his creation was at the close of the long 6th day. Miller and others hold that all human time is the 7th day of God's rest, and now in progress. Till I read your paper, I had not been so struck with *settled* in Proverbs, which does appear signally appropriate. Dr. McCaul, in the "Aids to Faith," gives ably the substance of your view on that point, though he unwisely, as I think, makes a sort of compromise about the periods."

I am very glad that one so fully competent to judge as this clergyman should agree to the views here expressed, and also to learn that they likewise were, to some extent, shared in by Dr. McCaul (I suppose the late Dr. McCaul).

Regarding my having "slightly overstated" the force of the argument from the 90th Psalm, it is quite possible it is so, but I cannot exactly see it from the reason given; for it has been presumed, all the way through these pages, that whenever the *foundation* of the world is alluded to in Scripture, it is put before us as involving a period beyond our comprehension, and so far, as an emblem *to us* of eternity; and it does not appear at all probable that a time *so much within* our powers of computation would have been given by God for this purpose.

For instance, if one child were to ask my courteous correspondent, when the invasion of Britain took place by Julius Cæsar, and he, wishing to give this child a notion of the period—and of course any answer would be inapplicable otherwise—were to say, "O, it is a very long time ago; it was before the foundation of Buckingham Palace was laid, and before the Crystal Palace was built." This child could not have the least notion of the nearly 2000 years which have elapsed from the event above alluded to. It is self-evident that the illustration in this case would be inapplicable and confusing. And if he were to say, "I gave this answer because I knew that a very long time had intervened before this event," it would make the reply, if possible, more unsatisfactory. On the other hand, if to another child he were to answer the same question by saying, "It is of very distant date, and took place some years before our Saviour's birth." This reply would give a somewhat definite idea of the lapse of time since the Roman's landing, by means of a fitting comparison.

This appears to be what God has done in the comparison of the age of the earth with His eternal existence and love, inasmuch as He has put before us a period where all figures are useless, so that the presentation of any longer would be futile. Nor does it seem, whatever may have been revealed to Moses on the subject, that it was intended that the other writers quoted, or the Church of God, to whom these words were addressed, should understand their full meaning, for to all of them it might have been said, "the well is deep, and thou hast nothing to draw with." They could not know it without a direct revelation, and we have no record that it was ever given. It seems to have been one of those mysteries which were, "hid from ages." The apostle Paul speaks of other mysteries which were to be known by the Church in ages to come,

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and he says of one of them which, "from the *beginning* of the world had been hid in God," that it was so hid, "to the intent that *now* unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." The mystery before us must have been known to these principalities and powers from the creation, but is only *now* made known to the Church and the world.

We may notice in the Word of God that He is in no haste to develope His mysteries; they are evolved very slowly to the wondering and admiring eyes of His creatures; accordingly *this* "mystery" has been nearly 6,000 years "hid," and He has employed science as the handmaid for its elucidation. When the discoverer of Saturn's rings was expressing his delight and admiration at what he had seen, some one made a remark about the probable length of time that would elapse before his discovery would be either much known or appreciated, and he replied, "If God has waited 6,000 years for a witness of this wondrous work, surely *I* can wait a century, or a century and a-half for the acceptance of the fact I have now witnessed," or words to that effect.

But the letter proceeds: "Also agreeing fully and firmly that the days are literal days, I do not think your argument from Adam's age would hold against those who make them periods, for they might conceive that his creation was at the close of the long sixth day, and Miller and others hold that all *human* time is the seventh day of God's rest, and now in progress." I have not Miller's book, but, as far as I can remember, he only takes four or five long periods or days, and then says that they are all he wanted as a geologist. I know I thought at the time that it was a good thing for his theory that he required no more; for if the sixth and seventh days were of incalculable duration, he would have been encumbered with the human element before mentioned, and I should have been curious to see how he would have treated it. However, I gather from the letter before me that the seventh day is cut off by Miller from the series of days that preceded it, because the writer says that "Miller and others hold that all *human* time is the seventh day of God's rest, and now in progress." This is certainly a *way* of escaping the difficulty, and I am much obliged to the kindness which has informed one of it. But it seems the *only* way, and for this reason it was probably chosen. However, it does not in any manner bring to my mind a conviction of its propriety, and as the writer of the letter agrees "that the days," *i.e.*, I presume, the seven days, "were literal days," this solution cannot be supposed to be satisfactory to him.

With respect to "God's rest," I have not particularly looked into the question, but can hardly think that *all human time* is intended by it, as 4,000 years after its commencement our Saviour said, "My Father *worketh hitherto* and *I work*."

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COMING!

"What I say unto you, I say unto all, Watch." Mark xiii. 37.
"At even, or at midnight, or at the cock-crowing, or in the morning."

"IT may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight
And watch the sinking sun,
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With the thoughts of me,
While you hear the village children
Passing along the street,
Among those thronging footsteps
May come the sound of MY FEET:
Therefore, I tell you, watch!
By the light of the evening star,
When the room is growing dusky
As the clouds afar;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

"It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house;
When the fires burn low and red,
And the watch is ticking loudly
Beside the bed:
Though you sleep, tired out on your couch,
Still your heart must wake and watch
In the dark room,
For it may be that at midnight
I will come.

"It may be at the cock-crow,
When the night is dying slowly
In the sky.
And the sea looks calm and holy,
Waiting for the dawn of the golden sun
Which draweth nigh;
When the mists are on the valleys, shading
The rivers chill,
And my morning star is fading, fading
Over the hill:
Behold, I say unto you, Watch!
Let the door be on the latch
In your home;
In the chill before the dawning,
Between the night and morning,
I may come.

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"It may be in the morning
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
When the waves are laughing loudly
Along the shore,
And the little birds are singing sweetly
About the door.
With the long day's work before you
You rise up with the sun,
And the neighbours come to talk a little
Of all that must be done;
But remember that I may be the next
To come in at the door,
To call you from your busy work
For evermore:
As you work your heart must watch,
For the door is on the latch
In your room,
And it may be in the morning
I will come."

So He passed down my cottage garden,
By the path that leads to the sea,
Till He came to the turn of the little road
Where the birch and laburnum tree
Lean over and arch the way;
There I saw Him a moment stay,
And turn once more to me
As I wept at the cottage door,
And lift his hands in blessing—
Then I saw His face no more.
And I stood still in the door-way
Leaning against the wall,
Not heeding the fair white roses,
Though I crushed them, and let them fall,
Only looking down the pathway,
And looking towards the sea,
And wondering, and wondering
When He would come back for me,
Till I was aware of an Angel
Who was going swiftly by,
With the gladness of one who goeth
In the light of God most High.

He passed the end of the cottage
Towards the garden gate,—
(I suppose he was come down
At the setting of the sun
To comfort some one in the village,
Whose dwelling was desolate),
And He passed before the door
Beside my place,
And the likeness of a smile
Was on His face:—
"Weep not," he said, "for unto you is given
To watch for the coming of His feet,

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Who is the glory of our blessed Heaven;
The work and watching will be very sweet
Even in an earthly home
And in such an hour as ye think not
He will come."

So I am watching quietly
Every day;
Whenever the sun shins brightly
I rise and say,—
"Surely it is the shining of His face!"
And look unto the gates of His high place,
Beyond the sea,
For I know He is coming shortly
To summon me;
And when the shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head and watch the door, and ask
If He is come;
And the angel answers sweetly,
"In my home—
Only a few more shadows,
And He will come."

B. M.

QUERIES.

"Eminent amongst the grounds of usefulness and thankworthiness of the RAINBOW is this—that its columns are open to the inquiries of earnest students of the Word and to the endeavours to solve them. Deeply and extensively prized will be this furtherance afforded for the inciting of attention to the Scriptures and for the diffusion of Scriptural knowledge. I ask the consideration of the well-instructed in Holy Writ of the following passages:—

1. Numbers ix., with Joshua v. The Passover was observed in the wilderness, but Circumcision was not observed. Why and How? See Heb. x. 22. "Bodies washed with pure water." Meaning? [Ex. xii. 48.]

2. And Rev. i. 5. "Washed *in blood*." Rev. vii. 14. "Washed their *robes*," and further, "Washed *in the blood*." And 1 Cor. vi. 2. Acts xxii. 16. Ephes. v. 26, Tit. iii. 5. Washing *in blood*, and Washing *of regeneration*, and Washing away *of sins* cannot signify Sanctification: —what then? And "washed with pure water:"—if this may be interpreted by Num. xix. 9, 17—19, as exemplified in Num. viii. 7, and xxxi. 23—what a rich doctrine is taught!

3. Ex. xvii., xviii., xxxii. 17, and xxxiv. 13; 1 Kings v. 1. Are not Hur, Jethro, Joshua (as the servant of Moses, and Hiram), representative persons? of whom respectively representative?

4. 2 Cor. v. 2. "Our house from heaven." What is meant?

5. Heb. x. 20. Why is Christ's flesh called the veil? The veil was a barrier against man's entrance into the Holiest.

"LELOUMENOS."

D. M. desires to be kindly informed by the students of prophecy, whether in the 22nd Isaiah, it is considered that Shebna may be regarded as foreshadowing Antichrist, as Eliakim does the Lord Jesus? and if so, whether the last verse may not refer to Him? Surely He, of whom the Lord says, "*I* will fasten him as a nail in a sure place," &c., verse 23rd, can never "be cut down and fall." (v. 25.)

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Correspondence.

The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

"THE KINGDOM" AN ELEMENT OF "THE GOSPEL."

DEAR SIR,—I perceive some of your correspondents seriously object to the idea of belief in the coming kingdom of God being an element of the Gospel of salvation, Will you kindly permit me (without entering into discussion with any one) a few words upon this subject? The importance of the question —What is the gospel? will be excuse enough for further reference to the subject. Leaving out of view at present, the death of Christ and other matters which are universally deemed essentials in saving faith, I will confine my remarks to the inquiry, Whether or not the *Kingdom* is to be classed with these as a fundamental truth? The Scriptures, in their simple and obvious sense, shall be the only standard of appeal.

Jesus and His apostles, it will readily be conceded, preached the gospel. When the Great Master went about Palestine teaching and preaching in the synagogues, or by the wayside, He did not merely give moral instruction to the people, but He also proclaimed a gospel by the belief of which His hearers might be saved. I think no voice will question this. Well, what was this gospel about? for let it be remembered it contained no preaching of the cross then, that the gospel did not then embrace the death of Jesus is abundantly manifest. It had not taken place, and we do not find Him making it publicly known as something which should happen. Above all, His apostles were ignorant of it, and apparently averse to know anything about it. Indeed it was not till after Jesus had risen from the dead that they recognised the meaning of his death when He rebuked them for slowness of heart in believing that Christ ought to have suffered. It is thus evident they could not possibly preach Christ crucified before that time. We ask again, then, what was the gospel which was preached? The answer from the narratives of the evangelists is—the gospel of the kingdom of God. That was most indisputably the gospel Jesus preached, and concerning which He said to the people of Capernium, "I must preach the kingdom of God to other cities also, for therefore am I sent." (Luke iv. 43.) I would be occupying your space needlessly to quote a single passage further to show what gospel was preached. I refer the reader to a concordance for a multiplicity of corroborative testimony. And what the Master taught so did the disciple, for when He sent out the twelve, "He sent them to preach the kingdom of God, and to heal the sick." From all this it is plain that the kingdom was once, not only an essential element of the gospel, but the greatest and most marked of its doctrines. It is singular to find it so, and at the same time to suppose that it now forms no part thereof. But is it so? Did the kingdom cease to be preached as a gospel truth after Christ died, or at any time during the lives of His apostles? On referring again to the divine word, we are assured as fully as before, that it did not. That it should continue to be preached till all nations in all the world had heard it Jesus Himself declared. (Matt. xxiv. 14.) "For this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Let it even be assumed that this end came at the destruction of Jerusalem, that was about forty years afterwards, why should it cease then to be preached? Certain it is, that Paul and his co-labourers in the gospel sets it in a place of honour among the things most surely believed.

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The testimony upon this point is as explicit and unmistakable as could be desired. Take, for instance, Acts viii. 12, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Observe how the kingdom here is coupled with the name of Jesus. Philip was preaching the gospel, but it was not then simply the gospel of the kingdom of God. There was added to it, the potency of that sacred name, which is alone given under heaven, whereby men may be saved. Indeed, to evidence the importance which was attached to the doctrine during the period which is embraced in the Acts of the Apostles, we find it referred to in a striking manner both at the beginning and the end of the book. In the third verse of the first chapter, Jesus after His resurrection has intercourse with His apostles, "being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Surely this determines that the kingdom must be a matter of vital importance; and in the closing sentence of the same book we read of Paul "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." After such examples as these of the estimation in which the doctrine was held, and the place it occupied in apostolic times, can it be objected with any show of reason that the kingdom ought not to be made a matter of gospel truth now? Is it warrantable to disassociate the kingdom and the name now? We look with proper suspicion upon far-fetched and ill-sustained dogmas, founded it may be, only upon inference, which are from time to time presented to us by speculative minds. but here speculation finds no place. If these passages be read on the principle which your magazine so largely propagates—the simple and obvious sense—there is but one conclusion reached, *viz.*, that "the kingdom of God and the name of Jesus" is the gospel of the New Testament. I would simply suggest that such measure as God has seen it proper to mete out to us will doubtless be the safest to accept. What God hath joined, we may not withimpunity sunder. I submit He has joined these two things in *one* gospel, and these glorious truths are well worthy of being conjoined, since there is a time coming when great voices in heaven shall exclaim—"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever." (Rev. xi. 75).

I am, dear sir, yours very truly,
G. G. M.

JUDAS AND ANTICHRIST.

DEAR SIR,—At page 372 of the August Number of THE RAINBOW, I observe that Mr. Govett renders Dan. ix. 26, "*The* people of the prince that shall come, shall destroy the city, &c." On turning to the Hebrew Bible it will be seen that the correct reading is, "*A* people of the prince that shall come." The use of the indefinite article gives a different tone to the passage. The old Romans were the destroyers of the city and the sanctuary; and Titus was merely one of the Romans, but it does not therefore follow that "the coming prince" must of necessity be a Roman.

As I understand these prophecies, "the coming prince" will hereafter be a mighty sovereign, having jurisdiction over ten peoples or nations. The country of the old Romans was Italy, which, though disorganised as a nation for many centuries, the signs of the times point to its reconstruction, and the re-establishing of the Roman nation or people in Italy. If prophecy is to be closely interpreted, nine other kingdoms will, by-and-bye be developed around the shores of the Mediterranean Sea. The future Romans will be one of these ten peoples whose rulers will give their power and strength unto "the beast." (Rev. xvii. 13.)

Thus the future Roman people with their king, equally with the old Romans and their leader Titus, are each to be considered as "*a* people" of the "coming prince," that is as one of the ten peoples or nations—the ten horns of Dan. vii. 7, 24; and Rev. xvii. 12.

The prophecies relating to Babylon and to the Beast may seem to describe Rome and the Pope; but in the application of them, I think one of the most essential of all the marks of Antichrist

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is utterly wanting in all the characters who have been so logically proved to be "the man of sin" by various writers; such, *e.g.*, as the Pope, the Emperor Nicholas of Russia, Napoleon I. and Napoleon III. This mark is that the Jews will receive him "in his own name" (John v. 43), and it will be they who will make him what he will be—a sovereign despot. The Jews will be the first to be received by the false Messiah; but when have the Jews received any Pope or Emperor as their Messiah? I think it is more scriptural to look towards the East (where the Jews will no doubt settle in great numbers by-and-bye) than to Rome for the manifestation of this personage.

Mr. E. G. Lea quotes Rev. xvii. 8, "The beast shall ascend out of the abyss, and go into perdition." It is also written "the beast that *was* and *is not* and *yet is*. This verse indicates —1st. That the beast is *a man* (see also Rev. xiii. 18.) 2ndly. That this man has already existed on the earth. And—3rdly. That he will reappear on the earth, and finally go into perdition. Who can this man be? The word "perdition" occurs only eight times throughout the Bible (see Cruden's Concordance), twice in connection with the "beast" of Revelation. Our Lord (John xvii. 12) calls Judas Iscariot "*The Son of Perdition*," and St. Paul (2 Thes. ii. 3,) calls the coming Antichrist "*The Son of Perdition*." The application of this name to both Judas and the Antichrist, is at the least very remarkable. Then again, on referring to Psalm lv., and comparing together verses 12, 13, 14, with verses 20 and 21, it will be seen that Judas and the coming Antichrist are both prophesied in the same Psalm. The 20th and 21st verses are explained by Dan. viii. 25. "By peace he shall destroy many," and Dan. xi. 21, "He shall obtain a kingdom *by flatteries*." Acts i. 25, it is said "Judas is gone to his own place." What place is that? May it not be to "the abyss," whence he will return to the earth, and fulfil the awful prediction of "The Antichrist?"

When Antichrist appears, no one will know whence he comes, or who or what he is, except that he will be "a vile person." (Dan. xi. 21.) Much good logic has been wasted to prove the claims of Napoleon and other remarkable men to the title of Antichrist, but as Napoleon was not a vile person, and in early life was a respectable young military officer, he could not have been Antichrist. Indeed some who would have him to be Antichrist actually credit him with his descent from an ancient Greek family of distinction.

I am, dear Sir,
Very truly yours,
H. K.

"THE PRECEDENCE OF EVENTS."

DEAR SIR,—If the following observations on "The Precedence of Events," by the Rev. R. A. Purdon, in the November publication of the RAINBOW, No. 23, be considered of any value, you are welcome to make any use of them you may deem proper. It is stated, viz., "It is the will of God that we should be always looking for His Son from heaven, and this would be impossible if other events were to occur before the translation of the Church." Now, while I believe it is true that the Church should be always looking for His Son from heaven, stil prophetic events may intervene, and be known to intervene, and yet not militate against such expectancy, as, if not, why should St. Paul say (2 Thess. ii. 2, 3, 7), "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. (v. 7) For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way," &c., by which it seems clear that Christians, or the Church, then knew Christ would not come till certain predicted events occurred; while by the way such would lead us to suppose that the man of sin, or the Antichrist, will exist, if not be somewhat revealed, before the rapture of the saints, while Scriptural analogy, &c., may help us

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in the same direction. After the Lord shut in Noah in the ark, *then* the flood came. So Sodom and Gomorrah, &c., were destroyed *immediately after* Lot was safe in Zoar (Gen. xix. 22), but not till then. So the Christians escaped to Pella *immediately before* the final and fatal investment of Jerusalem; and so may the rapture occur before the Antichrist's developed supremacy, *i.e.*, immediately before his rupture of the league in Daniel ix. 27.

As to the objection that two years' warning would cause a worldly man to think he had time enough to prepare for twenty raptures, it would be likely to be wholly inoperative, as whatever might be said or written would produce no practical faith *in him* on this matter, no more than Noah's preaching for *one hundred and twenty years* (while the ark was preparing) did upon the antediluvians, although they had a *progressing, visible* proof of the coming judgment in the actual building of the ark. But to the Church the close approximating of their hopes by the actual league would be cheering if not stimulating in the highest degree. By these remarks I do not intend to differ from the general exposition given by Mr. Purdon of Rev. xii., only that before the birth of the man-child, or the accomplishing the number of the elect, the existence and rising of the Antichrist may occur, and this without any violation of sequence there foretold.

On the Rev. Richard Chester's "Thoughts," &c., I wish to state that some believe there will be two acts or stages in the rapture, one at the παρουσια preceding the tribulation, the other after or at end of the tribulation, immediately prior to επφανεια παρουσιας but that in both cases the *exact* period or point of time will not and can not be known. As to the former raptured ones, they will be counted worthy to escape the tribulation; therefore, such will occur *before*, but how soon exactly cannot be ascertained. As to the latter, though the tribulation is to last for *about* three years and a half, we are told that for the elects' sake the days will be shortened, but how much we are not informed, although the precise time for επφανεια παρουσιας is closely indicated. (Zech. xiv. 2—4.) Besides, we are desired to watch for the signs of the times, encouraged by the statement that at eventide it shall be light, and that the wise shall understand; and surely by attending to such gracious announcements, we are directed to look at events—intervening events, if you please—as *precursors* to the approach of the Beloved by which His glorious footfall may be heard with thrilling delight.

Yours very sincerely,
JOSEPH WHITE.

Middleton Rectory,
Yoxford, Suffolk.

AN INQUIRY.

SIR,—It might be helpful to your readers, to suggest the enquiry, as to whether the Roman empire in its last form of a ten-fold division, comprehends both the East and the West, that is, whether it embraces within its territory, the countries, say, to the East as far as the Euphrates, or whether it is confined to the kingdoms of the Latin or Western empire.

I shall put down a few hints on both sides of the question, as a foundation for the enquiry, hoping that some of your correspondents will fortify or weaken any of them, so as to enable unprejudiced minds to judge.

For the future empire embracing its entire ancient boundary.

1. It would have been considered in its whole extent when John wrote the Apocalypse in a Greek-speaking island.

2. The significant fact of the two legs of the statue with its feet in Daniel ii., as pointing to the empire East and West in a divided state at the end.

3. The exact symmetry of the statue, having one continuity of life from beginning to end—denoting universal empire, not less for the successor of Augustus than for Nebuchadnezzar himself.

4. The remarkable breaking off of parts of kingdoms in these latter days, which were originally within the Roman Empire, but which had since become connected with those outside it; thus Holland and Belgium have been dis-

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united, the former having been *without*, and the latter *within* this empire. The north coast of Africa has been given to France, because it formerly belonged to the Empire. It seems probable, too, that for the same reason Ireland will be dissevered from England, the former having been *outside*, that is, the Romans never effected a lodgment in Ireland. Again the Kingdom of Greece has been erected into a constitutional monarchy, as if to become one of the five toes of the Eastern Empire.

Against the future empire embracing its entire ancient territory.

1. If we look at the way in which Europe received its present settlement, viz., an ecclesiastical head, or pope at Rome, and her kings subservient to him, that is, vowing a sort of allegiance, as brought about by Odoacer, Clovis, Theodoric, &c., practically the question assumes a new phase, for the Eastern Empire went on for centuries, after the West had been civilized according to its present order.

2. The Greek Church with all its corruption, has never been drunk with the blood of the Martyrs. It has ever been more tolerant than Rome—has been long separated from her, and has exercised no political headship over the East any more than over the West.

3. In Daniel vii. 12, it is said, "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time," and in Daniel xi., we find a king of the North and a king of the South in existence in the latter day—(parts of Alexander the Great's kingdom,) in possession of Syria and Egypt. How could these have an independent existence, if a part of the ten toes were in the East?

4. All the old Protestant writers, and the Fathers partly, held the kingdoms to have been formed out of the *debris* of the Roman empire of the West, of which Rome was characteristically the metropolis.

But apart from these *pros* and *cons*, there is another important point to be determined. Is the little horn of Daniel vii. the same as the little horn of Daniel viii.? If it be the same, as many moderns think, it would go far to settle the question that there will be five Eastern toes or kingdoms; if they be not identical, as has been held by most Protestant interpreters, the one being the Pope, and the other Mahomet, then it would be an argument in favour of the ten toes or kingdoms being formed in the West.

Your readers, Mr. Editor, will observe that this is a question which does not, strictly speaking, enter into any particular interpretation of prophecy, that is, whether preterist or futurists.

I remain, your obedient servant,

PHILOLOGUS.

"THE ELIAS MINISTRY."

DEAR SIR,—After reading Dr. Bell's letter in THE RAINBOW a few months since, I regretted no correspondent replied on the subject. I have had a little conversation once or twice with a Christian friend, and some few thoughts have been presented to me on the matter, but was diffident in giving expression to them, expecting some of the very excellent contributors to THE RAINBOW would have written something.

The "Elias which was to come," I believe to be one of the two witnesses mentioned in Rev. xi.; the other witness I believe to be Enoch, and to correspond with "that prophet." My reason for so believing is, because at the end of their ministry or testimony they will be killed; and these are the only two men who have been removed from this earth without dying; "and it is appointed unto men once to die," so that after they have finished their testimony they will suffer death. These two men will be the sent of God, the apostles of the last days. At present they are "the two candlesticks and the two olive trees which stand before the Lord of the whole earth," as it were hostages or pledges from the human race. They seem to be representative men; one representing the Gentile world and the other the Jews. Their continual standing before the God of the whole earth seems to be an earnest of the merciful intentions of God to the human race, of both Jews and Gentiles. I believe the time of their reappearance on this earth will be after the removal of the Church,

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about the time that Antichrist will rise (as they prophecy during the twelve hundred and sixty days), and the object of their ministry, special.

Elias will be sent to the Jews, to warn, instruct and teach them (to restore all things), and to prepare many for the *appearing* of Messiah.

Enoch, who belonged to the Gentile world (yet one of the Sons of God, the holy seed) will be sent to prophesy to the Gentile nations, and especially at this time will his be a blessed and welcome ministry to them, when we consider what a state of trepidation and anxiety the world (Christendom especially) will be in on account of the disappearance of the 'wise virgins,' those believing, watching, waiting Christians who were looking for their Saviour, and who will have gone in with him to the marriage. At this time, when Antichrist begins to persecute the "remnant of the woman's seed," and all who will not receive his mark, many will believe on the Saviour they before slighted, and for whom they had not watched; and this special ministry of Enoch to them will be of much comfort in supporting them under the awful tribulation of the time; and they will hold fast through all, even unto death, because they will *then* know, that the Lord Jesus must *shortly* be revealed from heaven. The two witnesses we find will be slain when their testimony is finished; but "after three days and a half, the Spirit of God enters into them, and they stand on their feet" to the great consternation of their enemies, who behold them "ascend up to heaven in a cloud." What an unspeakable mercy if we individually are found watching, and worthy to escape all those things that are coming on the earth, and to stand before the Son of Man.

Yours faithfully,
W. C.

"IMPORTANT QUERY."

DEAR SIR,—As you thought my simple question which appeared in THE RAINBOW for September worth the heading "Important Query," I fully expected to receive several answers in the words of Holy Writ, especially as so many writers on the subject indulge in such positive assertions, leading many to suppose that there cannot be a question on the subject. As there was but one reply in October, I waited in hopes there might be some answer in the next Number, but was disappointed.

Mr. Purdon in his reply acknowledges that his deductions are drawn, not from Scripture texts, but from inference, I should be inclined to call them imaginary rather than real, and upon such an important subject might well be advanced less positively.

Allow me to ask a few questions upon such undeniable (?) inferences; is it certain that the Elders are the Church? How are we to reconcile the universal chorus of praise (Rev. v. 13), in connection with the Elders, as taking place in the order of time before Antichrist appears? Do we understand that the end of Chapter vi. takes place before Chapter xiii?

One question on "The Precedence of Events." Are we to understand Mr. P. to say, there are two raptures, and the resurrection ignored? Can that be reconciled with 1 Thess, iv. 13—17?

May I again request the favour of a Scriptural answer from some of those who so confidently assert that the church *must* be removed before Antichrist *can* appear?

I am, dear Sir,
AN ENQUIRER AFTER TRUTH.
Barnet.

A CRITICISM.

SIR,—Will you allow me a very brief space to correct Mr. Govett's criticism?

I explained that the partule "ει" frequently has an affirmative sense, and supported this by examples.

Mr. G. says that the word in question is "ειπερ" and quotes Liddell and Scott, in corroboration of *his* exegesis.

Now this word emphatically establishes my position, as any English reader may see by referring to the following five passages, in every one of which the translation would be improved by substituting "since," or "seeing that," for, "if so be." (Rom. viii. 9—17; 1 Cor. xv. 15; 2 Thess. i. 6, where our

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translators use the expression "seeing." (1 Pet, ii. 3.)

There is, I believe, only one more passage in which the word occurs, and it is there associated with "και γαρ," which, if correctly translated, would impart to it the same meaning. I refer to 1 Cor. viii. 5.

If the above be a correct criticism, and of this I invite your readers to be the judges, it renders the conclusion inevitable, that "every member of Christ *does* suffer with Him."

The same sentiment, in fact, pervades the epistles of St. Paul; for how *can* the members be dissociated from the Head?

I am, Sir,
Your obedient servant,
Φιλαληθης.

Does Mr. Govett seriously hold that the "barren fig-tree" represents in any considerable aspect a believer—one, as he admits, "born of God?" Could any "born of God" be "cursed" by the Lord Jesus? (Mark xi. 21.)

RESTORATION.

DEAR SIR,—It is the opinion of Dr. Cumming, of Mr. Molyneux, and others, that the present earth is to be renovated, and converted into the locality of future and eternal blessedness. If any of your numerous and learned correspondents entertain this notion, will they be so good as state their reasons; if Scriptural, the texts, and if inferential only, on what they ground their conviction; and they will very much oblige,

Yours respectfully,
B. J.

Literature.

The Complete Works of Stephen Charnock, B.D. Vol. iv. Edinburgh: James Nichol.

THIS volume contains fifteen of Charnock's elaborate Discourses. Stephen Charnock was a pains-taking, sober, thoughtful man, well acquainted with Scripture and human nature. His style is not oratorical, he can hardly be called eloquent, and he has very few of the quaint utterances of his day, but he is solid, forcible, sometimes startling, in the graphic energy of his descriptions. For example: "A legal conviction ariseth from a consideration of God's justice chiefly, an evangelical from a sense of God's goodness. A legally convicted person cries out, 'I have exasperated a power that is as the roaring of a lion, a justice that is as the voice of thunder. I have provoked one that is the Sovereign Lord of Heaven and Earth, whose word can tear up the foundations of the world with as much ease as He established them.' But an evangelically convinced person cries, 'I have incensed a goodness that is like the dropping of the dew. I have offended a God that had the deportment of a friend rather than that of a sovereign.' . . . It makes every review of acts of kindness to be a sting in the conscience; it makes such a person miserable by mercy, and scorches him with the beams of goodness; turns the honey into a bitter pill, and useth a branch of the balsam tree as a rod wherewith to lash him."

The First General Epistle of St. John the Apostle, Unfolded and Applied. By NATHANIEL HARDY, D.D. Edinburgh: James Nichol. London: James Nisbet & Co.

THIS volume belongs to Nichol's series of Commentaries of the Puritan period. It consists of fifty-nine sermons on the first and second chapters of the epistle, and is characterised by clear views of what is generally understood by Evangelism; much, and sometimes superfluously minute analysis, frequently recurring reference to, or citations from, the fathers; a lively, graceful style, and a ready imagination of apt similitudes. The epistle to the

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reader, is a curious instance of the last mentioned feature of Hardy's mind; and at by no means rare intervals throughout this volume, we get generally appropriate, if sometimes whimsical, illustrations. And such odd things as this meet us now and then: reading as his text the first and second verses of the epistle, he says, "A scripture to which I need no beginning, since it begins with *the beginning*, and that such a beginning as hath no beginning, a text to which a preface will be needless, because itself is a preface, and yet such a preface as may withal be called a book." Setting aside the interpretation of two or three passages which we think deficient, we like this book much.

The Imperial Bible Dictionary. Div. 6. London: Blackie & Son.

Dr. Fairbairn and his learned coadjutors, continue their researches and care in the production of this most important work. When finished it will form a library in itself, the full value of which no one can know without possessing it. The present division is from M to O. The articles on Melchezidek and Moses are alone worth the cost. We give the Imperial Bible Dictionary our hearty recommendation once more.

The Spiritual Watchman. Glasgow: Scott and Allan.

Four numbers of this new serial are before us. We have looked through them, and read, with much interest, papers recognizing the doctrine of the premillennial advent of our Lord. The price is one penny.

Works of Love. A New Year's Ballad. London: Elliot Stock, 62, Paternoster Row.

This is No. 12 of Mr. Stock's "Stories for Sunday Schools," and a pathetic, touching thing it is. The price is one penny; and teachers would do well to give it freely to their little ones.

Words of Wisdom for the Sons of Toil. By George William Conder. London: Elliott Stock.

A neat pocket volume containing eight earnest, searching, eloquent Lectures to Working Men. They cannot read the book carefully, as we have done, without feeling that real religion is a blessed power, the possession of which would be to them an invaluable boon. There are a few statements which we are unable to endorse, but the book, as a whole, is very excellent.

Poems. By Mary Watson. London: Jackson, Walford, and Hodder, 27, Paternoster Row.

A volume of spirited verse, a casket of gems. The fair authoress has an eye to the beautiful, a vein of sweet thought, and a fluent fancy. She extracts poetry from everything she looks upon, and her very graceful lyrics deserve purchasers and readers many.

A Sketch of God's Dispensational Dealings. By A. R. D. With an Illustrative Diagram. Glasgow: Scott and Allan.

Although only an eight-page tract, this publication contains the essence of a volume, and deals intelligently with a greatly misunderstood truth.

The Natural History of Sin. By Rev. Benjamin Beddow. London: Elliot Stock.

This is a sermon suggested by the doom of Dr. Pritchard. It is the faithful warning of a pastor, and as such is praiseworthy.

The Cornish Shipwreck. By Palmer Law. London: Elliot Stock.

A good deal of pathos runs through this little story, and the lessons drawn from it by the excellent writer are of the highest value.

END OF VOL. II.

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